



## THE ROLE OF MAHMUDKHOJA BEHBUDIY AND JADID DOCTRINE IN RAISING NATIONAL ENLIGHTENMENT

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### Annotation

This article analyzes the initiative of Behbudi, a prominent representative of the Jadid movement, to raise the awareness of the people of Turkestan.

### Key words:

Jadidism, education, magazine, newspaper, theater, drama, congress, language, nation.



Jadidism is a movement based on global social and national values, formed as a movement that meets the interests of the indigenous peoples of Central Asia and can fully meet the mature needs of social development. Mahmudhoja Behbudi and Munavvar qori Abdurashidkhonov, the leaders of the Jadid movement in Turkestan, played a unifying and unifying role. In Bukhara, Fayzulla Khodjaev and Abdurauf Fitrat, and in the Khiva khanate, Polvonniyoz Yusupov led the movement.

It should be noted that in a short period of time, the Soviets realized that the ideology of communist policy was going in the wrong direction. He even concludes that it is harmful to indigenous peoples. As a result, in October-November 1918, he decided to leave the system. According to the documents, the sector headed by Mahmudkhoja Behbudi was dissolved on November 5, 1918, under the signature of the Chairman of the Council of Commissioners of Turkestan Malkov, and the certificates entitling the members of the sector to conduct propaganda were revoked.

Behbudi himself left the organization and from that day on began to look for other ways to operate. Researchers have different interpretations of his subsequent activities. But the speculation that Behbudi will then go on a pilgrimage is closer to the truth. However, this fact has not been fully documented.

At that time, the practice of holy pilgrimage could be carried out in different directions from Tashkent and Samarkand: through the Fergana Valley, Kashgar to India, and on ships to Makkah Madinah. The second route was by train from Russia to Odessa, then by sea to Turkey, and from there to Makkah and Madinah. There were also routes such as going through India to Afghanistan and through Turkmenistan to Azerbaijan, and then across the Caspian Sea.

While this movement of young enlighteners set itself the goal of radically reforming the education system and implementing the ideas of national independence, such a socio-historical reality has shaped the literature of the Jadids. As a result, journalism, literary criticism emerged, novels, short stories, dramaturgy were born. Dozens of representatives of Jadid literature emerged,

such as Behbudi, Siddiqi-Ajzi, Abdulla Qodiri, Haji Muin, Abdulla Avloni, Hamza Hakimzoda, Sidqi Khandaliki, Fitrat, Sadriddin Aini, Tavallo, Sofizoda, Ibrahim Davron, Khurshid, Cholpon.

The Jadid intellectuals of the Turkestan region, while propagating enlightenment through their ideas, managed to attract and follow different segments of the local population. In this way, the Jadids were able to awaken and strengthen in the minds of the people a sense of unity and solidarity of the people.

Speaking about the activities of one of the leaders of the movement - Mahmudhoja Behbudi, first of all, in the Address of the President of the Republic of Uzbekistan Sh.M.Mirziyoev to the Oliy Majlis on January 24, 2020, the Jadid movement, the great scholar, Paying special attention to the celebration of the 145th anniversary of Behbudi, he said that an in-depth study of the scientific and spiritual heritage of such great scholars and thinkers as Behbudi is an important factor in educating young people in the spirit of love for the motherland, respect for national and universal values.

In 1899-1900, Behbudi went on a pilgrimage with his friend from Bukhara, Haji Baqo. Behbudi witnessed many wonderful events during his journey. In particular, during the trip, he strengthens his views on the new school. With his initiative and zeal, in 1903, new schools were established in the villages of Halvoyi (S. Siddiqi) and Rajabamin (A. Shakuri) around Samarkand. The author begins to compile textbooks for these schools. His series of treatises include *Risolai instrumali savod* (1904), *Risolai jughrofiyai umraniy* (1905), *Risolai jughrofiyai Rusiy* (1905), *Kitabat-ul atfol* (1908), *Amaliyoti Islam* (1908), *History of Islam* (1909).

The enlightened scientist went to Moscow, St. Petersburg in 1903-1904, and in 1906 visited Kazan, Ufa, Nizhny Novgorod. It was a business trip, not a trip. For example, on August 23, 1906, a congress was convened in Nizhny Novgorod on the problems of life and culture of Russian Muslims. Behbudi leads a group of Turkestans at this congress and gives a big speech. In Behbudi's view, a single school was not enough for enlightenment.

It was necessary to get acquainted with the events of the time and the world, to be aware of the state of the nation and the Motherland, of everyday life. Consequently, the nation needed a window in which it could see both its faults and its faults. It was this need and necessity that led Behbudi to the theater and the press.

That's how *Padarkush* came to be. The drama "*Padarkush*", written in 1911, was published only in 1913.

The inscription on the cover of the book, "*Dedicated to the Jubilee of the Battle of Borodino and the Rescue of Russia from the French Invasion*," and its publication with the permission of the Tbilisi censorship, shows that the work did not move easily. Even after Pesa was published, it took nearly a year to put it on stage. In response to the letters, the author said: "There is no idle person in Turkestan who works for the people. No one wrote in vain that he would go on stage and "make a joke."

Mahmudhoja Behbudi paid great attention to the issue of national language. Only his magazine "*Oyna*" has made a great contribution to the dissemination of enlightenment and culture. It contains interesting articles and debates on the nation and its rights, history, language and literature, the state of the world. In particular, language issues have always been the focus of the editor. Behbudi considered it necessary to know several languages for the development of the nation. For example, in the first issue of the magazine in August 1913, an article was published entitled "*We need four languages, not two.*"

He explains the language teaching system as follows:

- Turkish (Uzbek) - home and family language;
- Persian - the language of poetry;
- Arabic language;
- Russian - the language of economic and industrial development;

To reach the world, you need to know one of the European languages - English, French or German.

The Jadids used to teach Muslim children in a new way in a short period of time, on the basis of intensive programs. In 1895 the first Jadid school was opened in Bukhara and Samarkand, and in 1898 in Kokand. By 1907, in almost a short period of time, the Jadids had managed to open 30 new method schools.

The international relations and dialogue of the Turkestan Jadids were extremely wide. They were closely acquainted with the programs of the Jadid movement in Russia, Turkey, and Egypt. In particular, Mahmudhujja Behbudi got acquainted with the news in the world through newspapers and magazines. His travels to Mecca, Egypt, and Istanbul completely changed his worldview. He has collaborated with newspapers and magazines and published articles aimed at raising awareness.

In Tashkent, Behbudy held talks with the leaders of the Turkestan Soviet government, but to no avail. As a result, Behbudi was arrested in the spring of 1919 on March 25 in Shahrizabz and mysteriously executed in Karshi. The news of his assassination came to Samarkand, the capital at the time, exactly a year later. In April 1920, the whole of Turkestan mourned. Dozens of laments are written. One of Fitrat's poems was called "I searched for Behbudi's right." There are not one, but three poems at a time.

From now on Turan,  
To be seen or not to be seen?  
Your example is Turkestan

Will it be found or not? "One of his poems began.

In conclusion, the Jadid enlighteners wanted to see their people as intelligent and literate, free from slavery, illiteracy and national isolation, and integrated into the world community.

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