

**ВАЗОРАТИ МАОРИФ ВА ИЛМИ ҶУМҲУРИИ ТОҶИКИСТОН**

**ДОНИШКАДАИ ОМУЌЗОРИИ ТОҶИКИСТОН  
ДАР ШАҲРИ ПАНҶАКЕНТ**

**МАХЗАНИ ИЛМ/ПАЁМИ ДОНИШКАДА, 2021, № 2.**

**МАВОДИ**

**он-лайн ва офф-лайн анҷумани илмӣ-амалии байналмилалии апрелӣ дар мавзӯи “Масоили мубрами улуми иҷтимоӣ-гуманитарӣ, риёзӣ ва дақиқ дар замони муосир”, 26 апрели соли 2021 дар Донишкадаи омӯзгории Тоҷикистон дар шаҳри Панҷакент**

**СОКРОВИШНИЦА НАУКИ/ВЕСТНИК ИНСТИТУТА, 2021, № 2.**

**МАТЕРИАЛЫ**

**научно-практической международной апрельской он-лайн и офф-лайн конференции, на тему «Актуальные проблемы общественно-гуманитарных, точных и естественных наук в современную эпоху», 26 апреля 2021 года в Таджикском педагогическом институте в городе Пенджикент**

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**MATERIALS**

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Баъзе фикр ва хулосаҳои дар маҷмӯа омада бо нуқтаи назари таҳририят созгор  
наомаданаҷ мумкин аст. Барои дурустии иқтибос, ҳавола ва пайнавиштҳо дараҷаи  
илмӣ, услуб ва баёни мақолаҳо муаллифҳо масъуланд.

Мнение редколлегии не всегда совпадает с мнением авторов. За достоверность  
цитат и ссылок, научный уровень, стилистику статей ответственные авторы.

Дар асоси қарори Шӯрои олимони Донишкадаи омӯзгории Тоҷикистон дар шаҳри  
Панҷакент ба нашр тавсия дода шуд (суратчаласаи № 9 аз 22 апрели соли 2021).



Тухоло (Тохаристон)<sup>1</sup>. Конкретный состав этих даров лишь иногда указывается в хрониках. Так, в 713 г в Канна (Самарканда) были присланы кольчуга, кубок из восточного хрусталя, агатовый кувшин, яйца «верблюда-птицы» (страуса), канийский карлик и туркестанские танцовщицы. Из Тохаристана в 658 г. тамошний владетель прислал агатовый канделябр в виде дерева до метра высотой. В VII-VIII вв. отсюда было прислано помимо отличных лошадей до двухсот видов лекарственных растений, изделия из стекла – красного и изумрудного цветов и горного хрусталя, а также загадочный полудрагоценный самоцвет, предположительно лунный камень.

С течением времени шелк в странах Средиземноморья получает все более распространение. Во II веке врач Гален писал о популярности шелковых платьев среди женщин повсюду. Особенно в больших городах. К этому времени появляются более полные, правдивые описания происхождения китайского шелка, биологии шелковичного червя. По свидетельству биографов римских вельмож III века, первым из мужчин стали носить одежды из чистого шелка Гелиогабал. Отказ Александра Севера и Аврелиана от шелкового платья ставился им в особую заслугу. В IV веке шелк дешевеет и поэтому проникает низшие классы общества.

Шелк-сырец из Индии по Красному морю на эфиопских кораблях поступал в приморские города Сирии. Сюда же по Великому шелковому пути прибывали караваны из Средней Азии, который через Персию шли к Средиземному морю. Здесь, по побережью Красного и Средиземного морей, в первых веках нашей эры возникали многочисленные прядильные и ткацкие мастерские. Шелк-сырец превращался в тонкие нити, из которых искусные ткачи шелковые ткани. Это ремесло распространилось по всему Ближнему Востоку и проникло в европейские страны.

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## **BEHBUDI'S VIEWS ON THE SPIRITUAL RENEWAL OF SOCIETY**

***Annotation:** This article analyzes the reform movement of Behbudi, a prominent figure of the Jadid movement, on the possibility of a new path of development through the spiritual upliftment of the state and society.*

***Keywords:** administration, culture, democracy, drama, enlightenment, Jadids, movement, theater*

Mahmudkhoja Behbudi is one of the selfless people who started the national awakening movement in Turkestan in the early 20<sup>th</sup> century and played an important role in awakening the social consciousness of the Uzbek people. He contributed to the spiritual and cultural development of his time with his enlightenment movement. A prominent leader of the Jadid movement, he was one of the founders of the new methodist school, the founder of Uzbek national drama, a journalist, and a cultural figure.

The enlightened scholar sought to open schools in order to call the younger generation to enlightenment, to cultivate their national consciousness, and to form a sense of national pride. Commenting on his services to our country, President of Uzbekistan Shavkat Mirziyoyev said: “The scientific and educational, literary and artistic legacy of the Jadids is of great importance to us today. I would like to draw your attention to one example. The great educator Mahmudkhoja Behbudi, whose 145th anniversary is celebrated this year, once spoke

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<sup>1</sup> Великий Шелковый путь: формирование и развитие. - Т.,1999.

of the need to know not two, but four languages. This appeal of Behbudi still sounds relevant today” [1].

From the above thoughts of Shavkat Mirziyoyev, it is clear that Behbudi’s place in the history of our enlightenment and culture, as well as his contribution to the struggle for national liberation, in general, in the history of the peoples of Turkestan is incomparable. He studied the history of Turkestan in depth and described both its ups and downs. Behbudi’s interest in the fate of his homeland is reflected in his works such as “Mirzo Ulugbek”, “Bukhara”, “History and Geography”, “Khairul Umuri Avsatukho”, “The word Sart is unknown”.

Behbudi pointed out that Turkestan’s path of development is based not only on enlightenment, but also on political renewal and independence. The thinker analyzes the management methods of his time and points out the following three types:

1. Independent governance (absolute governance-monarchy);
2. Mashruta governance (constitutional parliamentary power);
3. Republic governance (Republic) [2].

Analyzing these methods of administration, he emphasizes that the nation will not develop until it has achieved its independence in order to be free. According to the enlightened scholar, independence cannot be achieved without struggle, in his article “Statement of Truth”: “Right is taken, not given!” put forward the idea that. He also calls for achieving peace through peaceful compromise against any war and violence, not as a proponent of a bloodless struggle against colonialism like other Jadids. Therefore, when talking about independence and freedom, the thinker denies any violence and considers it contrary to humanity and morality.

It is also commendable that the scholar has worked hard to keep up with the times and keep abreast of theatrical and press activities to keep abreast of world news. Behbudi’s drama “Padarkush” is recognized as the first example of the Uzbek school of drama. Experts consider it to be the beginning of a new Uzbek literature, both in terms of content and meanings [3]. Indeed, the ideas of the thinker put forward a century ago, that is, the vital ideas of educating the people, making them feel responsible for their future, have not lost their value even today. Also, the creation of this drama laid the foundation for the emergence of theater and dramaturgy in the cultural life of Turkestan. In turn, the art of theater and drama led to the development of the Jadid movement and the spiritual, educational, socio-political innovations in important areas of Uzbek literature of the new era.

Based on the ideas put forward by Behbudi, we can be sure that in today’s integration process, the younger generation will not be able to make a worthy contribution to the country’s development without fully mastering the innovative innovations that are evolving from year to year. In this regard, the author’s “How do nations develop?” The following words in his article are also a vivid example of this idea: “There are several reasons for the progress of nations, and the root cause is the protection and zeal of scholars. When attention is paid to the situation of developed or developing nations, it is immediately apparent that these two classes of dignitaries have served their nations with words and money” [4]. On this basis, it is appropriate to recognize that Behbudi’s enlightenment ideas are in line with the fact that today our country is moving “from national revival to national progress”.

In April 1913, Behbudi began his career in the press, publishing the first editions of the newspaper “Samarkand”. The newspaper was published in Turkish and Persian, twice a week, first two and then four pages. According to Haji Muin, the Samarkand newspaper was founded with the financial support of Samarkand enlighteners. In August 1914, Behbudi began publishing the weekly magazine “Oyna” (“Mirror”). “Oyna”, which has been active for 20 months and published 68 issues during this period, has spread beyond Turkestan to Tatarstan, the Caucasus, Afghanistan, Iran, Turkey and Egypt, leaving a deep mark on the history of the Uzbek press. Poems, news and articles published in the “Oyna” pages of Behbudi and other Jadids played an important role in the national awakening of the peoples of Turkestan [5].

In general, Behbudi's work as a publicist embodied a very bright aspect of the writer's talent. The thinker is the author of hundreds of articles, in which he expressed his views on his country and its future, society and its enlightenment, the path of democratic development. According to some researchers, the total number of articles in the scientist is said to be 200 pieces, while other researchers estimate that 500. According to Begali Kasimov, not all of his articles have been published in full, and many of his articles have not been published. The main reason for this is that Behbudi did not write his name in newspapers and magazines. It is obvious that the enlightened scientist is very productive in the field of journalism.

In these articles, the scholar calls for the establishment of secular education, the realization of national identity through spiritual renewal, the achievement of political independence, and the path to a democratic state. In building a democracy, however, he emphasizes the need to fight apathy, indifference, and backwardness. In order to do this, the society recognizes the need to educate progressive and educated young people, and recognizes the need to send them to the countries of Europe and Turkey, where science is highly developed. Turkestan has argued that it is important to use not only one language, but four languages, as well as to enjoy the achievements of science and technology. He dreamed of the future of his country as a society with strong secular power, property independence, strong individual rights and freedoms, high spirituality, harmonious development of national and universal values.

In short, Behbudi not only took an active part in the establishment of new methodological schools in Turkestan and the national press, but also created the first Uzbek drama and paved the way for the emergence of professional Uzbek theatrical art. He is our great ancestor who perished on this blessed path, advancing the idea of achieving independence through the enlightenment of the people and society. Today, Behbudi's services to Uzbekistan are recognized and by the decree of Shavkat Mirziyoyev dated September 30, 2020 "On rewarding the representatives of the Enlightenment Jadid movement" [6], Behbudi was awarded the Order "For Great Services" for his enlightenment and selfless work in Uzbekistan.

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