



MAHMUDKHUJA BEHBUDI'S VIEWS ON NATIONAL EDUCATION AND THE MODERN EDUCATION SYSTEM OF UZBEKISTAN: HISTORICAL CONTINUITY AND ANALYSIS

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Abstract: This article analyzes the pedagogical and political views of Mahmudhoja Behbudi, the leader of the Turkestan Jadid movement in the early 20th century, through the prism of the modern education system of Uzbekistan. The author demonstrates that Behbudi's ideas regarding "new-method" schools, multilingualism, and the acquisition of secular sciences are inextricably linked to the educational reforms being implemented today. The article highlights the historical and practical significance of the Jadid heritage in fostering national identity and raising a competitive generation.

Keywords: Jadidism, national education, modern education, new method schools, secular sciences, multilingualism, enlightenment, spiritual continuity.

At the beginning of the 20th century, Mahmudkhoja Behbudi, the flag-bearer of the Turkestan enlightenment movement, saw the future of the nation only in deep knowledge and high upbringing. At the heart of his political slogan "Haq olinur, berilmas!" lay the noble goal of forming a free-thinking nation that recognizes its rights through science. Behbudi opposed the stagnation of the traditional education system of his time and promoted "Usuli Jadid" schools based on the teaching of secular sciences and foreign languages. In his view, national education was not limited to religious literacy; it also required keeping pace with the times and the growth of political consciousness.

The educational reforms currently being implemented in New Uzbekistan, particularly the orientation of youth toward mastering modern technologies and several foreign languages, are a logical continuation of Behbudi's ideas. The concept of "four languages are necessary," put forward by our ancestors a century ago, has become a priority of our country's education system in today's era of globalization. This article compares Behbudi's views on national upbringing with the educational system of modern Uzbekistan and analyzes their significance as a continuation today. There is no doubt that the heritage of the Jadids serves as a spiritual beacon in educating today's competitive generation.

In Mahmudhoja Behbudi's pedagogical views, the harmony of national education and modern science occupies a central place. His principle "The building of the world is built with science and enlightenment" has become the main idea of the educational reforms of today's Uzbekistan. In his time, Behbudi demanded a radical reform of the content of education through "Usuli Jadid" schools, i.e., teaching secular sciences such as arithmetic, geography, history, and natural science alongside religious lessons. The system of STEAM education and specialized

schools being implemented in our country today is a modern manifestation of the comprehensive approach dreamed of by the Jadids.

One of Behbudi's most relevant views is the issue of multilingualism (polyglotism). In his famous article "Not Two, but Four Languages Are Necessary," he considered the knowledge of Turkic, Persian, Arabic, and Russian to be a requirement of the times. This view is in full harmony with the state programs adopted in today's Uzbekistan for learning foreign languages. In the current education system, the proficiency of young people in at least two or three foreign languages ensures their competitiveness in the global labor market. For Behbudi, language was not just a means of communication, but a gateway to world science.

Furthermore, Behbudi's political views are closely linked to his pedagogy. He understood that in order to liberate a nation, it is first necessary to "educate" its consciousness and thinking. In his opinion, national upbringing is the art of realizing national identity and being able to defend one's rights. The principle of "For Human Dignity" in the education system of today's Uzbekistan and the actions aimed at fostering patriotism, legal literacy, and critical thinking in young people are nourished by Behbudi's political and pedagogical heritage.

The centers of enlightenment founded by the Jadids, such as the national press and theater, continue today in the form of digital education and media literacy. If Behbudi showed the tragedy of ignorance through the drama "Padarkush," today's education system aims to prevent those tragedies by raising the value of science. Thus, Behbudi's concept of national education has not lost its vitality even a century later; on the contrary, it serves to strengthen the intellectual foundation of modern Uzbekistan.

Conclusion

In conclusion, it can be said that Mahmudhoja Behbudi's pedagogical and political views are as relevant for the educational foundation of today's New Uzbekistan as they were for Turkestan a century ago. Behbudi saw national education in harmony with modern secular sciences and foreign languages. The reforms he initiated through the "Usuli Jadid" schools are now being logically continued in the form of Presidential schools, specialized educational institutions, and curricula based on international standards.

Behbudi's legacy teaches us that the freedom and happiness of a nation are determined not only by economic indicators but also by the intellectual potential of youth and the level of national self-awareness. The main goal of today's Uzbekistan's education system is to raise a competitive generation that, as Behbudi dreamed, possesses both religious-moral and secular knowledge perfectly and recognizes its rights. After all, as our Jadid ancestor said, "Knowledge is the key to worldly happiness".

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