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MAHMUDHOJA BEHBUDI'S ENLIGHTENMENTAL AND POLITICAL VIEWS: NATIONAL AWAKENING AND THE CONCEPT OF TURKESTAN'S DEVELOPMENT

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Annotation

The article analyzes the activities of Mahmudhoja Behbudi, a prominent representative of the Jadid movement, an enlightener, publicist and political figure. His views on saving Turkestan from the clutches of colonialism, awakening national consciousness and leading it to the path of modern development are studied. The study highlights Behbudi's services in organizing Jadid schools, creating new textbooks, developing the national press, and using theater and journalism as an educational tool. His project "Cultural Autonomy of Turkestan", his views on parliamentary governance and political activities supporting the idea of Turkestan's autonomy are also analyzed. The results of the study show that Behbudi's legacy is an important source for understanding the historical roots of today's concept of national development.

Keywords: Jadidism, Mahmudkhodja Behbudiy, enlightenment, Turkestan, national awakening, press, education, autonomy, journalism, national development.

The changes that occurred in the socio-political life of Turkestan in the late 19th and early 20th centuries gave rise to the formation of the national awakening movement. The colonial policy of Tsarist Russia had a negative impact on the political, economic and cultural life of the local people. In such difficult conditions, the Jadids began to look for a way to bring the people out of backwardness and ignorance.

One of the leading figures of the Jadidism movement was Mahmudkhodja Behbudiy, who took a comprehensive approach to the issue of national development. Behbudiy, an intellectual of his time, not only as a teacher and publicist, but also as a political thinker, put forward important ideas for the future of Turkestan. His views constitute a holistic development concept that encompasses the issues of enlightenment, national press, theater, political reform, and autonomy.

Political events of the late 19th century, in particular the Andijan uprising of 1898, which was called the Dukchi Eshon, played an important role in the formation of Behbudi's worldview. Realizing the ineffectiveness of the armed struggle against colonialism, he came to the conclusion that the most correct way to lead the people to freedom was enlightenment.

According to the thinker, a society not armed with modern knowledge cannot embark on the path of independent development. Therefore, he paid special attention to the organization of new-method schools, updating the content of education, and teaching secular sciences. Textbooks created by Behbudi such as "Risolai asosi savod", "Muntakhabi jugrofiai umumyyin", "Tarihi islom", "Amaliyoti islom" are important examples of modern pedagogy.

He particularly attached great importance to the science of geography. Behbudiy considered geography not only a science about nature or territories, but also a tool for shaping historical,

political, and cultural thinking. In his opinion, a people who do not know the world cannot find the path to development: “the science of geography in this time is a necessity that shows the world and its people, animals, plants and animals, and the world is a “science of the world” [1].

The thinker also called on the younger generation to learn about national history and learn from the heritage of great ancestors. He presented the scientific heritage of such scholars as Ibn Sina, Muhammad al-Khwarizmi, Mirzo Ulugbek and Ali Kushchi as an example for young people.

Behbudi directly linked the development of society with the quality of education. He criticized the content of education in the old schools and madrasas used by the tsarist colonialists, emphasizing that they did not contain enough knowledge necessary for modern life.

According to his views, educational institutions, along with religious knowledge, should also teach history, geography, economics, politics, natural and exact sciences should be taught. The thinker especially attached great importance to the issue of training qualified teachers. He repeatedly emphasized that the quality of education is determined primarily by the level of the teacher: “The training center for scholars is a school and a madrasah. If the teachers and mentors in such a school and madrasah are scholars and teach their students with a sincere heart, they will certainly produce knowledge. If the teacher himself, like most of the current schoolmasters and teachers, is either poor and either perfect, or knowledgeable, but ignorant of the methods of education, his students will remain ignorant” [2].

Behbudi proposed to use the experience of developed Muslim countries. He put forward the need to send talented young people to Egypt and other countries to acquire modern knowledge. These ideas were extremely progressive views for that time.

Mahmudkhoj Behbudi considered the national press to be one of the important factors in the development of society. He assessed the press as a means of awakening the consciousness of the people and forming social thought.

The newspaper “Samarkand”, founded in 1913, began a new stage in the history of the Turkestan press. Articles on issues of education, enlightenment, culture and international politics were regularly published on the pages of the newspaper[3].

The magazine “Oyna”, published later and became the intellectual center of the Jadids. Intellectuals such as Abdurauf Fitrat, Sadriddin Ayni, and Abdullah Avloni actively participated in it.

Behbudi's articles such as "Who will reform the nation?", "We need not two, but four languages," "Patriotism," and "We need a history of Turkestan" are important publicistic works dedicated to the issues of national identity, enlightenment, and development.

Behbudi's activities were not limited to enlightenment. He also approached the issue of the future of Turkestan from a political perspective.

The "Cultural Autonomy of Turkestan" project developed in 1907 clearly demonstrates his political views. The document put forward issues such as protecting the interests of the local population, independent development of education and culture, and expanding the rights of Turkestan to self-government: "We want the Muslims of Turkestan, along with the Russians, Jews, and others, to take a piece of Russia under their own If we establish a Turkestan government, let our assembly be “parliamentary” [4].

Behbudi opposed the policy of mass resettlement to Turkestan and defended the interests of the local people. He emphasized the need to free schools and madrasas from government control and to manage water and land resources based on the interests of the local population.

In the period after the February events of 1917, Behbudi put forward the idea of parliamentary government. He was a supporter of a democratic system governed by representative bodies of the

peoples of Turkestan. In his opinion, the Millat Majlis, which expressed the interests of the people, should be the main legislative institution [5].

The Turkestan Autonomy, proclaimed in November 1917, was an important step towards the national statehood that Behbudi dreamed of. He supported the autonomy and took the stage as one of its active participants[6].

Behbudi placed special emphasis on the issue of national unity. In his opinion, the most important condition for freedom and development is the unification of the people. He assessed internal conflicts, localism, and mutual disagreements as threats to the development of Turkestan.

Although the termination of the autonomy and subsequent political events did not fulfill his dreams, the ideas put forward by Behbudi became one of the important sources of the concept of national statehood in later periods.

In conclusion, Mahmudkhoj Behbudi is a thinker who, as one of the largest representatives of the Turkestan Jadid movement, developed a comprehensive program of national development. He indicated enlightenment, science, and modern education as the main means of leading the people to freedom. Behbudi's activities in organizing new schools, creating textbooks, developing the national press, and transforming theater into an educational tool played an important role in the process of national awakening.

His political views were also closely connected with the ideas of self-government of Turkestan, the introduction of a parliamentary system, and the restoration of national statehood. Behbudi's legacy serves as an important scientific source for understanding the historical and spiritual foundations of today's development strategy of Uzbekistan.

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