



## MAHMUDKHOJA BEHBUDI ABOUT POLITICAL PARTIES

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### Abstract:

In the following article the views of the Makhmudkhoja Bekhbudi, the representative of the jadidi movement- the first socio-political movement, having the aim to struggle to fight for the independence of our country at the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century on the issues of the political parties are analysed. There is a discourse of opinions on the analysis of the political parties existing in the tsarist Russia, while showing the significance of these parties in the socio-political spectrum of the epoch.

### Key words:

Jadid movement, political struggle, party of absolute monarchy, party of constitutional democrats- cadets, party of social-democrats, Union of Muslims of Russia, achieving liberty by force, consensus, cooperation.



"We need to study the Jadid movement, the heritage of our enlightened ancestors. The more we study this spiritual treasure, the more we will find the right answers to many questions that concern us today." [1]  
Shavkat Mirziyoev

At the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century, the Jadid movement was the first socio-political movement that was determined to fight for the national freedom and independence of our country. The Jadid movement was not only a cultural phenomenon, but also a political phenomenon in the first place. In their activities, the Jadids covered all issues, from the state and its construction to society and its spiritual life.

Although this movement sought to express its form of action in a cultural and enlightenment way, its essence and basis lay the intention of political struggle, liberation of its people from colonial oppression, the struggle for an independent state. Realizing the need to unite all the peoples of Turkestan to achieve this goal, the Jadids envisioned their future state system on the basis of the unity of all nations.

Realizing the need for political parties to ensure this unity, the Jadids carefully monitored the political process in Russia, studying the programs of emerging Russian political parties.

Such activity is evident in the work of Mahmudhoja Behbudi, one of the great representatives of the Jadid movement. In his article "Khairul umuri avsatuho" ("The best of things is average") [2.146], published in the newspaper "Khurshid" on October 11, 1906, he divided the political parties that existed in Russia at that time into the following groups:

1. The bureaucratic dictatorship (absolute monarchy - the ruling party).

2. Mashrutai avomiya (Constitutional Democrats - Cadet Party).
3. Participation of the masses (People's Socialism - Social Democratic Party).
4. Union of Russian Muslims.

A characteristic feature of this article is that the author tries to justify the need to unite for the freedom and liberty of the nation, showing that the role and place of political parties in the struggle for freedom and liberty is incomparable.

In particular, it analyzes the activities, goals and objectives of the political parties operating in Tsarist Russia at that time, their influence on the domestic and foreign policy of tsarism, its role in the colonial policy in Turkestan, which justifies which parties to follow and which to avoid. In particular, thinking of the "bureaucratic dictator" (absolute monarchy) party, he calls it a government party, indicating that this party is in the service of the Russian emperor.

"Every order and ruling of our empire," writes Mahmudhoja Behbudi, "is called" zakun, "and all the governors and judges, without any title (word), are replaced by those under their control. Various statutes and laws were corrected by members of the Synod (Military Council) and approved by the Tohub King through the Cabinet of Ministers. After the signatures of our emperor, the law is called and imposed on the people by the officials of all vuzaro and regional courts and tribunals." [2-146] It is noted that this situation worsens the situation of the people.

Speaking about the Cadet Party, Mahmudhoja Behbudi said that the party's goal is to open a "National Assembly" or the Duma, and 3-4 representatives from each million people will go to the capital to convene a meeting to liberate the law, the situation in each region and every religion and nation. and if the right to bigotry, based on reason and integrity, is corrected in accordance with the religion of mankind and Ryan, and handed over to His Majesty the King. And if our emperor gives the orders of the Humayun to replace the laws prepared by the representatives of those people" [2-148]. He supports the Cadet Party and sees Russia's future in the Cadet Party program.

Mahmudhoja Behbudi, referring to the "social-democratic" party, said that his main goal was to violate all current laws, property rules, share property and land among all the people, and to make its interests equal among all the people. They want to eradicate wealth and poverty, enjoy the wealth of the world equally, and introduce laws and rules so that people can live a happy and prosperous life and everyone can be sure of their future. "[2.149] Behbudi sees socialism as violence and the social equality that society seeks to establish as injustice.

Indeed, just as people have different abilities, potentials, and knowledge, so does their place in society. The Social Democrats denied this and tried to equalize everyone. "The party's aspirations," Behbudi writes, "may seem imaginary, and joining this category is extremely harmful for us Muslims." [2.149] With these views, Behbudi rejected the socialist doctrine and the Bolshevik Party, which sought to build a socialist society on the basis of this doctrine. His conclusions were the basis for the Communists to condemn him. Therefore, during the years of Soviet rule, the work of Mahmudhoja Behbudi was not studied at all.

Another party analyzed by Mahmudhoja Behbudi is the Union of Russian Muslims. The Union of Russian Muslims was formed at the Second Congress of Russian Muslims in St. Petersburg on January 13-23, 1906 [5-19]. Mahmudhoja Behbudi sees the future of this party in cooperation with the Cadet Party and calls on the Muslims of Turkestan to cooperate with this party.

Writing about political parties, Mahmudhoja Behbudi concludes that "the shortcomings of our Muslim, religious and ethnic rights do not reach the king, and even when they do, they are rejected by the assembly" [2-147]. It promotes the idea that Muslims should have their own political party to end this situation and fight for the freedom and liberty of the nation as a whole. In the struggle for national independence, various Muslims in Turkestan, such as "Shura Islamiya", "Shura Ulama", "Mirvaj ul-Islam", "Miftah ul-Maarif", "Ravnaq-ul Islam", "Ittifaq ul-Muslimin",

"Turon" It is true that the ideas of Mahmudhoja Behbudi had a great influence on the structure of his organizations [4-96].

The main thing is that Mahmudhoja Behbudi, when thinking about political parties, was able to emphasize their progressive role in the development of society and argued which of them should be followed in ensuring the future of Turkestan, whichever one uses them in government will be positive for the future of the country.

Begali Kasimov, a well-known scholar of the history of the Jadid movement, in his article "Karvonboshi" shows that the Jadids followed three different paths to independence:

1. Forcible liberation from dependence on Russia, gaining independence by force (Duke Eshan, 1916 events, "repression")
2. The way of reconciliation. Achieving enlightenment with the help of the Russians. Acquisition of rights in the field of enlightenment, restoration of national identity (Ismail Gasparali, Mahmudhoja Behbudi)
3. Way of cooperation. Tsarist administrators, and then the Soviet government, participated in their programs and gained independence by being able to. (Munavvar qori, Hamza, Avloni.) [5.-29]

Indeed, analyzing the political views of Mahmudhoja Behbudi, who was not indifferent to the fate of the country, the future of the nation, the suffering of the people, we see that he really followed the path of reconciliation, trying to achieve independence by raising the political consciousness of the people. In his works, the problems of the nation's destiny and its future are at the forefront. He sees the future of the nation as independent and concludes that the future of the nation cannot be talked about until an independent state is established.

This is his first conclusion, and his second is that "a fee is charged but not paid." Indeed, in the works of M. Behbudi it is clear that the nation must fight for its rights and in this struggle they must be led by political parties.

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