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IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 04 Volume: 84

Published: 30.04.2020 <http://T-Science.org>

QR – Issue



QR – Article



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M.BEKHBUDY'S INFLUENCE TO THE DEVELOPMENT OF SOCIO-POLITICAL THINKING AND THE MOVEMENT OF ENLIGHTENMENT-JADIDISM IN SOUTHERN TURKESTAN

Abstract: One of the important and serious problems in the millennial but becoming new history of Independent Uzbekistan – the contribution of the representatives of the movement of enlightenment-jadidism in Turkestan to the struggle of the people of our country for freedom and independence, leading the people to the way of modern development, making the society rid of medieval bad habits as cultural illiterateness and violation of colonialism, and the ideas about the foundation of the bases of the independent national government are analyzed in the article.

Key words: Turkestan, people, nation, enlightenment, jadidism, thinking, spiritual heritage, education, upbringing, school, public education.

Language: English

Citation: Tojiyeva, I. S. (2020). M.Bekhbudy's influence to the development of socio-political thinking and the movement of enlightenment-jadidism in southern Turkestan. *ISJ Theoretical & Applied Science*, 04 (84), 935-938.

Soi: <http://s-o-i.org/1.1/TAS-04-84-169> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.04.84.169>

Scopus ASCC: 1202.

Introduction

It is known that the philosophical views and ideas put forward by representatives of the Jadid movement have acquired special significance in the national, social and cultural life of our people. In fact, Jadidism was a manifestation of the educational movement, which worked to bring the country out of feudal backwardness and achieve national development, as well as the struggle for the independence of Turkestan. Its main goal was to free society from the evils of the Middle Ages, cultural backwardness and colonial oppression, superstition, lead the people on the path of modern development, build the foundations of independent national statehood. Proponents of this movement initially called themselves “enlightened”, “progressive” and then “jadids”. Today it is recognized as having global significance. In general, as President Sh.M.Mirziyoyev noted, “... we must deeply study the movement of the jadids, the legacy of our enlightened

ancestors. The more we study this spiritual treasure, the more we will find the right answers to many of the questions that still concern us today. The more we actively promote this priceless wealth, the more our people, especially our youth, realize the value of a peaceful and free life today” [1].

Materials and Methods.

The rich history and great heritage of the Turkestan school of education were formed by Makhmudkhoja Behbudi, Munavarkori Abdurashidkhonov, Abdulkadir Shakuri, Ishakhon Ibrat, Akhmad Donishat the end of the 19th century. They believed that enlightenment was the only way to save the people of the country from national oppression and backwardness. These devotees fought with all their might against the tyrannical system and ignorance, spiritual slavery and oppression. Traveling to many countries of the world and studying the traditions of the peoples of the world, they deeply felt

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that with the help of science and education it was possible to overcome the shackles of colonial and dependent lands, gain freedom and break the system of that time. In this direction, first of all, they showed examples of determination, working both theoretically and practically on the dissemination and development of school-educational work in our country. It is obvious that enlightenment is a great historical movement created with the aim of increasing the spirituality of our people and nationality.

“Indeed,” says the famous statesman, the first president Islam Karimov, “... no matter during what period of our history the pursuit of knowledge and high spirituality in our country never ended as an immortal symbol of the genius of our people in the most complicated and difficult times” [2].

The worldview of the Turkestan jadid leaders Makhmudkhoja Behbudi, Munavvarkori Abdurashidkhonov, Tavallo, Abdullah Avloni, Fitrat, Sadridin Aini, Abdulkhamid Cholpon and others was the impetus for the emergence of the schools of new method [3, p. 259].

In this regard, smart leaders of the Jadid movement, a democratic and independent movement in Turkestan, especially in Uzbekistan, Mahmudhoja Behbudi, Munavvarkori Abdurashidkhonov, Abdurauf Fitrat, Ubaidulla Asadhodzha oglu, Abdulla Avloni, Abdulkhamid Cholpon, Usmon Nosir, Abdulla Kadiri, Elbek, Botu, Fayzulla Khodzhaev, Akmal Ikramov, Shoyslom Shomuhamedov, Bobokhun Salimov, Polvonnioz Yusupov and Turar Riskulov realized that they were being crushed on both sides of the of the tsarist government and put forward socio-historical, philosophical and political ideas about the need to change lives, to completely renovate it, to achieve national independence [3, p. 260]. They saw people's happiness as their own happiness. They looked forward to the onset of happy days and happy moments when the wind of freedom touches the hearts of our people. They understood that educating people, raising the level of knowledge, expanding the sphere of thought was one of the necessary conditions for achieving national independence, and they worked tirelessly to realize these noble intentions. They constantly cared about the future of Turkestan, about the future of the nation, searched for it, laid the foundation of our national independence. But it was impossible to think, study, promote about the life, activities and progressive ideas of many of them in the former Soviet system.

We achieved this only through independence. “The thousands of innocent and unforgettable people who were innocently persecuted and sacrificed during the difficult days of our people laid the foundation for independence. That is why the names of noble people who were consciously erased from the memory of our people during the dictatorship are restored one after another. Today, our people are returning to the spiritual heritage of dozens of people who were killed

for the freedom of our country and nation, such as Abdullah Kadiri and Abdulkhamid Cholpon, Abdurauf Fitrat and Usman Nasir”[2, p. 85].

Among the figures whose names were restored during the years of independence and returned to the memory of our people, there are many famous representatives of Turkestan jadids. Nevertheless, it is impossible to dwell on the life, activities and progressive ideas of all of them. In this regard, we will consider the activities and progressive ideas of Makhmudkhoja Behbudi, a representative of the Jadid movement in the southern regions of Turkestan.

Makhmudkhoja Behbudi, a well-known teacher, writer, scientist and journalist who was considered the “father” of the Jadid movement in Turkestan, was born on January 19, 1875 in a village of “Bakhshitepa” near Samarkand into a priest's family. His father, Bekhbudkhoja Salikhodzha ogli, was a descendant of Ahmad Yassawi from Turkestan, his maternal grandfather Niyazkhoja was from Urgench and came to Samarkand during the reign of Amir Shah Murad (1785-1880).

After the death of his father, Bekhbudkhoja, who was engaged in the imam-khatib, in 1894 the young Makhmudkhoja grew up under the care of his uncle, judge Muhammad Siddik. He studies Arabic and grammar from his youngest uncle, Mullah Adil. Makhmudkhoja, who was interested in teaching from an early age, first studied at the Samarkand madrasah, and then in Bukhara, where he studied mathematics, law, religion, Arabic and Persian. Traditional training, and then on his own thanks to hard work and perseverance, he was an opponent of Scribe for 18 years, and then begins to rise to the level of a high-level judge, the Mufti of Sharia.

Makhmudkhoja Behbudi began his educational activities with a theoretical justification for the need for a new school, “Usul Jadid” in Turkestan and the direction of a lot of work aimed at organizing them. In pursuit of these noble goals, he realized the need to build new schools, educate the younger generation in the spirit of freedom and independence, influence their thinking by educating them. He wrote and published over a hundred textbooks and teaching aids in Uzbek and Tajik for such schools: “Geography of Mustahabi in general” (Brief general geography), “Kitobati Atfol” (Children's letters), “A Brief History of Islam”, “Practice of Islam” (Islamic practice), “Madhal geography of Umrani” (Introduction to the geography of the population), “Brief geography of Russia” etc [4, p. 21].

In his works, socio-political and philosophical ideas are expressed in a unique artistic way, and public education as a whole raises the relationship between youth and adults as a very serious, delicate and sensitive issue. In particular, in the drama “Padarkush”, he explains that parents and children, especially an uneducated child, go on perverted paths

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and kill their father, which is the result of ignorance. His production brought great fame to the author.

In addition, Makhmudkhoja Behbudi wrote a lot, about 200-300 journalistic articles and published them in newspapers and magazines organized by him and his colleagues in which he wrote about the fate of the nation and the homeland, the idea of independence, morality and education. Education and other issues were addressed in accordance with the needs of the time and tried to implement them. In particular, Behbudi advocates the need to send students and young people to Mecca, Medina, Egypt and Istanbul, as well as to Russian universities and technical colleges, including the Caucasus, Crimea, Orenburg and Kazan. When the "Council of Muslim Workers and Peasants" was formed, he was appointed Commissioner of Education. After that, he will work to further expand the network of new schools, create curricula for them, create new textbooks, and open courses for teachers. The leader of the Turkestan Jadids, Makhmudkhoja Behbudi, puts forward and analyzes the demand of the intelligentsia of the country, which was oppressed by tsarist Russia and sought a way out of it, to conclude: A nation deprived of science will be crushed by others" [5, p. 88].

Therefore, the activities of Makhmudkhoja Behbudi, as well as his work until the last minutes of his life, consisted in working in accordance with the requirements of the time, training national cadres who will determine the fate and future of the nation and think globally promoted rules and principles, such as the formation of a nation operating at the level of world standards in cultural and spiritual relations and dialogue.

In this regard, the attention paid to our spiritual heritage and history in our country today, ongoing systemic reforms contributes to the formation of the statehood that they dream of, the development of the image of progressive youth. As President Sh.M.Mirziyoyev noted, "... in 2020, during a difficult time in the history of our people, the 145th anniversary of the great scientist and public figure Makhmudkhoja Behbudi, who raised the torch of enlightenment, will be widely celebrated" [1].

In his work and activities, Behbudi promoted the ideas of national independence, and in his work in the field of science and education, he tried to develop a sense of respect among young people in the history, language and culture of the peoples of Turkestan. He wrote: "Wipe the heads of Muslims working in the education department, lift the mask in the middle, do not leave the children of Turkestan without knowledge. Show everyone the way to freedom" [6, p. 133].

We know our fate, Behbudi wrote in the 1992 issue of "Inkilob" magazine. If our life is needed as a sacrifice for the freedom and happiness of people, we will also welcome death ... to open as many good schools as possible, as well as in the field of education

and happiness of people the hard work for us is sculpture" [7, p. 150]. Of course, these efforts had a devastating effect on the change in the socio-political thinking of the nation and made a great contribution to our present and future development. "Young people", he said, "want to serve the nation and people". We have a lot of work ahead. Other nations are evolving every minute. We reiterate that young people and adults must work together. If we do not conduct educational work in this spirit, the Turkestans will have neither freedom nor autonomy" [7, p. 150].

He will be able to organize schools, reform the education system, create textbooks. In the same period, he wrote and published the textbook "New Account".

An important feature of Makhmudkhoja Behbudi's political and educational views is that he opposed the stratification of society and its approach based on the idea of the poor. On the contrary, he describes the idea of a united front, saying: "Let the ulama, the intelligentsia and the progressives unite, let the rich and the general unite and serve the development of religion, nation and homeland" [4, p. 22].

These views and ideas put forward at the beginning of the twentieth century are consonant with the present, especially the period of our independent life and are evidence of how far this great figure can see. As mentioned above, Makhmudkhoja Behbudi is a great scientist and figure who left an indelible mark and a rich heritage in the history of Uzbek culture from the beginning of the 20th century to the end of his life, enlightening our country and people and achieving freedom and independence.

At present, Behbudi's works and collections are published in our country. In Uzbekistan S.Kosimov, A.Aliyev, N.Karimov, S.Akhmedov, Sh.Turdiyev, D.Said, N.Avazov, Z.Akhrorova, B.Kosimov, in Tajikistan R.Khodizoda, in Germany I.Baldauf (in collaboration with B.Kasimov), a study of Behbudi's life and work was conducted by E.Olvar in the United States and other countries.

It should be noted that the city of Karshi was called Behbudi for some time, that is, from the beginning of the 1920s to 1937. This issue is discussed in the scientific works of the doctor of historical sciences, professor O.Dzhurakulov [8, p. 90], publicist and writer Nosir Mohammed [9, p. 14-15], as well as some of its problematic aspects in connection with the 2700th anniversary of the city of Nasaf's. Todzhiev and his author are mentioned in an article published in the newspaper [10].

Discussion and Conclusion.

Speaking about the activities of Makhmudkhoja Behbudi in Karshi, his active participation in the work and events conducted by the jadids, in particular, his propaganda among the masses, as well as the struggle for freedom and independence of the peoples of

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Turkestan. In this difficult time, the ruling circles, the emir of Bukhara, who was still in power, and the leaders of the new Soviet regime did not like his actions. Therefore, the dark forces in society pursued an enlightened scientist.

In 1919, for the emir of Bukhara, jadids were accused of being a “Bolshevik spy”, and the priests accused him of being an “atheist”. The realization of these “goals” of the Black Forces was the inclusion of Ubaydulla Asadullozhaev and Saidnosir Mirjalilov from Tashkent, Makhmudkhoja Behbudi, Mardonkul and Muhammadkul from Samarkand in a delegation sent to Istanbul in 1919, as a member of the “Ishtikhodi Tarakiy” Association. The SC mission learned about the secret mission of this delegation and its departure from Turkestan. Therefore, U.Asadullozhaev managed to hide in Moscow, S.Mirjalilov in Tbilisi. In the early spring of this year, when M.Behbudi and his associates left the country, they were captured by residents of the Bukhara emirate in Shakhrisabz with the help of spies of the Revolutionary Emergency Commission, along with their companions Muhammadkul and Mardonkul was not brought directly to Karshi, but first to Bukhara, and then to Karshi after he was kept there for about two months and thrown into prison [11, p. 204-205;

12, p. 36]. Here, in the prison of Amir of Karshi, Togaibek, he and his accomplices were brutally executed.

Although the life of Makhmudkhoja Behbudi ended tragically, his socio-political and philosophical ideas contributed greatly to the formation and expansion of an enlightened worldview in Turkestan.

So, almost a hundred years ago, Makhmudkhoja Behbudi set the tasks that must be solved thanks to our independence. Many of his thoughts and ideas are in harmony with the glorious work carried out today by the head of our state. In particular, streets, schools, libraries and other cultural institutions of Uzbekistan, especially in the Kashkadarya region, are named after him, his birthdays are celebrated and his works are published.

In conclusion, although the jadid movement did not lead the peoples of Turkestan to independence, it awakened people who were drowsy in conditions of feudal backwardness and colonialism. Hundreds of enlightened and selfless people, such as Makhmudkhoja, Behbudi, Munavarkori Abudurashidkhonov, Abdullah Avloni, Iskhakhon Ibrat, Abdurauf Fitrat, Abdullah Kodiri, Abdulhamid Cholpon, who will never be forgotten by generations.

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