

Mahmudkhoja Behbudiy's Approach to Bekhbudiyi's Cultural Autonomy Project of Turkey and the Political Governance Policy

Mukhtarov Sardorbek Saydullo oqli

Student of the Faculty of History of Andijan State University

muxtarovsardorbek345@gmail.com

Gayratova Gulzoda San'atbek qizi

Bukhara State University is a second-year student of Uzbek language teaching philology and languages

gayratovaguli@gmail.com

Mamajonova Gulmira Dilbek qizi

Andijan State University 1st year student of the Faculty of Philology

mamajonovagulmira1907@gmail.com

Annotation: *In this article, we have tried to cover the project of Mahmudhoja Behbudi and himself, which he called "invitation", "Behbudi's project of cultural autonomy of Turkestan." We also tried to shed light on the views of Mahmudhoja Behbudi on the false promises made by the Tsarist Russia and the subsequent Soviet Russia to the Turkestans.*

Keywords: *"Invitation", Duma, faction, work, autonomy, Bolshevik, foundation, Menshevik, revolution, sart.*

INTRODUCTION:

Major progressives Mahmudhoja Behbudi, Fitrat, Fayzulla Khojayeov and Munavvar Qori played an important role in the restoration and implementation of national statehood in Turkestan. And it seems hard to talk about the efforts of many other Jadids to make our homeland free from foreign invaders and independent. One of them is Mahmudhoja Behbudi. The First President Islam Karimov also spoke warmly about this man: "Our great enlightened ancestor Mahmudhoja Behbudi said at the beginning of the last century: It is no coincidence that he called on the people of Turkestan to awaken their consciousness. Today's world of high thinking and technology proves how true these words are." [1] In particular, Mahmudhoja Behbudi, at the beginning of the twentieth century, actively sought to develop and put into practice his views on the future of public administration in Turkestan. For example, Mahmudhoja Bekhbudi submitted the "Project of Bekhbudi's Turkestan Cultural Autonomy" to his Muslim faction for consideration in the 3rd State Duma of Russia convened in 1907. [2]

Behbudi calls this project an "invitation." The idea arose in Behbudi after the famous Manifesto, published in the Russian Empire on October 17, 1905. As soon as the idea of the State Duma came to fruition, Behbudi began to implement his ideas. Among the documents sent with the invitation are two letters written by Behbudi to members of the Muslim faction of the 2nd State Duma on April 24, 1907 and the 3rd State Duma in 1907. In fact, the concept of national autonomy put forward by Behbudi and other progressive Jadids was an aspiration for the political and economic independence of the Turkestan region. Autonomy was the first step towards independence. That is why the administrators

of the Russian Empire, and later the leaders of the democratic Russian Republic (spring and autumn of 1917) and Soviet Russia, especially the Bolshevik Party, which came to power by force in October 1917, opposed the notion of national autonomy. Struggled with their efforts. Although Soviet Russia came to Turkestan with promises of autonomy, self-government, and independence, they did not intend to do so. In this regard, Mahmudhoja Behbudi in his article "Statement of Truth" said: "We want the Muslims of Russia today to live by the method of autonomy (federation) ... We want the Muslims of Turkestan to live in Russia, Jews and others on their own

If we establish the government of Turkestan, which is a part of Russia, we will have our own parliament (parliaments). [3]

Section 7 of the Behbudi project, "On the Judges of Turkestan," contains important insights into the activities of the treasury. Behbudi, a great scholar who has mastered the history and jurisprudence of Islam (he also served as a mufti in Samarkand), expresses his views on this issue. In particular, Behbudi's opinion that Turkestans should work in Kazakh and write all documents in their native language, Turkic (Uzbek), is important. Many parts of the draft law, such as the Civil Courts, the Foundations, the Public Schools, and the Water and Land, call for more democratic freedoms. Restriction of the rights of officials (paragraph 7), the presence of schools in the native language (paragraphs 18-19), the cessation of the import of migrants to Turkestan (actually Russian migrants and other immigrants sent from the center of Russia) (paragraph 24) was one of them. According to historical sources, by 1915, 2 million people from the central regions of Russia. The Russian "immigrant" was brought to Turkestan and placed there.

Mahmudhoja Behbudi also openly expressed his views on statehood in many articles published in the Jadid press. In an article published in the Khurshid newspaper on October 11, 1906, entitled "Khairul umuri avsatuho" ("The best of things is average"), he sharply condemned the socialist doctrine and the Bolshevik Party, which tried to implement it in Russia. In his article, Behbudi divides the existing political parties in Russia 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.

In the article, Behbudi criticized the activities of the Social Democrats (Mensheviks and Bolsheviks) and the Social-Revolutionary Party, saying that they were trying to change the current system through a revolution, which was unprecedented in Russian society. warns of losses.

The founder of the Jadid movement, Behbudy, the famous Crimean Gasprinsky, also had the opportunity to express his views a little more freely only after 1905. Gasprinsky's 1907 article, Turkism, published in the Tarjimon newspaper, focused on cultivating a sense of national pride.

The Russian government treated the indigenous peoples as uncivilized. Behbudi, of course, expressed his attitude to such an attitude. Mahmudkhoja Behbudi In April 1917, at a congress of the Executive Committee of the Turkestan region, the Russian chauvinist Geodakov declared that "... autonomy for civilized peoples, and autonomy for the rest ... (Kyrgyz, Sarts) "Indigenous peasants are not inferior to Russian peasants, and they are superior to immigrants fleeing from the western provinces," he said. The old colonial regime, which kept the country in ignorance, is not to blame for the cultural backwardness of the Turkestan citizen." [4] Of course, there is no need to comment on these

ideas. We, the youth, need to study our history thoroughly and appreciate today's peaceful, independent country. One of our ancestors is Mahmudhoja Behbudhoja oglu Behbudibir. We have only just begun to study Behbudi's personality and his creative heritage as a great representative of the culture of the Uzbek and Turkestan peoples, only thanks to Independence.

Because Behbudi was the first independent figure among the Turkic peoples and a great figure who devoted his entire life to the struggle against colonialism and national independence, the Red Empire did not mention his name for almost half a century. Behbudi was branded as a stranger to the Soviet system, defending the interests of the local bourgeoisie. However, Behbudi entered our history as a great person who had a great influence on the development of the culture of all the peoples of Turan and left an indelible mark. The history of culture is a very broad concept, covering almost all branches of science in the field of formation and development of human consciousness. At the same time, all sciences grow in harmony and ensure the development of society. This process is primarily aimed at raising human consciousness, raising consciousness, deeply inculcating in his heart both national and universal qualities, the formation and development of feelings of care for their homeland, people, history, present and future. will continue to be added together. Behbudi embraced this great idea and belief and entered the field of history in the 1900s as a leading scientist, educator, historian, playwright, multifaceted enlightener, and one of the leading figures of the Jadid movement. His encyclopedic scholarship is very much in line with the traditions of our great ancestors of the past, and is also explained by the fact that in the early twentieth century they adapted their work to a new era. Like Abu Ali Ibn Sina, Beruni and other great ancestors, Behbudi also mastered a number of sciences of his time. He has authored a number of scientific papers, textbooks and manuals in the fields of language, literature, mathematics, geography, history and other sciences. He founded and led a number of newspapers and magazines, published books and maps, and set up printing houses and schools to spread enlightenment. Mahmudhoja Behbudi is a bonus of the Turkestan Jadid movement. His achievements in the field of drama opened a new era in Uzbek literature. One school was not enough for enlightenment. It was necessary to get acquainted with the events of the time and the world, to be aware of the state of the Motherland and the daily life of the Motherland. Therefore, the nation needed a mirror in which it could see both its faults and its faults. It was this need and necessity that led Behbudi to the theater and the press. This is how Padarkush came to be. Padarkush is the first universally recognized example of Uzbek drama. So far, Behbudi and Uzbek drama have not been studied in the same way as in our dissertation. With this need in mind, we have thrown Behbudi and contemporary drama into the object of analysis, and we will try to cover it as objectively as possible, to show effective methods of teaching the drama genre in schools. Behbudi has dedicated his entire conscious life to the people and the motherland. He sincerely served to restore our national values, to create an ideology of the future. However, Behbudi, like many other patriotic and nationalist intellectuals, was discriminated against. His name and works were blacklisted. Unworthy remarks were made about Behbudi. The man was unjustifiably branded a nationalist. In the end, there was no city, district, school, library, street or alley named after Behbudi. Surprisingly, after Uzbekistan gained independence in 1991, this injustice and injustice were completely eliminated. It was too late, but Behbudi's good name was restored. His great services and works were again appreciated. In particular, Behbudi's drama Padarkush has been republished and has a strong place in school curricula. Indeed, Behbudi's greatest contribution to the field of art is that he was the first in Uzbek literature to establish the national drama genre. The three-

act, four-scene drama Padarkush is a testament to that. The emergence of this play was a major event in the history of our literature and art at that time. Indeed, the Uzbek national drama and national theater began with Behbudi's first Uzbek play, Padarkush. Enlightened writer, scholar and public figure Mahmudhoja Behbudi is one of the pioneers of the Jadid movement and Uzbek literature of the twentieth century. No matter what problems a prosperous society raises, building good relationships between family (parents) and the school is fundamental to the education of young people. Without it, parenting would not be possible. The issue remains valuable as it is still the most pressing issue on the agenda. This issue must always be in the center of attention in the struggle to strengthen our independence. Educating our youth on the spiritual heritage of our great ancestors, on the basis of our most advanced national traditions, in the spirit of national and human values will continue to be a priority, and Behbudi and his comrades will play a key role in solving it. rosi helps us. Apparently, the drama "Padarkush" depicts life events and contradictions, and condemns ignorance and ignorance. Ignorance and greed, immorality have been criticized. The idea of enlightenment is promoted. This is the artistic and aesthetic significance of this work. Behbudi has a special place in the history of our press as an article writer. The number of his identified articles has reached 300. They are on a different topic. In his first articles, he vehemently rejected communist ideology, writing that it was "imaginary" and that "joining this category is extremely harmful to us, the Muslims." No. 6). He considers it important to understand himself. He writes, "Those who do not know the name of their tribe and the names of their seven fathers are called marquq" ("The word Sart is unknown", "Oyna" magazine, 1914, № 23). The first example of democratic statehood established by the Jadids in late 1917 and early 1918 called for the unity of the peoples of Turkestan at a time when the fate of Turkestan's autonomy was being decided. Behbudi became actively involved in socio-political activities. In fact, this activity began in 1906. In the same year he took part in the congress of the Union of Muslims of Russia in Nizhny Novgorod. He spoke at the Congress of Turkestan Muslims in Tashkent (1917). He spoke out against any disagreement among Muslims. While leaving the country in the early spring of 1919, he was captured by the people of the Emirate of Bukhara in Shahrizabz with the help of spies of the Revolutionary Emergency Commission, and his companions Muhammadqul and Behbudi have a special place in the history of our press. The number of his identified articles so far reaches 300. They are on a different topic. In his first articles, he vehemently rejected communist ideology, writing that it was "imaginary" and that "joining this category is extremely harmful to us, the Muslims." No. 6). He considers it important to understand himself. He writes, "Those who do not know the name of their tribe and the names of their seven fathers are called marquq" ("The word Sart is unknown", "Oyna" magazine, 1914, late 1917, the first Jadids founded in 1918). The example of democratic statehood calls for unity at a time when the fate of Turkestan's autonomy is being decided. Behbudi was actively involved in socio-political affairs. In fact, this activity began in 1906. In the same year the Union of Russian Muslims in Nizhny Novgorod. He spoke at the Congress of Turkestan Muslims in Tashkent (1917). He spoke out against any conflict among Muslims. Early 1919. Fitrat, Cholpon, Ayni and other poets wrote laments for Behbudi. Behbudi's life and work in Uzbekistan (H. Sayid, N. Avazov, Z. Ahrorova), Tajikistan (R. Khodzoda), Germany (in collaboration with I. Baldauf; B. Kasimov), the United States (E. Alvort) and other countries scientific research is being carried out on The street and school in Tashkent are named after Behbudi

REFERENCES:

- [1] Karimov.I.A High spirituality is an invincible force. T.: Ma'naviyat, 2008. 95 b.
- [2] See Behbudi. Turkestan Cultural Autonomy Project. // World Literature, August 2003. - B. 146-156.
- [3] June 12, 1917 issue of the newspaper "Ulug Turkiston".
- [4] Shamsutdinov R., Karimov Sh., History of the Motherland (Third book) Tashkent: Sharq, 2010.-p 23.
- [5] Karimov IA "There is no future without historical memory" T: Uzbekistan 1998.
- [6] Karimov IA "High spirituality is an invincible force." T. 2008y.
- [7] Karimov IA "Without deviating from the path of the great goal" "National independence of Uzbekistan
- [8] Economy, politics, ideology ". T: -East 1996 y
- [9] Mustafa Chokayev "Executioners of Independence" East 1992
- [10] Jorayev N, Karimov Sh "History of Uzbekistan" East 2011.
- [11] B. Kasimov and others. "Uzbek literature of the national revival period". T. 2004 y.
- [12] Mamudkhoja Behbudi, "Zarafshon" newspaper, March 25, 1923.
- [13] Heroes of Independence "Mahmudhoja Behbudi" T. 2009.
- [14] Mahmudhoja Behbudi. "Qasdi safar" Excerpt from "Oyna" magazine.
- [15] New thoughts on the life and work of Fayzulla Khojayev. T., 1997.
- [16] Book II "Modern history of Uzbekistan" T; east 2000 y.
- [17] Azamkhodjayev S. "Autonomy of Turkestan" East 2011.
- [18] Jorayev N Karimov Sh. "History of Uzbekistan" T. Sharq Publishing House, 2011
- [19] N. Karimov. "Landscapes of XX century literature". T., 2008
- [20] <http://www.ziyouz.com>