



TURKESTAN JADIDS AND THEIR KEY FIGURES

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Abstract: *This article talks about the significance of the activities of Mahmudhodji Behbudi in a short period of time and recognizes his influence on current socio-economic, political and religious processes. Also, in his journalistic articles it is revealed that he raised current and pressing problems of the development of the Motherland, society, people and nation, often influenced by the spirit of independence.*

Speaking about the significance of the work carried out by Mahmudkhoj Behbudi in a short period of time, it is also worth recognizing his influence on the socio-economic, political and religious processes taking place today. After all, the credo of Behbudi's journalism is that "any development, including the dreams of independence, can be achieved by paying special attention to economic-social, political-cultural, moral-enlightenment problems, especially religious issues, along with economic-social, political-cultural, moral-enlightenment problems." Raising not the superstitious aspects of religion, as some scholars see it, but rather its aspects closely related to secular development, is at the heart of Behbudi's attitude to religion.

If we consider many of Behbudi's thoughts on society and development, we can see that the scholar views religion as a force that gives honest and pure divine power to worldly development. Religion is a force that shapes and actively



influences the traditions, customs, mentality, way of thinking, enlightenment and culture of the people and nation, especially justice and duty to God. Therefore, this constant should not be questioned. It is the only constant that should protect a person, society, people, nation, and individual from all sorts of crooked deeds, errors, and oppression. That is why, no matter what issues of the development of the nation and the Fatherland Behbudi speaks about, he calls on those who carry out these works not to break away from religion, but on the contrary, to become more firmly connected with it. He concludes that it is impossible to develop by breaking away from religion. One should not conclude from this idea that Behbudi was engaged in the propagation of religion from head to toe in his journalism.

In his publicistic articles, he raises the urgent and vital problems of the development of the Motherland, society, people and nation, which are often inspired by the spirit of Independence. He understands that all this is done by Man for Man, and can only yield the desired results if its moral and spiritual basis is not disconnected from God and is firmly connected with Him. Therefore, although it would not be wrong to point to the national thinking, mentality and nature of his people as the main factor in the cause of Behbudi's views on the relationship between religion and society, it would not be enough to limit ourselves to recognizing it.

Behbudi strongly relies on the enlightened aspects of the Islamic religion he is thinking about, but in many places he emphasizes its universal, universal qualities. His only thought: "Living without religion... is animalism" can serve as a vivid proof of this" [4. 45-47-p.]; To see to what extent the importance of socio-political and religious views is determined in Behbudi's articles and works, and how well he is aware of religious knowledge, one can cite works such as "A Brief History of Islam" and "The Development of Islam". If a country or nation does not develop, if it does not progress, then it is obvious that the people, even the country itself, and even the religion's attitude towards it, will be trampled underfoot by others.



This simple truth in Behbudi's works was extremely progressive for its time, and life itself confirmed this idea. One of Behbudi's most notable articles about his political views is the article "Khairul umri avsatiho" ("The good of affairs is the common good"). In this article, written in 1906, M. Behbudi clearly states that the Social Democrats (which he calls "mass participation") are unacceptable, "contrary to Sharia", and therefore "harmful" [1.18-19-p.]; He reveals the true face of the social democrats. He tried to convey to the people that their actions and laws are contrary to Sharia. This article has been criticized for a long time. It would not be wrong to say that one of the main reasons why his article was cited as "contrary to Sharia" was that it divided the newly established society into a class society. Because from the perspective of Islam, it can be understood that dividing society into such classes is also wrong in terms of Sharia, on the contrary, he came to this conclusion based on the idea that everyone is equal in Islam.

It is necessary to emphasize the historical, but also contemporary significance, and the current essence of Behbudi's views on issues of national liberation. His article "Haq olinur, berilmas!" (1918), written as an address to his Kazakh brothers, is well known in the study of Behbudi's scientific work and is one of the most thoroughly studied areas. Life itself has confirmed how true the unique appeal of the title of this article was, how valuable and important it was not only for the period of 1918, but also for the period of gaining our independence in 1991. Independence was not given to us by itself. It was obtained through the courage and hard work of our people and their true sons. At that time, if proper measures were not taken, it could have led to bloodshed.

In this article, Behbudi urged not only the Muslims of Turkestan and neighboring nations, but also the Jews and Christians of the land, to unite and be united in order to achieve national freedom. This appeal is one of the serious points in his thoughts about his people. According to him, Autonomy for Turkestan is not



a desire limited only to national interests, Autonomy and Independence reflect the dreams and aspirations of all peoples and nations living in this region and call on all peoples and nations living in it to unite. In this regard, Behbudi's ideas are noteworthy for having acquired valuable significance as an example of deep theoretical ideas that emerged at the beginning of the 20th century, and are now gaining international significance. In 1913, Behbudi published an article entitled "Our Deeds or Our Desires." In this article, he put forward the idea of getting rid of the prejudices of that time and abandoning luxurious, extravagant excesses and customs for the development of society. He says that it is not these things that we need to reform our industry, that we need to bring judges, engineers, businessmen, and deputies to the Duma. These issues are our ideal, the scientist concludes. The fact that these problems are not just wishes, but are practical, that is, ideals, shows that many important ideas in the views of scientists were first formed theoretically and then not applied to life, but turned into theoretical conclusions after the conclusions of problems in vital, practical issues.[4. 50-p.]

In Behbudi's article "Not Two, but Four Languages" (1913), quoted above, there is a sentence: "Let's develop while being Muslims." The article is repeatedly analyzed by experts, but this idea is somewhat ignored. It is either viewed as a mere comment or is dismissed as promoting Islamism. In our opinion, the author puts forward a serious idea here. If you pay attention, there is no such goal as "Muslimism" in the general spirit of the article. The article is devoted to the issue of the importance of language knowledge in the general development of the peoples of Turkestan and the Uzbek people. Therefore, if we understand the phrase "let us develop as Muslims" in the sense that we should develop without losing our identity, that is, learning foreign languages and other cultures should not lead to losing our identity, and no development should prevent us from preserving our identity, we will not be mistaken. This was an extremely serious statement made at the beginning of



the 21st century, which is in line with our current thoughts that we should study world culture, but be careful not to be influenced by "popular culture" [4. 51-p.]

Many of Mahmudkhoj Behbudi's journalistic articles are significant in that they reflect the current problems of his time or highlight the social shortcomings of that time. Some of them, as is known, such as the above article, are significant in that they are noteworthy for that time and later. In his article "The Language Issue" (1915), the scientist says that in order not to lag behind the times and the world, it is necessary to know the widely spread languages of the West and the East, and among them he emphasizes English. In his article "Not Two, We Need Four Languages" written a little earlier, the scientist did not recognize this language [6. 52-p]; The idea in the article "Let's prepare for the future" is significant. Behbudi also cited a number of other languages in his article. The modern proof of his ideas is the publication of a special government resolution on the further development and improvement of the teaching and mastering of the English language in our republic by 2013 [8. 1-p]; indicating that Behbudi foresaw the future. By studying Behbudi's works and articles, one can learn that he was a sharp theorist and active practitioner in the field of politics. His theoretical views on this matter were reflected in his textbook "Kitobi muntakhabi zhugrofiyai umum va namnai zhugrofiyai" and in his articles such as "Duma va Turkestan musulmanlari", "Khair ul-umuri avsatukho", "Mukhtaram zhugrofiylarga kholisona arz". In the textbook "Selected Book of General and Model Geography", Behbudi provides valuable information about the methods of governance of that time. After all, raising the political consciousness of the youth of the nation, cultivating the worldview of the generation were among the urgent tasks facing intellectuals, and important factors of development. Behbudi writes about three types of governance methods typical of that time: 1) independent administration (mandatory administration); 2) constitutional administration; 3) republican administration [3. 82-b]; He states that each of these governance methods has its own unique aspects. The first governance method can be equated with



monarchy. The second governance method can be compared with the parliamentary system of governance. The third governance method can be compared with the current democratic governance method. Life itself shows how useful his ideas are in modern practice. Behbudi's political works include his article "The Law of Europe". Written in a simple and fluent language that is understandable to ordinary people, this article begins with the statement "Laws are written in accordance with the conditions and policies of each country, are revised by the representatives of the people and submitted to the king of the country," and analyzes the governance of European countries. They are divided into three types: monarchy, parliament, and republic. The author, while looking with pity at the lack of a worthy candidate from Turkestan to be elected to the Russian State Duma, emphasizes how necessary it is for representatives defending the interests of the country to have the ability to "stand before the rostrum of the State Duma in the presence of 400 members and up to 50 government ministers and openly challenge and challenge the real law that is being applied by the courts, governors, and ministers, and to themselves and their nation, their homeland." To this end, he first of all puts the issue of educating the people's children in schools in the first place. [1, 161-p].

At that time, we all know that after the invasion of Tsarist Russia, the situation of madrasahs was such that their status among the people had declined, while on the other hand, the number of Russian-style schools was increasing and their influence among the population was increasing. At the same time, the opening of new-style schools by the Jadid intelligentsia seemed to create a certain competitive environment. But this competition did not last long, new-style schools and madrasahs began to be closed one after another for various reasons. For this reason, he advocated educating the younger generation. We can also learn how important these views of Behbudi are from the series of reforms currently being carried out by our President Shavkat Mirziyoyev. As just one example, the establishment of the Ministry of Preschool Education on September 30, 2017, demonstrated the



importance of paying attention to the younger generation from kindergarten onwards, while the Presidential Decree on the Development of Secondary Specialized Education by November 2018 [8, 1-p.];

We can cite Behbudi's ideas about how important the education system is as a matter of concern today as a vivid example. Behbudi also appeals to parents and calls for enlightenment, saying, "Even if you sell your property if necessary, try to educate your son in a modern way." Indeed, knowledge and enlightenment cultivates a worldview, purifies the conscience, and enlightens the mind. Behbudi says in his article "Address to our Honorable Youth": "...school is the beginning of progress, the gateway to culture and happiness." Since this is the case: "It is necessary to increase the number of primary schools for the Muslims of Turkestan," he says[2. 45-p];

At the same time, Behbudi is also troubled by the problem of the need for teachers in terms of educating students. He gives the following thoughts about this, among others: "Naturally, schools cannot grow without teachers. Currently, there are few teachers in Turkestan, and our need for teachers is acute [Shadid-strong]. Because these days, the number of new school enthusiasts is increasing day by day, and if there were teachers, hundreds of schools could be opened in Turkestan every year."

If we pay attention, one of the most urgent problems that Behbudi wrote about was school and science, and this issue will remain the first and main one for all times. Therefore, the spiritual heritage left by Behbudi will serve equally for all times. Because a person who is far from knowledge and education cannot find his place in society and will not find happiness. In this context, we found it necessary to quote the following thoughts of the great enlightener: "A nation deprived of its culture and not armed with the power of industry and education will not be able to see the face



of happiness and happiness in the world. It will be completely defeated in the battlefield of life, crushed underfoot...”

Behbudi even points out the solution to this problem, emphasizing the need for a teacher's school to train teachers. That is, "Even if there is no teacher's school to train teachers in Turkestan, there are certainly one or two teachers in every city who are familiar with the method of education. It is necessary to send people who want to become teachers to them and make them aware of the method of education within 3-4 months." Or it is possible to send them to Tashkent to study under Mr. Munavvarqori, - he shows several ways to solve the problem [7. 1-b]; The goal is one: to save the nation from ignorance, to become aware of the secrets of science and to gain our place in the world. Behbudi had proclaimed a century ago that the nation's need was education. See, these ideas have not lost their importance in the slightest.

No matter how many years pass, the wise words of the writer will remain a spiritual heritage from generation to generation. Bekhbudiy attaches importance to the fact that the beginning of reform and culture in the country is realized through the press: “The national press, which was at the gateway to culture in our Turkestan from the very beginning, was created under the shadow of the enlightened leaders of the movement of enthusiastic youth.” It would not be an exaggeration to say that the ideas put forward in the writer’s articles are the foundation of development for us. Today, thanks to independence, we have achieved many achievements and unparalleled successes. It is not for nothing that our esteemed President pays special attention to both the education sector and the sports system for the harmonious development of young people. So, the problems that Behbudi spoke about with such fervor a century ago have now found their solution and are serving the nation's prosperity.[5. 65-p];



The new enlighteners, by publishing their ideas and thoughts in the press they organized, carried out a wide practice of enlightenment among the masses, and showed that they were "always awakening the people from the sleep of heedlessness" and "developing the worldview of the nation", were able to prepare the population of the country for free thought and a great political struggle. In conclusion, it can be said that Mahmudkhoj Behbudi, as an intellectual and popular representative of his time, experienced and analyzed the problems and shortcomings that needed to be solved in the socio-political, religious, and cultural spheres, and got acquainted with the real state of society. In conveying his views to the broad masses of the people, he tried to convey them in a critical, analytical, and understandable way to the people, and tried to convey to the population ways to solve these problems and practical instructions.

Mahmudkhodja Behbudi's respect for universal human values, historiography, scientific activity, great services, and dedication to Uzbek literature and art deserve high respect and admiration. He was a prominent enlightened writer, a son of the Uzbek people, and a publicly recognized scientist. He tried to support the people, form national spirituality, and do positive and effective work to increase the economic potential of Turkestan through reforms and ensure the well-being of the population.

Behbudi put forward ideas such as forming a unique national development in the country, renewing the concept of Islam in the implementation of these tasks, purifying it from fanaticism, solving the problems of scientific achievements and mastering advanced technology. In his famous drama "Padarkush", he tried to convey to the people the idea that the face of the nation is science and craft through the image of an intellectual: "In this era, just as a nation without science and craft loses its wealth, land and tools day by day, it also loses its morals and reputation, and even its religion becomes weak. For this, we must strive to educate Muslims,



although our noble religion has made it obligatory for us to study all kinds of beneficial knowledge from the cradle to the grave. This ruling is the ruling of Sharia," he said in one of his works. According to Behbudi, "two classes of scholars are needed in this time, namely religious scholars and modern scholars." The first class: imams, khatibs, mudarris, teachers, judges, muftis, and they manage the religious and moral affairs of the people. Modern scholars, on the other hand, are those who, having a deep knowledge of religion and the language of the nation, have studied medicine and sciences and, as specialists, protect the interests of the Motherland in high positions. His remarks are still relevant and relevant today.[6. 82-p];

Until our country gained its Independence, the movements against the tyrannical regime in Turkestan did not stop for a moment. He put forward the ideas that it is impossible to achieve development results without getting to know other developed nations closely and establishing contacts, and that it is necessary to develop using their useful achievements. In addition, Mahmudkhoj Behbudi emphasized the need to strengthen the economic basis in order to achieve development and thereby serve as a foundation for the development of culture and spirituality. In his articles on religious topics, he taught the people not to stray from the right path, not to live fanatically, to be moderate in everything, and for this he mentioned the need to be enlightened and educated.

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