



 Research Article

TURKESTAN AND MAKHMUDHOJA BEHBUDI

Submission Date: September 20, 2023, **Accepted Date:** September 25, 2023,

Published Date: September 30, 2023 |

Crossref doi: <https://doi.org/10.37547/tajssei/Volume05Issue09-09>

Journal Website:
<https://theamericanjournals.com/index.php/tajssei>

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ABSTRACT

The author has studied the views of Makhmudhoja Behbudi on the independence of Turkestan. It pays special attention to the question of nation and nationality. Also, the political, economic, spiritual and educational directions of the author Behbudi's publicism in the Turkestan region are analyzed as the main part of his progressive work. At the same time, it was studied that the introduction of the educational system in a new way, the literacy of the local people, and the promotion of science and enlightenment are among the main issues in the Turkestan region. Basically, it is aimed to convey Behbudi's views on the need to spread enlightenment through school, press, and stage to the students. It is shown in practice that the main idea in Behbudi's work is the struggle for the independence of Turkestan and the grief of the nation.

KEYWORDS

Turkestan, progressive; nation; country; science; enlightenment; tragedy; ignorance, immorality; carelessness; problem; prospect.

INTRODUCTION

The subject of Makhmudhoja Behbudi's work is primarily the issue of Turkestan independence. Mahmudhoja Behbudi stood at the top of this idea, he showed the Jadids that the political path is freedom. Researcher A. Aliev wrote: "The sudden, rapid awakening that appeared in the entire Muslim world at the beginning of the 20th century - a new look at the world, the development of science, the realization of

democratic freedoms, national independence and the struggle for those who have conquered other people's land and wealth - is the main current of modernism. became a program" [1].

Social motives in Behbudi's publicism gradually rose to the political level. This became especially evident after the bourgeois revolution. Zero, the bourgeois

revolution, according to its program and promises, began to arouse hope and confidence in Behbudi's heart as well as in all the Jadids. At that time, he said: "It should be said that a fee is taken and not given." The people of every nation and country take their religious and political rights from others through action and alliance. The world is a jihadist. Jihad - the form of jihad and jihad is different in every era. Now our jihad is divided by opinion, newspaper, and intelligence and alliance. We want no one to oppress and threaten our religion and nation. We want all Russian Muslims to make a living on the method of autonomy (federation)"[2]. As the researcher H.Saidov noted, in this article of the thinker, we witness the use of the word "autonomy" for the first time. - At first, Behbudi also raised the issue of federation separately from Russia, that is, within Russia. Although the border is the same, it is said that an autonomous republic is governed by a parliament elected by its own citizens [3].

METHODS

In the article, Behbudi's works such as "Turkiston muxtoriyati", "Qozoq qarindoshlarimizga ochiq xat", "Ehtiyoji millat" were used to highlight the topic of Turkestan and its independence. Also, such works as "Haq olinur, berilmas", "Yoshlarga murojaat" were studied.

In the article, descriptive and comparative methods were used to illuminate the interpretation of Behbudi's images aimed at deciding the fate of the nation in the struggle for independence in Turkestan.

RESULTS

There are many articles of Makhmudhoja Behbudi on the autonomy of Turkestan. The valuable part of Behbudi's articles is that he writes about the events he

saw with his own eyes and participated in. His articles are factual and cover important events of the time. It gets to the heart of the matter by stating facts and events. This is the main direction of generalization in journalism. About the first days of the autonomy of Turkestan, he has a series of articles full of socio-political thoughts called "Autonomy of Turkestan". He welcomes the autonomy of Turkestan in the first lines: "On November 27, the autonomy of Turkestan was announced to the general Muslim council in Khoqand. Be blessed and happy! I am proud to have Kamina at the meeting. Long live the autonomy of Turkestan" [4].

Here, it is important to note that along with national pride, joy at the positive changes in the fate of the country and the people, it is also a direct witness, a personal participant of the events.

After that, Behbudi thinks about how the autonomy of Turkestan came about and why it is necessary. The publicist says that Turkestan people are afraid of some people and calls them to be more patient. In this place, it can be said that Behbudi's sensitive heart, which can perceive the human spirit and psychology at an extremely subtle level, is revealed.

The continuation of this article was published in the next issue of "Hurriyat" newspaper under the name "Turkistan mukhtariyati". In this, the writer compares the facts. That is, he expresses his attitude to representatives from all over Turkestan. Behbudi "Muxtoriyatni qanday faol o'rung'a keltirmoq kerak?" he asks. To answer this, he compares the goals of the Bolsheviks with the goals of the indigenous people of Turkestan. He says: "bolsheviklar..erlik jumhuriyat bo'lmasin", "Turkiston muxtoriyatchilari, yerli muxtoriyat tilaymiz" [5].

Mahmudhoja Behbudi considered the necessity of autonomy for the independence of Turkestan as the

first issue, even if it means “sacrificing all their property and lives” and called others to do the same. In this way, his thoughts about national independence, the unity and indivisibility of Turkestan peoples, and the ways to achieve true freedom have not lost their value even today.

The publicist calls for unity among the Turkic peoples. Because the Bolsheviks did not accept the announcement of the autonomy of Turkestan. They began to violate the rule of “self-determination of nations.” That is why Behbudi’s “Open letter to my Kazakh relatives” was created. The “open letter” begins with the following lines: “Aziz qarindoshlarim! Musulmon birodarlar! Hammangizg’a ma’lumdurki, Turkiston qozog’i, qirg’izi, o’zbeki, turkmani, tatari – hammasi turk – mug’ul bolalari hamda jahongir Chingizxon va Temurning avlodi yoki og’a-inidurlar”. The lines are like today's expressions of the heart. In "Open Letter", the author's individuality, his political beliefs, views, the interpreted issue, and his attitude to the subject are in the first place. The traditions of each nation are expressed in their own way. For example, in Uzbeks there are words: og’aynilar, in Kazakhs there are words like bavour. Behbudi pays special attention to these words. We can clearly see here that Behbudi was able to see the delicacy of Uzbek words and expressions and how deeply he felt their power. Let’s just focus on the words get and give: “Baurlar! Bilinki hozirda Turkistondagi barcha xalqlar uchun muxtoriyat e’lon qilindi va siz bilinki, haq olinur, lekin berilmas. Inchunun muxtoriyat–da olinur, lekin berilmas. Ya’ni muxtoriyatni Turkiston bolalarining o’zi birlashib g’ayrat ila olur. Albatta, boshqalar tarafidan berilmas. Boshqalarning qo’lidan kelsa, bermaslar. Biz bo’shlik qilsak va Turkistondagi xalqlar birlashib, muxtoriyat yo’lig’a sa’y qilmasak, albatta, hozirgi qog’oz ustidagi muxtoriyatimizni yo’q qilurlar”.

“An open letter to our Kazakh relatives” interprets a social problem of public interest. However, the author’s personality is manifested in the form of a personal-individual attitude towards this social problem being interpreted. In other words, the author of the article feels the interpreted social problem as a problem directly related to his personal life and destiny and thinks about it with emotional passion: “Chirog’larim! Bobongiz Chingizning mashhur nisihati bor va o’z o’g’illariga aytib ediki, birlashingiz. Masalan: bir dasta tayoqni birga bog’lasangiz, kimsa sindirmas. Agarda ajratsangiz birin – birin har kim sindirur. Mana bobongiz buyrug’i!”.

The fact that the author is based on such a social basis of personal individual feelings shows that “Open letter” is aimed at the attention of the general public. In this journalistic performance of Behbudi, the personality of the author is also invisible as an experienced consultant with great life experience who can foresee the future. In such articles, the political, social, and spiritual nature of the author’s personality is important. The author’s personal life experience, his understanding, and his reputation in front of the people also determine the weight and influence of the expressed thoughts. Every line of Behbudi shows this.

In the article “A nation in need”, Turkestan represents real events in the cultural and educational life. In the article, the author answers the question of what is the educational need of the nation today: “Biz Turkistonlilarg’a ikki sinf kishilari lozimdurki va ikki sinf kishilarisiz bizni diniy va dunyoviy ilmlarimiz, millat va qavmiyatimiz, maishiy ehtiyojimiz xarob bo’lib, kundan – kun begona millatlarning zaboni va mahkumi bo’lurmiz” [6]. It can be seen that there is a strong harmony in the thoughts of the writer on educational and cultural topics and the flow of thoughts in social and political articles. Here, too, attention is focused on

the destiny of the country and people, its future and national-cultural development.

The name of Mahmudhoja Behbudi sounds proud in the development of Turkestan, the country's economic development, and the development of its legal foundations. At the beginning of the 20th century, there was no equal to him in terms of the breadth of his activity and knowledge in the fight for the country's future.

Realizing worldly development, Behbudi began to think about the need to develop the economy in Turkestan, introduce banks, and create legal bases for them. He began to make speeches in the press with his thoughts on what should be done to improve the economy in the wide introduction of news in the country, the people's self-awareness. In hundreds of articles in newspapers such as "Turkiston viloyatining gazeti", "Taraqqiy", "Xurshid", "Najot", "Samarqand", "Mehnatkashlar tavushi", "Ulug' Turkiston", "Tirik so'z", "Oyina", new method schools, He highlighted the issues of prevention of ignorance, benefits of worldly sciences, raising children of the country to be perfect human beings, education of the children of Turkestan in the areas of economics and law, providing experts. He fought for the country's bright future. He raised the economic problems of the country's development. He led extensive efforts to create new laws.

Behbudi appears as a real researcher and practitioner in clarifying these goals and explaining them to the public. He was not only an enlightener, an organizer of the press, an editor, an enterprising person with deep knowledge of economics and law. He founded "Samarkand" newspaper from April 1913 and "Oyina" magazine from August of this year at his own expense. In its pages, he began to make sharp statements through the press on the country's education,

economy, law, freedom of citizens, family, and moral issues.

Makhmudhoja Behbudi could see the past. He had his own proposals and grand plans for the development, future, economy and laws of the nation. He covered step-by-step goals for the realization of the rights of citizens of the country in newspapers and magazines published by him, as well as in other press pages.

A progressive used to say: "Moziy istiqbolning tarozisidir". Behbudi's words are proven today. That is, it can be proudly said that all of his works, written researches, predictions, expressed opinions, set goals and tasks were the basis for today's independence and our perspective.

Behbudi believed that the future of Turkestan lies in its new cadres, experts, economists and lawyers. Therefore, in every article he writes, he raises the issue of training staff to meet new developments. He explains about the need to expand trade and sales activities and increase the national income by opening a cash register. "Imorat qilmoqchi bo'lsak plan loyihasi lozimki, injenerga muhtoj bo'lurmiz. Ammo, biz hanuz muhandis ilmini bilmaymiz. Kantur va rasmiy daftar tutib, kassa turub tijorat etmoq lozim" [7].

Behbudi regrets that products grown in Turkestan are taken to European markets at low prices. We also want to see the growth of sales professionals in Orupo markets.

While thinking about the future of Turkestan, Behbudi looked for different ways for the development of the nation. He also appealed to the rich. He gave examples of the rich and wealthy people of other countries helping their people: "Boshqa millatlarning boylari faqir va yetimlar uchun maktab va dorilfununlar soladurlar, faqir va yetimlarning o'qimog'i uchun voqf

(istipendiya)lar tayin qilur. Butun Turkiston o'n boy elinda ming so'mdan bersa 25 bola uchun Toshkentda diniy va zamoniylar bir pansionli va nahori mukammal maktab bino bo'lib, har yil hukumat maktabinda 50 bola tayyorlaydur" he calls the country's rich people to honesty, enlightenment, and perspective. He says that if such works are carried out, he hopes that in ten years, good specialists such as engineers, doctors, lawyers, economists will emerge. He says: "Allon millatimiz boylaridan shuni ko'z tutar. Xaloyiqni barbod etadurgan to'ylarni emas, oh bu so'zlarni anglaydurgan boylar bizda yetishganmi?"

Behbudi's political views embody the problems of nation-state building in Turkestan. He considered the progress of the nation to be in the development of its political status, in gaining its independence. The author, with many articles in the press, exposed the colonial policy of Tsarism and fought for freedom.

Behbudi reacted to political processes from his first appearances in the press. He strongly denied the communist ideology. As he wrote, "this category is extremely harmful for us Muslims" [8]. Behbudi was extremely attentive to political affairs. In 1917, he participated in the gathering of Muslims of Turkestan in Tashkent and gave a lecture there. It seems that he was opposed to any differences between Muslims. At this congress, he was elected as the chairman of the progressive Muslim Council. It is known that on November 26, 1917, the fourth emergency assembly of the country's Muslims started working in Kok. The autonomy of Turkestan was announced on November 27 of this year. One of the main and ideological organizers of the autonomy was Mahmudhoja Behbudi.

In the history of Uzbek statehood, Mahmudhoja Bohbudi is a progressive person based on the principles of struggle for the social condition of citizens

of Turkestan and the nation, their rights, justice and truth. If you research Behbudi's work in any field, you will see him as an expert in that field. He is not only aware of Sharia and modern accepted laws, but we see him as a deep learner of them. He also worked as a mufti. It is worth noting that, at the same time, the mufti was an important position in the regulation of all sharia norms in the country. Also, every new norm issued and adopted in the country was implemented by the mufti.

CONCLUSION

By the end of the 19th century and the beginning of the 20th century, the country of Turkestan was going through important changes in its political and legal process, difficult times, striving towards innovation. We see that Mahmudhoja Behbudi was at the head of this movement. If we look at Behbudi's life and work, we can see that in his views, the issue of the destiny of man and the nation, which is the subject of advanced social, political and legal thought, is a central issue. Social, political and legal views such as equality, freedom, fraternity, mutual friendship of peoples, stability of the country and the world were characteristic of scholars and leaders of the same period. Behbudi also paid special attention to these issues. His features in the field of human and national rights were distinguished from other thinkers: Behbudi deeply studied the legacy of all scholars before him, he read all of them only in original copies. That is, he had a clear independent opinion in assessing historical processes; Behbudi has a deep understanding of Muslim history and law. He managed to apply Muslim legal enlightenment to society, citizens and the nation, and to explain it to citizens; Behbudi, along with a deep mastery of modern science, managed to guarantee it in terms of legal enlightenment, that is, Turkestan citizens introduced practical work in the field of

education, economic, political and legal fields; he focused all his creativity on the social protection of citizens; developed activities in the field of human and national rights. As a defender of this, he stood at the head of all legal documents, including Sharia laws; Behbudi made every effort to protect an independent, legal state, a state that protects human rights.

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