



Mahmudhoja Behbudi's Enlightenment Ideas and Their Constructive Essence in Social-Moral Relations of Family and Society

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Abstract: *This article analyzes Mahmudhoja Behbudi's ideas of enlightenment and their social and moral views on extravagance in family, marriage, weddings and ceremonies.*

Keywords: *education, school, moral, family, children, etiquette, teaching methods, development, textbooks, freedom and rights.*

INTRODUCTION

At the end of the 19th century and the beginning of the 20th century, one of the great thinkers who contributed to the development of social-educational, moral and political views in Turkestan is Mahmudhoja Behbudi. Mahmudhoja Behbudi is considered the "father" of the Jadidism movement in Turkestan. Behbudi, who realized the worldly development in his time, led both religious and secular movements for the widespread introduction of this innovation in Turkestan, the establishment of new method schools, and the realization of the identity of the people. At first, he came to the conclusion that it is necessary to make the people of the country literate and the youth to be enlightened.

DISCUSSION

Behbudi was one of the first in the country, and in 1904 he established the Usuli Jadid School (schools of the new method). He wrote the following textbooks for schools of the new method: "Madkhali jug'rofiyai umranyi" ("Introduction to Population Geography") (1905), "Mukhtasari jug'rofiyai yamiy" ("Brief General Geography") (1906), "Kitobat - ul atfol" ("Workbook for Children") (1908), "Mukhtasari geogrofiyai rusiy" ("Brief geography of Russia"), "Islamic practice" (1908), "Account" (1908), "Mukhtasari tarihi islam" ("Brief history of Islam") (1909) and others.

In particular, Behbudi's articles on family and moral education, such as "Hifzi sihati oyila" (Protection of Family Health), "Khotin olmoqni kerakligi", "Bulugi tibbii", "Kiz bolalarni tarbiyasi", "Uylanmaslikni zarari" published in 1914 in "Oyina" journal, described the social and moral issues of his time.

Behbudi, who saw the development of the society in the educated youth, was one of the early ones who understood that the first propagator of enlightenment is the family, the home of the educator is the parent. Therefore, he emphasizes that it is impossible to bring the people to a prosperous life without paying attention to the health of the family.

According to him, a person can think deeply with the health of the body. If a person is not healthy, he will not be capable of religious and worldly affairs. A sick person is unable to pray, fast, perform Hajj, and perform all religious and worldly activities, and ends up humiliating, overcomes the disease, and loses sight of worldly concerns. In his time, Behbudi said about the importance of human health, "The work of religion and the world is done only with the health of the body" [1].



The educational method of the Behbudi school is based on useful and vital sciences. In accordance with this method, at the school, they sincerely tried to know their history well, to believe in their religion, and to grow up to be perfect and loyal children to their country.

In his book “Kitobat ul Atfol”, the etiquette for his school, business rules, language teaching methods are reflected. It covers the following:

- ✓ decency of the rules of document management;
- ✓ the attitude of parents to children;
- ✓ child’s relationship with parents;
- ✓ the child’s attitude towards his friend;
- ✓ education of children;
- ✓ responsibilities of children;
- ✓ children’s duties towards their parents;
- ✓ children’s rights;
- ✓ rules and conditions for following the norms of ethics when writing a letter.

Behbudi, as a leading representative of the Jadid movement in the country, takes a new approach to teaching methods. He fought hard against illiteracy, ignorance, backwardness, lack of culture, crime. Behbudi promotes the idea of promoting enlightenment, thinking that children will be literate, and being widely involved in their education.

This book covers the following issues:

- ensuring children’s development of written ethics and manners education;
- to achieve the inviolability of one’s own rights through the education of the child;
- strict adherence to the language rules in the proceedings;
- not to apply bad qualities to someone that one does not understand, does not understand, violates a person’s upbringing, violates one’s rights, touches one’s personality;
- not to write letters and documents to someone when a person is upset, depressed, or unconscious;
- bring up the child in the family, who understands his rights in his written appeals to his parents, friends and relatives, is disciplined, and observes Eastern laws and rules;
- parents should work in the upbringing of their children, realizing their rights;
- to raise children as perfect human beings based on the principles of human freedoms and rights [2].

Thus, the book “Kitobat ul atfol” was used as a textbook at the same time. It contains examples of texts embodying educational methods, educational forms of writing letters, typical forms of appeals to father, mother, friend, brother, brother and relatives, which are very useful in raising children.

The peculiarity of the titles of the textbooks, such as “To the service of my loving father with the name of the Great God”, “The cause of my existence and happiness is in the presence of the Father”, “In the presence of my beloved mother”, “My friend and spiritual brother”, “The light of my eyes, my beloved son”, “I wish you light and strength, my dear child”, “My fruitful life my



beloved son”, and giving them in a respectful manner, is also educational. We can see its influence on the formation of children, understanding of their will and rights.

For example, “The cause of my existence is to the presence of my father”. This is the introduction to the letter sent by the child to the father. Each word is emphasized in the sample letter. In other words, every word expresses the love of a child towards his father. That is, the father who is the cause of my coming into the world, the formation of my will and being, my journey to life, and my journey to happiness is instilled in the student as a person of high rank. In the child’s appeal to the father, along with the high respect for him, teaches him to see him as his protector, a support that prevents the loss of his freedom and rights.

In the source, the son’s letter to his mother: “My dear mother! I always pray to Allah Almighty that your life will be extended for many years and that you will not lose your mercy from us. I kiss your blessed hands and let you know that, thanks to God, I am standing in the yard of my kind aunt, ready to go to school and my body is healthy. Mushfiqa will say hello to you soon. Fitr is near. If you allow me to go to your service for a few days? If you order me to stay here even on Eid, I hope for five to ten foreign coins from your grace. After the blessed holiday, there is necessary money to buy books. I will be glad if you send greetings to our loving relatives from your servant. I hope for your eternal blessings and prayers”.

In the letter, we see that it is written as a symbol of the child’s love for his mother. The mother is considered as a respectable person. To put the service, respect, right of the mother in her place is given as one of the highest relations. Relationships such as kissing your blessed hands, being at the mother’s service on holidays, staying if the mother does not want to stay if there is an order to stay, loving relatives determine the value of a person to a person, and play an important role in the spiritual education of a mother and a child. Such relations shape the moral appeal of the child to the mother and relatives.

As Professor B. Qasimov noted, “This book of Behbudi is not only educational, but also has concrete practical importance” [3].

Behbudi opened a printing house at his own expense and distributed the textbooks and instruction manuals he wrote for the school. In addition, he established a library in the old city of Samarkand for the children of the country. It created opportunities for the children of the people to use the library free of charge. The enlightener himself taught Islam, history, and geography at the Usuli Jadid school.

Behbudi was able to see the future. He had his own proposals and plans for the nation’s development, its future, and its economy. In order to realize these goals, he participated with his progressive ideas in the press “Taraqqiy” (1906), “Khurshid” (1906), “Shuhrat” (1907), “Tujjor” (1907), “Osiyo” (1908) published in Turkestan. In 1913, Behbudi started publishing a newspaper called “Samarkand” and a journal called “Oyna” in order to expand the ranks of the Jadid press and spread his ideas more widely.

RESULTS

Behbudi was completely against extravagance in weddings. He was a supporter of modest weddings at low cost: “We know that with the money spent on weddings and marakas, it is necessary to send a child to the Caucasus, Crimea, Orenburg and Kazan to learn their method. In order to enter government schools, one must know Russian and take an exam, and in order to pass this exam, every child must be educated in Russian for two days. And for this date, each of them needs 400 soums. Aqcha fathers should not be excited about weddings and marakas, and they should not be excited about educating a child. It is necessary to open an educational institution for



children. And these educational institutions should be modern and national and religious” (“Oyna”, №7, 1913).

As a mufti, Behbudi is worried about the huge expenses incurred in the ceremonies of the people of Turkistan. At the same time, it was becoming customary for the middle class to spend from two thousand to five thousand soums on weddings and funerals, and up to ten thousand soums on such weddings. That’s why, on the initiative of Behbudi, a reform meeting was convened in Samarkand and a procedure was developed for weddings, condolence and other ceremonies. Permission was obtained from the government, and it was sealed and executed. Behbudi gave the resolution of the assembly of this reformation to press. It was published on May 13, 1909 in the Newspaper of Turkistan region”.

Behbudi’s social views began to be more widely reflected in his published articles. In his article “A Nation in Need”, the needs of the children of Turkestan today are clearly shown: “Compared to other nations, they have regular schools, and in those schools secular sciences and sciences are studied in addition to religious studies. Because worldly science and knowledge are necessary to stand up in the world. It was not for nothing that he wrote that a nation without modern science will be a burden to other nations” (“Samarkand”, 1913).

CONCLUSION

In short, Mahmudhoja Behbudi’s philosophical teaching, the socio-political processes that took place in the Turkestan region at the end of the 19th century and the beginning of the 20th century caused the emergence of modern thinking progressives in the country. Their struggle to awaken the nation, fight against ignorance, and develop the country has been written down in history under the name of Jadidism movement. Mahmudhoja Behbudi played an important role in this movement as a devotee of the nation. Elucidation and analysis of his socio-political activity, his place in historical processes require separate studies.

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