

# THE SOCIO-PEDAGOGICAL SIGNIFICANCE OF MAHMUDKHOJA BEHBUDI'S EDUCATIONAL VIEWS IN DEVELOPING THE PEDAGOGICAL THINKING OF FUTURE TEACHERS

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## **Abstract:**

This article analyzes Mahmudkhoja Behbudi's educational views and their socio-pedagogical significance in developing the pedagogical thinking of future teachers. It highlights ideas related to the continuity of education and upbringing, new-method schools, science and enlightenment, national identity, native language and national values, independent thinking, social activity, and the teacher's role in the development of society. Furthermore, Behbudi's views are based on the possibilities of future teachers in analyzing pedagogical phenomena in connection with social processes, independently evaluating pedagogical situations, making pedagogical decisions, reflective evaluation of their own activities, and forming professional responsibility. The article reveals the methodological significance of Behbudi's enlightenment heritage in developing the social, axiological, analytical, and reflexive components of pedagogical thinking.

**Keywords:** Mahmudkhodja Behbudi, Jadidism, enlightenment views, pedagogical thinking, future teacher, socio-pedagogical significance, national identity, education and upbringing, independent thinking, reflexive thinking, axiological approach, pedagogical activity, professional responsibility, new method schools.

## **Introduction**

The socio-philosophical activities of the Turkestan Jadid movement and Mahmudkhoja Behbudi, as well as their spiritual heritage, continue to attract the attention of the global scientific community. The progressive ideas of this movement, its position based on critical thinking, and its spiritual and educational approaches are being deeply studied by scholars in various countries. The scientific and philosophical views, social essence, and role of Jadidism in the national revival, which were formed in its time, remain the object of scientific research by leading researchers of the West and the East to this day. In the research of Kh.S. Ashurova, the socio-philosophical analysis of the spiritual heritage of the Samarkand Jadids and the philosophical aspects of Mahmudkhoja Behbudi's activities were analyzed.

Mahmudkhoja Behbudi and Haji Muin, who were among the leaders of the Samarkand Jadid school, were prominent representatives of this literary movement. In particular, the leader of

the Samarkand Jadids, Mahmudkhoja Behbudi, said that nations that have not mastered the most advanced achievements of science and technology are doomed to a backward life, completely cut off from world civilization. Since technology developed primarily in the West, the gaze of the progressives was directed there. Therefore, they paid great attention to sending young people to study abroad. But history has accelerated the course of events in a slightly different direction. The spiritual upheaval fueled by this uprising turned into a socio-political explosion by 1917, as it was clear that without social and political struggle, the development of culture and enlightenment was impossible, and progress under colonial conditions was impossible. At the Kurultai of the Executive Committees of the Turkestan Territory in April 1917, Mahmudkhodja Behbudi defended the equal participation of the local population in electoral bodies, stating: "If the Russians do not agree to this, the Muslims will have to secede by forming a conciliation commission on general issues". By this, Mahmudkhoja Behbudi meant that if the distribution of political forces in Turkestan did not favor local progressives, they would be forced to create their own national state.

Behbudi criticized the educational system of the Russian-style schools operating in his time. In his opinion, the graduates of these schools did not have sufficient knowledge, that is, they were semi-literate. In his article "The Needs of the Nation", he emphasized the need to cultivate a true intelligentsia for the development of society and emphasized that this can be achieved through special and thorough education. According to Behbudi, "a person who has studied in Russian, has an understanding of the foundations of science, the motherland and religion, and is able to convey them to his people, should be an intellectual who can express his thoughts in his national language and writing".

According to the Uzbek historian Dilorom Alimova, Mahmudkhoja Behbudi's views on language are particularly vividly expressed in his article "One language is not needed, four languages are needed." According to this view, it was necessary for Muslim peoples living in the Russian Empire at that time, in particular, Uzbeks, to learn the Russian language. Behbudi argues that the people must understand their socio-political situation and the system governing them; for this, knowledge of the Russian language is a strategic necessity. Therefore, the Russian language is included in the curriculum of Jadid schools. Jadid intellectuals also showed great interest in European literature and modern science.

In her research, G.R. Bektashova analyzes the activities of Mahmudkhoja Behbudi from the perspective of literary criticism. The writer's views on school education, language and literature are studied separately. In the research, Behbudi's views on school education, native language, literature, national identity and spiritual education are analyzed on the basis of the writer's works, articles and dramaturgical heritage. Through this approach, Behbudi's work is studied not only as a pedagogical or historical phenomenon, but also within the system of national literary thinking and educational ideas. In addition, Mahmudkhodja Behbudi evaluated school education as a key factor in the development of society and justified the need to update the content of education, create textbooks, and improve teaching methods by organizing new-method schools. In his opinion, the school is not only a place for learning to read and write, but also an important social institution that educates an individual, expands their worldview, and

determines the future of the nation. Therefore, in the educational process, he paid special attention to teaching native language, literature, history, and geography. In the research of A.Kh. Basirov, the Jadid movement and the work of Mahmudkhodja Behbudi were studied from a socio-philosophical perspective. In this study, the author analyzes Jadidism not only as a historical or religious movement but also as a connecting source of socio-philosophical, cultural (including environmental), and modernizing social paradigms. He reinterpreted the heritage of Jadidism in the context of modern social problems and formed the theory of neo-Jadidism.

N.U. Gafarov, on the other hand, studies the Jadid movement in Central Asia and the pedagogical activities of Mahmudhoja Behbudi from a historical perspective. The author deeply analyzes Jadidism in the context of modernization, national revival, and social renewal in Central Asia, and clearly demonstrates that in its time, Jadidism was a movement of socio-cultural renewal whose method sought to shape society through Jadid schools, cultural publishing, theater, and the press; in each region (Turkestan, Bukhara, Khiva), this movement improved with its characteristics and contributed to the national revival.

G.T. Juraeva's research also analyzes the scientific heritage of the Jadids and Mahmudkhoja Behbudi in terms of the role of the philosophy of education in the development of thought.

As a leading representative of the Jadid movement, Mahmudkhoja Behbudi led important work in the fields of education and the press. He saw education as an important factor in shaping national culture in society. Works by Behbudi, such as “Kitobatul atfol” (Children's Letters), “Muntahabi juġrofiyai umumiy” (Short General Geography), “Madhali juġrofiyai umroniy” (Introduction to Population Geography), “Muxtasar tarixi islom” (Islamic History), and “Muxtasar juġrofiyai Rusiy” (Short Geography of Russia), were widely used as textbooks in schools of that period.

In particular, in the work “Muntahabi Geography General”, information is provided based on reliable scientific sources regarding the movement of the Sun and planets, the position of the Earth in space, its rotation around the Sun, and the concept of the “nine heavens”. Behbudi's alphabet book “Risolayi asbobi savod”, published in Samarkand in 1905, was intended for Tajik-speaking students and was used in schools in Bukhara and Samarkand.

The manual titled “Kitabatul Atfol” aims to teach children written speech and develop formal and informal correspondence skills. It provides examples of letters in various forms. The “School Library” publishing house has managed to publish more than twenty teaching aids and textbooks in a short period of time. Textbooks for various age groups by authors such as Avloni, Munavvarqori, Rustambek Yusufbek hoji ugli, Mulla Ahmadkhodja, and Muhammadrasul Azizi eliminated the need for textbooks that existed at that time.

Also, by this time, the teachers working in Jadid schools had already gained sufficient pedagogical experience, they got acquainted with the textbooks published in Turkey and Kazan, and some advanced Jadids studied the advanced experience of foreign educational systems and applied them to the practice of local schools.

By reforming the school system, the Jadids aimed to change the people's worldview and way of thinking, and on this basis, achieve fundamental changes in social, political, and economic

life. According to them, only new education, modern thinking, and scientifically grounded approaches can eliminate problems such as the humiliation of the national language, history, traditions, and values brought by the totalitarian regime, the trampling of religion, economic backwardness, and social inequality.

These ideas were put forward in their time and were confirmed in practice. In particular, Ahmad Donish, who traveled to St. Petersburg as part of the ambassadors of the Emir of Bukhara in 1857, 1869, and 1873, and who directly observed Western development there, repeatedly emphasized in his works that enlightenment is the primary factor necessary for the development of society. Therefore, "the Jadids of Turkestan paid special attention to the organization of new-method schools as the only way to lead the country out of the swamp of backwardness, division, and illiteracy, and to their improvement in terms of content and organization.

Behbudi, as the founder of Jadid schools, put forward important ideas for reforming national education. In his opinion, through new-method schools, it is possible to educate the people and lead them toward science and progress. In his textbooks such as "Risolayi asbobi savod", "Kitobatul atfol", and "Muntahabi jug'rofiyai umumiy", he aimed to change not only the teaching methodology but also the didactic approach. Behbudi evaluated education as the key to national revival and a strategic tool for the development of the nation.

According to Academician S. Rakhmonkulov, "Behbudi saw the school as the foundation of reforms in society". According to him, education is a means of understanding the nation, raising a conscious young generation, and restoring culture. Behbudi's views are also noteworthy from the perspective of social philosophy. He links the development of society to changes in individual thinking. Behbudi aimed to change social consciousness while maintaining a harmony between modernity and religion. He lived as part of the Russian Empire and sharply criticized the disappearance of the national language, history, religion and values. According to Doctor of Historical Sciences Dilorom Alimova, For Behbudi, the transformation of thinking is a philosophical process that can only be realized through education. He sees enlightenment as the primary way to preserve national identity.

Mahmudkhoja Behbudi is also widely known for his journalism and dramatic works. The drama "Padarkush" written by him is considered the first Jadid stage work written against the social and spiritual decline in Turkestan. Through this drama, he exposes the moral crisis, the erosion of values, and the problems of raising youth.

Literary critic O. Juraev notes: Behbudi's artistic works are a means of reflecting society. He fulfilled the task of reforming, teaching, and awakening consciousness through art. Also, his articles, theatrical works and methodological approach in textbooks, simplicity of language and skill in conveying modern ideas to the public in an understandable form are particularly appreciated in modern literary analysis.

Mahmudkhodja Behbudi left a deep mark on the spiritual life of the Uzbek people not only as a leading intellectual of his time but also as a pedagogue, philosopher, and writer. Although his educational views have been deeply studied in scientific, pedagogical, philosophical, and literary research, the prospects for their practical application remain broad. For today's

generation, Behbudi's legacy is not only history but also a source that points the way to the future.

In his work, Behbudi strives to educate the people based on the principles mentioned above. He considers education through national self-awareness and equipping Muslim children with new knowledge to be a condition for national development. The new method focuses on updating teaching methods and forming a teacher's creative approach through the organization of schools. Emphasizing the role of the teacher in society, Behbudi considers the teacher to be the primary guide of the nation's development. Furthermore, it proves that freedom can be achieved through enlightenment, and that justice, equality, and social activity in society emerge on the basis of enlightenment. He considered knowledge and enlightenment to be the main path to people's freedom, social justice, and cultural progress. He said: "To awaken a nation, first of all, consciousness, science for consciousness, and a school for science are needed". This idea relied on the principle of freedom through enlightenment, the main idea he put forward throughout his entire career.

Mahmudkhodja Behbudi was a proponent of schools organized on the basis of a new methodological approach to education—the "Jadid method." He criticized methods based solely on religious education in traditional schools, which relied on memorization, and proposed teaching secular sciences (mathematics, geography, natural sciences, history). By 1913, through his efforts, New Method schools were established in Samarkand. He considered the role of the Uzbek language in education to be important and considered it the main expression of the people's thinking. In his articles, he wrote that it is necessary to teach in the Uzbek language, and that textbooks should be based on the vernacular. This principle justifies the role of teaching in the native language in the formation of national consciousness even today.

Behbudi envisioned the teacher as a leader in the development of society. He said, Being a teacher is the most responsible job. The child's mind, psyche, and heart are in it. In his view, a teacher is not only a teacher but also a moral example, a symbol of patriotism, honesty, and justice. Mahmudkhodja Behbudi's enlightenment views defined the national foundations of modern pedagogy, depicted the teacher's personality as a socially conscious, thinking person with leadership potential, and promoted ideas such as pedagogical thinking, enlightenment, free thinking, independent decision-making, professional responsibility, and recognition of the status of women. These views currently serve as the ideological, methodological, and historical foundation for shaping the pedagogical thinking of future teachers.

Studying the issue of developing the pedagogical thinking of future teachers based on the educational views of Mahmudkhoja Behbudi is of great socio-pedagogical and scientific-methodological importance. Although the ideas put forward by the Jadid enlighteners regarding education, upbringing, schooling, language, and the development of the nation were formed based on the social needs of their time, their essence and content are also inextricably linked to the development of modern pedagogical thinking. In Mahmudkhoja Behbudi's views, the issue of education is interpreted not only as a didactic process but also as a strategic social factor determining the development of society. This indicates that pedagogical thinking has a socially

oriented character. In his works and journalistic speeches, Mahmudkhodja Behbudi evaluates the school as a key factor in the development of the nation, and the social, economic, and cultural development of society directly depends on the state of the education system.

In his opinion, it is necessary to begin the reform of society, first of all, with the reform of the school. This idea indicates that one of the important features of pedagogical thinking is the need to analyze pedagogical phenomena in connection with social processes. The future teacher must understand pedagogical activity not only as an activity related to the organization of the educational process but also as a social activity that influences the development of society. From this perspective, Behbudi's views serve as an important scientific basis for developing the social component of pedagogical thinking in future teachers.

Another important aspect of Behbudi's enlightenment views is his ideas regarding the continuity of education and upbringing. He emphasizes that in the process of educating the younger generation, it is necessary not only to provide knowledge but also to form them as spiritually mature individuals who realize their responsibility to the nation and society and think independently. These views are inextricably linked to the axiological and reflexive components of pedagogical thinking and require the teacher to evaluate the results of pedagogical activity not only by the level of knowledge but also through personal development, worldview, and social activity. Thus, Behbudi's views serve as an important methodological basis for forming the value-oriented nature of pedagogical thinking.

In his work, Mahmudhoja Behbudi pays special attention to the issue of language and literature, evaluating the mother tongue as the spiritual foundation of the nation, and literature as an important tool for shaping human thinking and the spiritual world. These ideas define the cultural and axiological foundations of pedagogical thinking. In the process of pedagogical activity, the future teacher must organize the educational process based on the national language, national culture, and spiritual heritage. This serves to form the national-cultural foundations of pedagogical thinking.

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