

Innovative Concept of Education of Samarkand Jadids

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Abstract:

In his articles devoted to languages Behbudi paid attention to the pressing issues of modern linguistics and he put forward his ideas worth considering in this field of science. In this article an analysis of Behbudi's works in this area shows that he conducted a number of studies in dialectology, sociology, and cultural anthropology.

Keywords: Behbudi, Jadidism, linguistics, literary language, dialect, cultural anthropology, reformist movement, sociological research.

The Jadid movement is a relatively short, but intense and complex period in the socio-political, cultural and educational life of the Turkic peoples under the rule of the Russian Empire. Although the essence of this movement has been studied and interpreted differently over the years, the scope of Jadidism, the lives and works of those who initiated it, and its impact on society have not yet been fully elucidated. This, in turn, necessitates a systematic study of the Jadid movement. The twentieth century began somewhat successfully for the peoples living in the territory of the Russian Empire. After losing the war with Japan, Russia could not withstand the pressure of internal and external forces. Political struggles within the empire intensified, and by the end of 1905 the emperor was forced to declare a Manifesto that gave freedom to all political forces and groups. One of the main aspects of the manifesto was to ensure freedom of speech. Turkestan Jadidism appeared much later than in other Muslim regions of the Russian Empire - in the early twentieth century. Some scholars who have studied the history of Turkestan Jadidism point out that local Jadids did not have a common program until 1917. According to them, Fitrat's works "Debate" and "Indian Traveler", which changed the worldview of Turkestans, were accepted as an unofficial program of Turkestan Jadids until 1917. Hisao Komatsu, a Japanese scholar, echoes this sentiment, arguing that Fitrat's two works were manifestos of the Jadid reform movement in Bukhara and Turkestan.

Mahmudhoja Behbudi was one of the people who played an important role in the formation of the Jadid movement in Turkestan and contributed to the spread of Jadid ideas in the country with his ideas and practical actions. Behbudi first set out on a pilgrimage in 1899, visiting Istanbul and Cairo, the capitals of the Muslim East. According to Adib Khalid, during the same trip, Behbudi had the opportunity to observe the reforms and innovations in the field of public education in the Ottoman Empire and Egypt, as well as to communicate with those who led the reforms in the social sphere. Eight months later, upon his return to Samarkand, he subscribed to the Tarjimon newspaper. Behbudi's work is multifaceted, and he has been active in education, journalism, politics, and social issues, but is also a prominent leader of the Turkestan Jadids. His multifaceted work focuses on language, especially literary language and language learning. Of course, Behbudi, in his articles for various periodicals in any field, tried to write in a language that he considered a "literary language" for the Turkestan region. At this point, it is important to clarify Behbudi's

position on the issue of common language or literary language, as well as on the issue of "universal language", which was very relevant at that time.

At the end of the 19th century, or more precisely, from 1883, that is, from the first issue of the Tarjimon newspaper, Ismail Gasprinsky proposed the creation of a single literary language for the Turkic peoples, in the words of Ingeborg Baldauf. . Gasprinsky's efforts to create a "universal language" for the Turkic peoples can be considered as a product of his concept of "nation" and "nationalism" and the interpretation of this concept. In many of his articles on language, Gasprinsky focuses on understanding students' understanding of the concept of "nation." "A nation is a union of religion and language," he said. If one of these two things is lost, "the nation will lose its identity and face a crisis. According to Gasprinsky, the past and future of all nations are based on religion and language. As important as the unity of religion is, the unity of language in literature is just as important and a direct means of development. In order to show the importance of linguistic unity, Gasprinsky even sought to raise it to the level of the beginning and foundation of all other units. Behbudi Gasprinsky was one of the first Turkestans to widely promote and support the idea of linguistic unity. Behbudi also conducted a survey and experiment on this issue in the cities of Turkestan. That is why we discover Behbudi as the first sociologist. During his sociological research, Behbudi read various newspapers to ordinary people who had never read a newspaper and did not know the language of other Turkic peoples, and thus summed up the "language" of newspapers read from different parts of Turkestan. , gave a general conclusion. Based on Behbudi's experience and a survey, Gasprinsky's newspaper, "Tarjimon" was a descendant of a Siberian businessman from Bukhara. Abdurashid Ibragimov, better known as Abdurashid Qazi in the late 19th and early 20th centuries, concluded that the language of Mir'at magazine and Ulfat newspaper was more intelligible. "All editors in Russia should follow in the footsteps of their father, Mr. Ismailbek, who has served our nation for a quarter of a century with the power of language, pen and heart," he said. In this way, Behbudi, like Gasprinsky, emphasizes that the unity of Russian Muslims should be based on unity of language. Continuing his views on a single, universal language, Behbudi said, "... the benefits of linguistic unity are well known. After all, language unity is the basis of friendship, love, mutual assistance and unity. " Mawlana Rumi's "Masnaviyi ma'naviy" gives examples of verses about language. For Turkestan, Behbudi promotes the "middle dialect" of Persian as well as Turkish. As a practical result of this proposal, the magazine "Mirror", published by Behbudi in Samarkand in 1913-1915. Baldauf sees Behbudi's initiative as an expression of solidarity and solidarity with his students.

Speaking about the language of books, ie literary language, which is widespread in Turkestan, Behbudi said, ahli savod ”, that is, the“ unity of language ”of the intelligentsia - the literary language is one. The second part of the "Language Issue" article is devoted to the issue of creating a single, simplified literary language for the Turkic peoples. Behbudi said he had tried to take a "neutral" approach to the issue. To illustrate the difference between dialect and dialect, Behbudi begins by analyzing the journey of the Volga Tatars and the peoples of the Caucasus. According to him, the "language" of the press published by Tatars and Azerbaijanis is "much higher" than "street language". Even the language of the newspaper "Vakt" and the magazine "Shura" from the year of their publication, that is, from 1908 to 1915 ”Was moving in the right direction. Of course, Behbudi's conclusion about the language of the Tatar and Azerbaijani press shows that he has done some research and analysis in this area. This, in turn, shows that Behbudi is a leading linguist who regularly monitors the Turkish-language press and is able to draw certain conclusions about changes in language policy.

As mentioned above, Behbudi's conclusions are reflected in the second part of the "Language Issue" article, which is based on the results of a public opinion poll on which language is understood by ordinary Turkestan people. Of course, Behbudi's research was one of the most important issues of his time.

Behbudi raised the issue of bilingualism in Turkestan in an article he wrote for the *Translator* in 1909, long before he published *Oyina*. Behbudi wanted to emphasize the importance of Turkish and Persian for Turkestans, and argued that both languages should be included in school education. Behbudi tries to prove his point with the following arguments: 1. Most of the urban population in Turkestan is fluent in Turkish and Persian; 2. In some areas a mixed form of these two languages is used; 3. Applications to official bodies are written in Turkish; 4. Shari'a fatwas are written in Persian and recorded in Turkish, and this method is used throughout Turkestan. At the end of the article, Behbudi concludes that both Turkish and Persian should be taught together in Turkestan schools, based on his own evidence.

Behbudi (general) states that he learned Turkish through the newspaper "Tarjimon", adding that "my mother tongue is Persian, and I learned the Turkish I wrote from the pages of my translator, Tarjimon." This indicates the creation of the (general) literary or (general) Turkic language proposed by Gasprinsky. The newspaper "Tarjimon" published by Gasprinsky also noted that the schools in Turkestan, which were reformed and opened under the name "Usuli Jadida", under the influence of "Tarjimon" taught Turkish from beginning to end and contributed to the spread of Turkish in Turkestan. can be seen. These words also apply to Behbudi. He acknowledged that the Tarjimon newspaper and Gasprinsky's activities had a significant impact on Turkestan. Behbudi noted that "all teachers, masters and deputies in Turkestan have learned the Turkish language with the help of a translator" and have been able to get acquainted with "modern new literature" and "cultural needs" for a quarter of a century through the "Translator". emphasizes. Behbudi refers to the "all-Turkic literary language" proposed by Gasprinsky.

Behbudi's role in Turkestan Jadidism, in the dissemination of his ideas and thoughts of the movement, in the assessment of his activities in the implementation of reforms in various spheres of the socio-political sphere, of course, the ideas and works he wrote are of great importance. In this sense, his views on (general) literary language, language norms, spelling, etymology of words allow, in a sense, to give a definite assessment of Behbudi's activity in the field of linguistics, an objective assessment of his actions in this direction. Behbudi's excellent knowledge of Turkestan dialects and dialects, his ability to chronologize, evaluate and analyze the language of the periodicals published in the relatively advanced Turkic dialects of his time, can be called the first linguist among Turkestan intellectuals. Given the history of the origin of words and their observations of their roots, Behbudi can be called a scholar who has made some progress in the field of cultural anthropology in modern terms. In short, Behbudi is a multifaceted scholar who has worked effectively as a linguist, linguist, ethnographer, sociologist, and cultural anthropologist for the development of the Uzbek literary language.

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