



## BEHBUDIY IS THE PROPAGANDIST AND FOUNDER OF NEW STYLE SCHOOLS

(ON THE OCCASION OF THE 145TH ANNIVERSARY OF HIS BIRTH)

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### ABSTRACT

*This article analyzes on the basis of historical facts that Mahmudhoja Behbudi, the leader of the Jaded (new) movement, was the publicist and founder of the new style of schools.*

In the late 19th and early 20th centuries, Turkistan's socio-political thinking was in the focus of the main political issue on the reform of the education system. Behbudi, the leader of the Jadid (new) movement, was the publicist and founder of the new style schools and the first author of new textbooks. "We must have a credible and strong tool to protect our religion and our country," he said. Behbudi wrote that this tool is education" [1, p. 225]. Because the idea of opening Jaded (new) schools was based on the task of educating the local people in Turkistan with the spirit of struggle for freedom and liberty, national independence, enlightenment and development. In this case, the advanced intellectuals came up with the initiative to create modern schools, which became popular among the people under the name of "way of jaded (new)", "way of savtiya". Special attention was paid to the teaching of

"modern science" in these new schools. They did their best to make their ideas a reality; their existence, mobilized their consciousness for the noble cause. They open schools at their own expense in their own homes or rented apartments, encouraging the population, especially local youth, to become literate and educated. They worked tirelessly to improve students' knowledge, broaden their worldviews, and develop their thinking with a variety of methods and tools; they studied fiction, history, geography, geometry, and law. They tried to develop students' logical thinking skills with the help of poetry and essays, songs and plays, to identify complex situations and find ways out of them, understand the spirit of the times, read and read the future by creating a variety of problem situations.



Historically enlightened people soon realized their fundamental interests and they begin to fight for their rights, for national liberation and these attempts made Tsarist Russia and Turkestan rulers are careful. Therefore, the secret service of the governor-general, the tsarist security, kept a close eye on every step taken by the local intelligentsia to reform the education system. Even at the end of the 19th century, when new methodological schools began to open, a special commission was formed for the Turkestan educational district. The commission decided to put an end to the unauthorized opening of new methodological schools. The resolution contained the following articles:

1. Local schools are opened with the special permission of the tsarist administration.
2. The opening and teaching of local schools will be permitted only to Russian citizens who are politically credible.
3. Only books published with the permission of Russian censorship are taught in local schools.
4. People who open a school without a special permit are deprived of the right to open a school and teach for life [2, p. 22].

Despite such severe obstacles to the opening of new schools, the new progressive intellectual people, such as Behbudi, opened schools of "way of jadidiya", "way of savtiya" (based on the sound method). For example, Behbudi having the initiative and efforts was at the forefront of this movement, in 1903 and new schools began to operate in the villages of Halvoyi (S. Siddiqi), Rajab Amin (A. Shakuri) around Samarkand. But soon the

school opened in the yard of the famous enlightener Abdukadir Shakuri in the village of Rajab amin in Jambay district was expanded and moved to the yard of Behbudi.

Mahmudhoja Behbudi said that "Modern science is useful rather than harming modern Islam" in his article, "Appeal to the Youth (1913)", [3, 390-b].

The enlightened writer sadly tries to predict the tragic fate of the nation: "Young children of other nations are in school, but ours is in porter and begging. As they obtain to the scientist of another nation, our scientist is subject to them? The end of this society is ruin. After twenty or thirty days, it will be even worse, the nation will be immortalized in Islam, science and etiquette, morality, virtue and profession ... The place of religious science and sciences is in schools and Islamic schools ... The place of secular sciences is in government schools ... For all time, the science manages the reformation and development of society. In order to introduce the nation, to reform schools and teachers, to prepare children for Russian schools, to develop peasants and artists, we need "charitable", "publishing house", studying rooms, foundations, extra courses, magazines. The nation will develop by this way and this work needs money, the money can be found in the rich people!" [4].

Behbudi is proud of the riches of other nations, the construction of schools and high education for the poor and orphans, such as "scholarships" and the charity of the society he founded, which he built high education (Women's University) "[5]. " While the other rich nationalities are proud of all possible financial assistance to the



poor, orphans and the weak, building schools, universities, organizing scholarships and donations", ours can study in pair work said Behbudi as being proud. There are even rich people who do not teach their sons. " "This causes bad results, you have to study, you have to teach," he said. Let the children inherit the religious and scientific knowledge from their fathers." [6]

Behbudi focuses on the role and importance of various factors in the development of any nation, particularly, the intellectuals of the nation in his article, "How do nations develop?" (1913); the scientist of every mosque gives advice and reforms the nation's morals, teaches science in schools and in Islamic schools in this world and debate and makes dialogue on books and newspapers. All in all, the scientist of every nation, the writers of the nation speak for the nation, write and express the national and modernity of their nation ... they try to build modern schools in a new way and prepare modern people." "Those who teach the government in high schools and universities are encouraging the children of their nation," he said. And they send their poor homosexuals to religious and secular

schools and educate them with their own expense" the thinker wrote and stated that the development of the nation as the people of the age, for the morality of the reform of the people, who laments and suffers from a lack of concern and action. He noted that if attention is paid to the people of the neighborhood and the countryside, the level of ignorance has increased. "... we are Muslims. Islam needs knowledge and practice. It is necessary to read, why in other nations there is not a single illiterate person, we do not have a single literate person?" He laments.

Behbudi wrote a number of textbooks, manuals and programs for new schools: "Risolai asbob savod" (1904), "Risolai geography umroniy" (1905), "Risolai geography of Russia" (1905), "Kitobat ul atfol" (1908), "Islam practice" (1908), "Islam history"

So, Mahmudhoja Behbudi is the leader of the Jaded movement in Turkistan, the propagandist and founder of the new style schools.

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