



MAHMUDKHOJA BEHBUDIYI IN THE FIELD OF LAW

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Annotation. The article deals with the legal reforms and educational works of the great scholar, leader of the Turkestan Jadids, multi-talented and public figure Mahmudhoja Behbudi.

Keywords: Jadidism, national liberation movement, elections, project, state courts, rule of law, independence, new school, nation spirituality.

In his Address to the Oliy Majlis, President Shavkat Miromonovich Mirziyoyev said, “In general, we must study in depth the Jadid movement, the heritage of our enlightened ancestors. The more we study this spiritual treasure, the more we will find the right answers to the many questions that still concern us today. The more we actively promote this priceless wealth, the more our people, especially our youth, will realize the value of a peaceful and free life today, ”he said.¹

Our great enlightened ancestor Mahmudhoja Behbudi was the greatest representative of the Turkestan socio-political movement, a recognized leader of the

¹President of the Republic of Uzbekistan Sh. Mirziyoyev's Address to the Oliy Majlis. "People's Speech", January 25, 2020.

Jadids of the region, a theorist and practitioner of the new school idea, the first playwright, theater critic, publisher, journalist - a man of great potential and intelligence. He lived in a very difficult and controversial period of our history, a time of crisis and stagnation, mutual strife, local tribal conflicts that fed the nation.”

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Behbudi was born in 1875 in Samarkand in an educated family. His father Behbudkhoja Salihkhoja's son was from Turkestan, a descendant of Ahmad Yassavi, his maternal grandfather Niyazkhodja was from Urgench and came to Samarkand during the reign of Amir Shah Murad (1785-1800). After the death of his father, the young Mahmudkhoja grew up in the care of his uncle, Qazi Muhammad Siddiq, and at the age of 18 he began to work as a mirza in the kazakhona. Working diligently on himself, he rises to the level of the highest officials of the Shari'a - the judge, the mufti. During his pilgrimage (1899-1900) he traveled to Arabia, Egypt and Turkey. They get acquainted with newspapers and magazines promoting Ismailbek Gasprali's "Translator" and other progressive ideas. Under their influence, the Jadid movement emerged in Turkestan.

As Academician B. Nazarov rightly points out, “It is well known that Jadidism is a system that combines ideas and concrete practical measures aimed at bringing society as a whole to a new stage of development through the reform of the state, system, governance, and the development of the nation. In a vast historical country like Turkestan, which has played an important role in civilization, he sought to enrich it with the results of Western and European development while preserving the centuries-old Eastern way of life and seeking new ways of life at the dawn of the twentieth century. The provider embodied complex and complex processes. ”³

Mahmudkhoja Behbudi opened a new school in 1903 in the village of Halvoyi near Samarkand in collaboration with Ajzi, in the village of Rajab amin Abdulkadir Shakuri. In the same year he went to Kazan and Ufa, where he got acquainted with

² B. Nazarov "Jadidism: the struggle for reform, renewal, independence and development", T. 1999., 4-p

³R. Sharipov, The struggle for renewal, reform and independence in Jadid literature. T., 2005.89-p.

the new method schools, and established enlightenment and literary contacts with Tatar intellectuals. He later moved Shakuri's school in Rajab Amin to his backyard in Samarkand. Then for these schools "Risolai tooli savod" (1904), "Risolai geography umraniy" (1905), "Kitabat ul-atfol" (1908), "Practice of Islam" (1909), created books such as *The Needy Nation*.

Well-known enlightened scholar Mahmudhoja Behbudi was the greatest representative of the socio-political movement of Turkestan, a recognized leader of the Jadids of the region, a theorist and practitioner of the idea of a new school, the first playwright, publisher and journalist who laid the foundation of Uzbek drama. He lived and created in a very difficult and complicated period of our history. "Turkestan is the caravan leader of the Jadid movement. In the 1920s, a number of articles and memoirs about his life and creative activity were published in the local press by his contemporaries, such as Sadriddin Aini, Haji Muin ibn Shukrullo, Laziz Azizzoda."⁴

Indeed, the leader of the Turkestan Jadid movement, Mahmudhoja Behbudi, made a great contribution to the development of national journalism, national literature, national education, as well as national statehood. Under his leadership, the Jadids sought to build a national state. That is, they fought for the unity of a single Turkestan and laid the foundation for the idea of national independence. They tried to restore forgotten values such as freedom and national pride. Mahmudhoja Behbudi's article "European Law" ("European Laws") can be mentioned here. In it, Behbudi linked the development of his people not only with enlightenment but also with political change, the achievement of independence.

According to the well-known historian, Professor D. Alimova, "Behbudi writes about the difficult legal situation in Turkestan in his articles "European Law", "Rights are taken, not given!", "Project on judges and judges". He also criticizes the Russian government for resolving not only religious but also domestic issues on the

⁴ B.Kasimov. *Colleagues*. T., 1994.17-p.

basis of bribery, as the resolution of legal issues is left entirely to the discretion of the chief of staff and judges. Behbudi is convinced that there are rules and regulations in Islamic law that are incompatible with Russian politics and Russian culture, but that meet the requirements of Muslims. His deep knowledge of Islamic law has allowed him to see clearly the irregularities and misinterpretations of Sharia law by judges for personal gain.”⁵

In his article, Behbudi writes about unnecessary and harmful customs, especially the extravagant weddings and funerals. He says that waste does not lead to good, it is better to spend that money on your children's education. Another of the main issues that the independent Jadids focused on was the education and strengthening of the national spirit. Leaders of the Jadid movement believed that one of the main ways to achieve independence was to replace the leading cadres of the government and other state enterprises, departments and institutions with local cadres. Behbudi was well aware that the disintegration of the national liberation movement would lead to re-colonization. In his view, one of the important conditions on the path to independence is the unification of the older generation and the younger. He was well acquainted with the laws of Sharia law as well as the laws of European countries. The article "Project on Judges and Judges" emphasizes the need to abolish the system of judges and to establish state courts with appeals commissions in each of the five regions of Turkestan.

Behbudi paid great attention to national statehood, Sharia law, ie the science of fiqh, national journalism and literary criticism, and the education of young people. He sought to understand the characteristics of society and the period. He has written a number of articles on the subject. He always believed that a nation could discuss socio-political issues on an equal footing with others only when it understood itself. That is why he paid special attention to history and science.

⁵ Alimova D. Jadidism: the struggle for reform, renewal, independence and development. "University", T. 1999.

⁶ Alimova D. Jadidism: the struggle for reform, renewal, independence and development. "University", T. 1999.

To be civilized, they must have the skills to write poems and essays, to memorize, and to strive to make the children of the nation mature and talented through stage productions such as “Padarkush”. Mahmudhoja Behbudi was one of the true devotees of the Uzbek nation. The Jadids defended the honor of the peoples of Turkestan and fought for independence. He expressed his views on the nation and the homeland, society and morality, the mother tongue, schools of the new method, education of perfection, education and oriental etiquette, cultural heritage in more articles and speeches. He has written more than 300 articles on these topics.

For Mahmudhoja Behbudi, school was first and foremost a center of education and upbringing. Therefore, he was more interested in the situation of schools and dorilfun in both Turkey and Arab cities. He learned a lot from them for new schools. He says: “No nation without knowledge. .. he cannot stand on the field of life. Whether that nation is the ruler or the nation is doomed, his deprivation of knowledge is forced to be crushed under the feet of nations that are the crown of other arts and crafts. A rich nation can certainly live in the world. What to be skilled and rich do you need Of course, knowledge and enlightenment are needed. ”⁷

The most famous drama of the thinker "Padarkush" was written in 1911 and is the first example of Uzbek drama. Rosa was published as a book two years later, in 1913, despite opposition. Experts consider it the first work to start a new Uzbek literature, both in terms of genre and content. "Padarkush" was first staged in Samarkand on January 15, 1914. The play was received with great interest by local people.

It was staged in Tashkent on February 27, 1914 by the troupe "Turon" of the great enlightened scientist Abdullah Avloni. And soon it was performed in all cities of Turkestan. The drama glorifies ignorance, ignorance, enlightenment against ignorance. The author aims to shed light on the plight of the uneducated child. The

⁷ Behbudi Selected Works. “Spirituality”, T.1997. 72-p.

drama "Padarkush" emphasizes the special role of social and family environment in the education and development of young people.

places. In the words of one of the heroes, he expressed his idea: "It is rudeness and ignorance that have made us homeless and enslaved. Homelessness, homelessness, slavery, poverty are all the fruits and consequences of ignorance and ignorance."

The word "Padarkush" literally means "father's killer." The drama features Boy, his son Tashmurad, a new-minded teacher, Ziyoli, who studied in Russian, Khairullo, the rich man's mirza, Tangrikul, the rich man's killer, and others. The idea of enlightenment put forward by the playwright is reflected in the conversations and debates of these characters. The nature, character and character of each image and their speech, behavior are shown by means of small comments given by the author. Through the image of the Rich, the author gives the image of someone who has money, wealth, but does not intend to spend it on the path of knowledge, the upbringing of children. The saddest thing is that Boy does not listen to the advice and counsel of either the Teacher or the Intelligent, and answers his questions rudely and carelessly. The rich measure everything - both human dignity and prestige - by wealth, living with the idea that everyone respects them because of their wealth. While describing the participants, the author attributes the intellectual to the nationalist Muslim. At this point, the word nationalist should be understood as "nationalist." Because the nature of the intelligentsia includes both Islam and nationalism.

As a spiritual devotee, he saw the knowledge of several languages as a sign of perfection for himself and his countrymen for the progress of the nation. According to Professor B. Kasimov, in the first issue of the magazine "Oyna" he published an article "Not two, but four languages" and said that it is necessary to know Uzbek, Tajik, Arabic, Russian and even a distant foreign language (eg, French). While encouraging young people to acquire knowledge, read many books, learn foreign languages and think scientifically, Behbudi repeatedly emphasizes that these

qualities are important for national liberation and the development of an independent state.”

In his congratulatory message to the press and media, the President proposed to establish a scholarship named after Mahmudkhoja Behbudi: “We want our future journalists to acquire deep knowledge and professional skills, foreign languages, active citizenship, information and communication technologies, public speaking skills. In this regard, the National School of Journalism of the great scholar and publicist Mahmudhoja Behbudi, whose 145th birthday is widely celebrated this year, is especially important in this regard. I would like to put forward a noble proposal as an excuse for today's professional holiday. If we establish a scholarship named after Mahmudkhoja Behbudi for students of the Uzbek University of Journalism and Mass Communications, I think it will also serve to educate our youth in the spirit of national ideas. i ”.

The great scholar Mahmudhoja Behbudi legitimized the need for justice and democracy, national pride and tolerance on the basis of any rule of law. Every society is proud of the maturity, perfection and potential of its members, because a society full of perfect people thrives both materially and spiritually. The works of the great enlightener, great scholar and public figure, founder of Uzbek drama Mahmudhoja Behbudi serve as the basis of spiritual and enlightenment education in the conditions of independence. We, the children of an independent country, are proud of our enlightened ancestors who risked their lives a century ago.

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