



STUDYING MAHMUDHOJA BEHBUDI'S VIEWS ON EDUCATION AS A SCIENTIFIC-PEDAGOGICAL PROBLEM

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Abstract: The services of Mahmudhoja Behbudi, the father of Uzbek jadidism, in solving the educational and cultural problems of jadids, their unification and the wide spread of their movement, are incomparable. This article talks about M. Behbudi's spiritual and moral views and educational activities.

Key words: M. Behbudi, pedagogy, jadid pedagogy, spiritual and moral education, education - education, science, textbook.

Аннотация: Несравнимы заслуги Махмудходжи Бехбуди, отца узбекского джадидизма, в решении просветительских и культурных проблем джадидов, их объединении и широком распространении их движения. В данной статье рассказывается о духовно-нравственных взглядах и просветительской деятельности М. Бехбуди.

Ключевые слова: М. Бехбуди, педагогика, педагогика джадидов, духовно-нравственное воспитание, образование – образование, наука, учебник.

Behbudi's creative and practical activities are wide-ranging and colorful, starting with the reform of school education and the issue of turning Turkestan into a free Motherland. The idea of school-education development is the fundamental basis of Behbudi's activity. According to Behbudi, the main cause of ignorance, ignorance and blasphemy in Turkestan should be found in lack of knowledge. In his educational activity, M. Behbudi did not limit himself to writing journalistic articles about the importance of education and its situation, but also provided practical assistance to schools by writing study guides. The following educational manuals can be shown: 1) "Islamic Alphabet School" (in Persian); 2) "Madhali geografiyai imranyi" ("Brief geography of Russia" in Persian); 3) "Kitab-ul atfol" (in Uzbek and Persian languages); 4) "Practice of Islam" (in Uzbek); 5) "Brief History of Islam"; 6) "Selected geography" ("Selected information from general geography") M. Behbudi raised important issues related to the socio-economic life of the society in these textbooks and manuals, showed methods of improving study and teaching, and emphasized the importance of acquiring religious and secular knowledge. As an educator, he strove to spread enlightenment in the territory of Turkestan, free the people from the mire of ignorance, and show them the path of justice, freedom, and truth. M. Behbudi especially put forward the issue of training and education of national specialists, raising them to the level that meets world demand.

Enlightenment ideas of M. Behbudi, his views on the need to train national specialists for the development of society are expressed through his image of an intellectual in the work "Padarkush". An intellectual tries to explain and prove his opinions about science, technology, culture, state, and society through clear, convincing, scientific, convincing evidence. These features of his intellectual are clearly visible in his discussion with the rich man.

In his opinion: "In order to become a modern scientist, it is necessary to send children to the chartered schools of our government after learning the necessary religion and the language of our nation, that is, after graduating from gymnasiums and city schools, they are sent to Saint Petersburg , engineering, jurisprudence, science and art, science of economy, science of wisdom, teaching and other sciences should be taught. It is necessary to be an active partner of Russia's motherland and state, and it is necessary to enter public positions... It is even necessary to send Muslim children who have studied in this way to Farangistan, America and Istanbul for education.

It should be emphasized that Mahmudhoja Behbudi was one of the enlighteners who tried to show the reasons why the people of the country live in poverty despite their hard work and efforts. Analyzing the social environment of his time, he was able to show that the main reason for the poverty of the people was the dominance of the colonial policy.

The Enlightenment clearly defined issues such as the need to send young people to foreign countries to study in order to protect the national interest, develop trade, commerce, agriculture, science and technology, acquire the achievements of world civilization and become integrated into it.

According to the Jadids, one of the main advantages of social development was the introduction of new methods of teaching and teaching Islam. At the same time, it is to purify Islam from bigotry and promote religious tolerance.

Religion can be preserved only by mastering the achievements of science. M. Behbudi criticizes the way some clerics misrepresent the true essence of religion for their own interests in the work "Mukhtasari Tariki Islam" ("Brief History of Islam"), and shows how the use of religion for malicious, political purposes leads to serious consequences. Behbudi, who worked as a mufti for several years, explained the advanced ideas of Islam to the people and, at the same time, to some bigoted people of that time, and advocated the need to reform all social spheres of society. Memorizing verses of the Holy Qur'an as an expert, verses and hadiths of the Holy Qur'an He drew attention to public education and the history of Islam, citing examples from One of the greatest duties of a Muslim, and especially a scholar, is to know the history of Islam well.

In his memoirs about his trip to Palestine, Mahmudhoja Behbudi, in his works and articles such as "Diseases that gnaw at us", "Kitobat-ul Aftol", "Kitobi munthabi geografiyai yamiy" and articles, he always advocates religious tolerance. In his works, Behbudi paid special attention to deepening knowledge about Muslim nations. During his trip to Quddusi Sharif, he writes about the holy places in every country and city. According to German scientist Ingeborg Baldauf, Mahmudhoja Behbudi compares the lives of Muslim Arabs living in Palestine with the lives of their Muslim compatriots living in Central Asia. It is clear that both peoples live under the tyranny of foreigners...".

He noted that the social life of Muslims in Palestine and Turkestan is also not on the right track. Science comes to the conclusion that lack of enlightenment is the cause of falling into such a helpless situation. He emphasizes the need to master science and achieve religious tolerance in order to get rid of such evils. At the same time, Behbudi tells about the plight of Muslims going on Hajj and gives them some advice, calling on them to follow the rules of the law. When our people go on pilgrimage, most of them take bread, fruits and fried meat with them. He writes that eating such a product will lead to very bad consequences, saying that due



to the distance of the road, they may feel nauseous. Behbudi's dream of seeing his people civilized and enlightened can be seen in each of his articles and books.

Behbudi expressed his unique thoughts on the issues of learning different languages, achieving their purity, and the role of languages in the lives of young people. In his works such as "Not two languages, four languages are necessary", "Language issue", he analyzed the position of different languages in the territory of the country and tried to show their place in the development of society. According to Behbudi, the Turkish, Persian and Arabic languages have been introduced to the people living in Turkestan since ancient times, and they are used in state affairs, in the field of culture, and in the education system. This is explained by the spread of the Turkic, that is, the Uzbek language, the fact that most of the people of Turkestan speak this language, but the sharia and religious books in all madrasas are in Arabic, and the mudarris translate them into Persian and explain them. So, the fact that the textbooks are in Persian, the teacher is Turkish (that is, Uzbek) and the presentation is in Persian makes it strange. Behbudi emphasizes that there is a task to be carried out at the national level. Nine of them do not have a perfect literary version in these three languages. That is, it is necessary to reform the method of education and training". 1

Acknowledging that it is a great blessing to know the Uzbek and Persian languages that are used in the country without special analysis, and how important these two languages are in learning our spiritual heritage, Behbudi writes the following: connoisseurs enjoy the Turkish translation of contemporary works by Fuzuli, Navoi, Baqi, Sami, Abulhaq Hamid, Akrambek, Sanoyi, Nabi, Noji, and Tolstoy, Jules Verne, and scholars."2

The Jadids believed that it is better to use the Turkish, that is, the Uzbek language effectively. They emphasized the need to reform the Arabic and Persian words that have entered the Uzbek language. Behbudi writes about the reformation of words in Arabic: "It should be said directly that as little Arabic as possible should be written. When the names of the Arabic names are collected, let the Turkish names be collected.

Jadids did not deny the need to learn foreign languages along with learning their mother tongue. Behbudi, who understood the nature of this issue well, was able to put the issues of using foreign languages for the development of economic and local relations with foreign countries on the agenda.

So, a detailed study of the scientific-pedagogical, spiritual-educational legacy of Jadidism, a national liberation movement in Turkestan and its leader M. Behbudi, is of great importance in the detailed study and research of the development and development stages of the science of pedagogy in today's Uzbekistan.

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