

EDUCATIONAL ACTIVITIES OF MAHMUDHOJA BEHBUDI DURING THE PERIOD OF NATIONAL AWAKENING

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Abstract: *In this article, information was given about the emergence of the enlightenment movement in Central Asia, the factors that motivated it, the representatives of the revolutionary movement, and their activities. Also, Mahmudhoja Behbudi's reform efforts on public education in the 19th century were highlighted.*

Key words: *Enlightenment movement, Turkiston, Former Soviet Union, Ismail Gaspirali, Jadidism movement, education, new method school, educational program, independence.*

It is known from the pages of history that our country has gone through countless huge steps to reach today's independent life and peaceful days. In particular, for nearly 100 years in the last century, the precious land of our country was under the jurisdiction of the Former Soviet Socialist Union along with 14 other Asian countries. During this period, both our material and spiritual wealth were seized in order to fully subjugate our country and turn it into a literal Soviet Socialist Republic. In particular, there have been many attacks on our traditions and values, language, religion, national culture, which constitute the national identity of the Uzbek people. Naturally, in this period of moral decline, there was a great need for heroes of the nation, whose goal was to fight against the tricks of the colonial government and subversive actions. In order to meet this need, a number of enlightened people with new ideas were created. At the core of the activity of representatives of this layer, the movement of Jadidism was formed. They took upon themselves the responsible task of reawakening the nation and reviving their hope for independence. During this period, the spiritual world of the members of the society was in such a helpless situation that the representatives of the Uzbek people began to accept «slavery» to others as a normal condition. Considering that the military superiority is in the hands of the Russian invaders, they returned from an open armed struggle. They tried to «weaponize» the nation in the process of preserving the national consciousness and restoring our values[8;26].

The enlightenment movement took root in Turkiston in the second half of the 19th century. Intellectual representatives of this movement began to fundamentally reform the educational life of the society. While traveling in the developed countries of the world, they studied the achievements of science and the ways leading to these achievements. They tried to use them to raise life in Turkiston to a new level. They looked for ways to solve existing socio-economic problems in society. The visit of Ismail Gaspirali, the literal founder of the Jadidism movement, which was widespread among the Turkic peoples, in 1893 to Tashkent, Samarkand and Bukhara laid the groundwork for the ideas of the Jadidism movement to spread more widely in these regions. Ismail Gaspirali himself was the leader of the Crimean-Tatar enlightenment movement and was an intellectual who could freely use several foreign languages. Based on several years of experience and acquired knowledge, he compares the Eastern and Western worlds in every way and looks for ways to bring the Turkic people to the peak of development. In 1884, he opened the first school of the new method in Crimea and began to teach schoolchildren based on the educational program he developed. In his work «Rahbari muallimim or a guide to teachers» published in 1888, a detailed description of the educational system used in modern schools, the lesson process and its order, the design of classrooms, holidays, the set of subjects taught, and the examination procedure done [8;13].

The word «Jadid» is derived from the Arabic language and lexically means «new». To elaborate on, it meant the comprehensive improvement of society's life, the implementation of various new techniques and technologies in social life in the course of its reform. At the heart of the Jadidism movement, Turkiston enlighteners attached special importance to public education. In particular, they tried hard to familiarize the young generation with not only religious but also with worldly knowledge, to overcome the scourge of ignorance in them, and in this way they hoped to ensure the cultural well-being of the nation.

Representatives of the Turkiston enlightenment movement were organized by devotees of the nation belonging to different social field of the society. Among them were artisans, farmers, merchants, landowners, and scholars. Some of them supported the reform of the society materially and financially, while the intellectuals served as a moral bridge. In 1893, the first Jadid school opened in Bukhara. As time passed, the scale of such new method schools expanded in other regions of Turkiston. For example, in 1898, teacher Salahiddin opened the second Jadid school in the city of Ko'kan. In 1899, under the leadership of teacher Shamsiddin, modern schools began to operate in Andijan, and in the same year, under the leadership of Mannon Qori, in Tashkent.

The colonial government, which was naturally well aware of its reforming power, did not stand silently by the spread of the enlightenment movement in Central Asia. Invading officials, as well as local bigots and ignorant priests, resisted the Jadidism movement whatsoever. But this did not cause the heroes of the nation to deviate from their goals even for a moment. They fully supported the expansion of modern schools in Turkiston, the identification of talents among the young generation and their return to education abroad, the use of advanced foreign science and technology in our motherland, produced various newspapers and magazines in order to develop national consciousness and identity.

The educational program implemented in Jadid schools was based on the educational standards of European countries. According to him, in addition to studying the basics of Islam, the students of the new method school also took lessons in biology, arithmetic, world history, geography, and other subjects. Since the beginning of the last century, the scale of the Jadidism movement has increased somewhat, and the number of enlighteners has increased. In Tashkent, Munavvarqori Abdurashidkhanov, Abdulla Avloni, Ubaidullohoja Asadullohojayev, in Bukhara Abdurauf Fitrat, Sadriddin Ainiy, Faizulla Khojayev, in Samarkand Mahmudhoja Behbudi, Abdulkadir Shakuri, in the Fergana valley Hamza Hakimzada Niazi, Obidjon Mahmudov, Abdulhamid Cholpan, Khivada Bobokhan Salimov, Polvonniyoz Haji Yusupov are among them [3;71].

Mahmudkhoja Behbudi, who is considered to be the father of Central Asian Jadids, as one of the famous representatives of the national revival movement of Turkiston, gained great importance in enriching the spiritual treasure of the Uzbek people and awakening a sense of belonging to the society in them. He was active in the expansion of the network of new method schools in Turkiston, and in establishing the activities of national newspapers and magazines. He became the author of the first Uzbek drama and created the foundation for the creation of national theater troupes. Mahmudhoja Behbudi put forward the ideas of achieving independence through the enlightenment of the people and society, and he is our great ancestor who gave his life on this honorable path. In 1899-1900, Behbudi went on a pilgrimage with his friend Haji Baqo from Bukhara. «In the year 1318, I traveled to Baitulloh by way of the Caucasus via Istanbul and Cairo, Egypt. The trip lasted more than eight months», Behbudi writes about this trip. This trip, seeing the world, wandering did not go without a trace. The trip fundamentally changed Behbudi's worldview and subsequent activities. This trip started the events and news that will happen in the future in his life. Behbudi completely changed his views of the people of Turkiston, the

poor social situation, schools and madrasas that have become «houses of ignorance». Adib Khalid said that during this trip, Behbudi had the opportunity to communicate with people who were leaders in the reforms in the social sphere, as well as observing the reforms and innovations implemented in the field of public education in the Ottoman state and Egypt. 8 months later, upon his return to Samarkand, he subscribed to the «Tarjumon» newspaper.

He also entered the school, which was the cornerstone of the Jadidist movement. With his initiative and enthusiasm, in 1903, new schools were established in the villages of Halvoyi and Rajabamin around Samarkand. Scholar begins to compile textbooks for these schools. Successively, he wrote «Risalayi azrefiyy Savad» (1904), «Risalayi geografiyai Umroni» (1905), «Risalayi geografiyai Rusiy» (1905), «Kitobatul atfal» (1908), «Amaliyati Islam» (1908), books such as «History of Islam» (1909) appear [1;12].

In 1913, Behbudi started publishing the newspaper «Samarkand» and the magazine «Oyna» in the city of Samarkand. In them, he published articles on the state of the nation, rights, the value of the national language, learning foreign languages, and history. Through this, he intends to keep the people informed about the current social situation.

He visited Moscow and Petersburg in 1903-1904. In 1906, during a trip to Kazan, Ufa, Nizhny Novgorod, Egypt and Turkey, he increased his experience and closely studied the social life in these cities. He analyzed their achievements and ways to achieve them. Behbudi, who understood that their basis is the importance given to education and public knowledge, addressed the youth of his time and said the following words: «It is clear to all of us, like the sun, that schools are the beginning of progress, the gate of culture and happiness. Every nation will not enter the path of progress and use culture until it first reforms and increases its primitives in a modern way» [6; 95].

In 1911, Mahmudhoja Behbudi wrote the first drama in the history of our national literature - «Padarkush», and laid the foundation stone for a new art form in Turkiston. The first drama staged by Jadidists in the field of theater was «Padarkush». After the title of the work, the author has specified its genre and topic in parentheses as «A lesson from the life of Turkiston». He also presented the work to the reader as «the first national tragedy in 3 acts and 4 scenes». In addition to Richman (50 years old) and his son Tashmurad (15-17 years old), scholar (a new-minded mullah, 30-40 years old), intellectual (in European clothes, a Russian reader, nationalist Muslim) and other characters act.

It was difficult for «Padarkush» to see the face of the press and the stage. Just as every newspaper established in those years saw the world only after

receiving special permission from the tsarist government, it was necessary to obtain permission from the tsarist authorities to publish and stage this work in the form of a pamphlet. Sources on the history of Uzbek theater say that although the play was written in 1911, the playwright worked on it based on someone's feedback and prepared it for publication in August 1912. In order to facilitate the publication of the work, he dedicated it to «the anniversary of the Battle of Borodino and the liberation of Russia from the French invasion» [5; 37].

For today's viewer and reader, the first Uzbek drama may seem like an easy work. But for the viewers who are not yet familiar with modern theater art from Behbudi's article, the performances of «Padarkush» in 1914 were a legendary event. A new art - theater art - was born in the history of Uzbek culture. Behbudi and his colleagues began to widely promote this new art through the press. Behbudi wrote a series of articles on theater and explained the importance of this art as follows:

«What is theater? Sir, the theater is a lesson, the theater is a sermon, and the theater is the art of interpretation. The theater is a mirror, in which common situations are seen by the eyes in an embodied and manifested form, and the deaf are heard. Conclusion: the theater preaches and condemns and clearly shows harmful habits, customs and practices, evil and harm. He is the one who speaks the truth without following anyone and expresses the open truth» [3].

In the words of famous literary scholar, talented Uzbek writer Laziz Azizzoda, if there is a third person to be erected in Uzbekistan besides Navoi and Ulugbek, it will undoubtedly be Behbudi's statue. Because his work in reforming the social and spiritual life of our people deserves unlimited recognition. «He did not search for abstract truth, he did not push people to find abstract truth. He showed the truth and truth to the people through the press, literature and art», says the famous literary critic Sirojiddin Akhmedov [2]. We young people have the duty not only to preserve the spiritual heritage left by our ancestors, but also to pass it on to future generations.

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