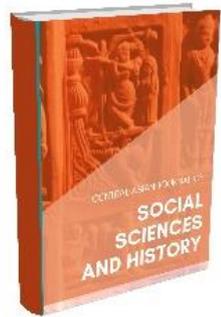




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Behbudi and His Idea of State

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Abstract:

This article analyzes Mahmudkhoja Behbudi's socio-political views on statehood and public administration. The socio-political environment in Turkestan, scientific and philosophical ideas aimed at shaping and improving public administration in the region.

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Makhmudhoja Behbudi is the greatest representative of the social and political movement of Turkestan at the threshold of the 20th century, the founder of the new era of Uzbek culture. The recognized leader of Turkestan moderns, the bearer of the idea of an independent republic, theoretician and practitioner of the idea of a new school, the first playwright, theater artist, publisher, journalist who started the Uzbek dramaturgy. He lived in a very difficult and complicated period of our history.

In Central Asia, the social crisis and stagnation in the state administration that began in the 16th century, mutual quarrels, and local clan disputes increasingly exhausted the nation and the people, and the government of Tsarist Russia, which took advantage of this opportunity to conquer the country, tried to keep it stagnant and captive. In such a situation, it fell to the devoted intellectuals of Behbudi chief, who went down in history in the name of Jadids, to save the Motherland from the danger of complete destruction, to educate the generations in the spirit of freedom and independence, to start enlightenment and development.

We tried to scientifically base the processes of formation and improvement of our national state management, which is characteristic of our national mentality, through socio-political views of Makhmudhoja Behbudi and his painful works dedicated to such an urgent topic. In the philosophy of statehood created by Behbudi, the improvement of international relations and political processes related to it, on the contrary, the increasing spread of the deplorable vices characteristic of our nation at that time, especially immoral values, are analyzed as "... vices that are gnawing at our nation...".

The study of the views and opinions and projects of His Holiness Behbudi, who is rich in such socio-political analyzes and observations, about the state, state administration, autonomy of Turkestan, from the point of view of moral philosophy, is of urgent importance for today. Already, this figure's loyalty to the Motherland, his dreams and worldview about its future are in harmony with the national independence ideology of our country today. In the formation of Behbudi's political, social and moral views, travel, traveling around the country, studying world science and experience play a particularly big role. Wherever he went, he was interested in the way of office, democratic processes of society.

From this point of view, a look at Behbudi's "Travel Memories" published in several issues of the "Oyna" magazine he founded in 1914-1915 allows us to form a certain idea about the writer and his worldview. In particular, it is permissible to agree with the observation of Orifona by the German scientist Ingebor Baldauf. He also spoke about this issue and wrote that if "The Mirror" showed the world from Paris to Japan to the Central Asian bourgeoisie, "Travel Memoirs" discovered the Muslim East across from Turkestan.* Undoubtedly, Behbudi did not connect the future of his people only with the issues of enlightenment. Allama, who has knowledge from all sides, was also interested in the issue of how the future of his people should be, he studied the political system of other countries and was puzzled about which state's system can be modeled. He considered the development of his people not only in their enlightenment, but also in a sharp change in their political status, in gaining their independence.

He stressed that the young generation should get rid of the vice of haste, work based on scientific principles and show strong will in solving problems. Unfortunately, Behbudi admits, I was in favor of taking quick and urgent measures, but he thought that everything should be carried out according to the plan and that the youth of the older generation should not be deprived of the opportunity to fight for the development of the nation. A certain part of Behbudi's work, "Kitobi muntakhabi geografiyai yummiyai" ("Selected book from general geography"), published in 1905, is devoted to the everyday life of the people of the world, social, economic, and political issues.

"The Bedouin (far from culture) and cultured peoples of the earth have their rulers and leaders," begins the chapter "Government and Rulers", and they call them by names such as bek, amir, shah and other words. Each language has a different vocabulary of rulers. "Emperor, king, duke, prince, president, knaz, tsar (tsar) and every ruler called by the European people have a different rank and government." Thinking about the existing office methods in Behbudi's time, he divides them into three groups:

1. Administrative independence (monarchical form of government).
2. Idorai mashruta (constitutional parliamentary authority).

* Baldauf Ingeborg. Mahmudhoja Behbudi in Palestine, "Literature and art of Uzbekistan". - 1993, May 21.

3. Administrative Republic (Republic).

Behbudi explained the methods of this office in the following way:

1. "The king who looks over Ani has discretion and every decision and command is a law and order. The decree, the ruling, the union of councils, the will, the ruling, and the signature of the emperor to strengthen it. The re-appropriation of such emperors is inevitable in every state and government according to the laws and customs of inheritance, i.e., the rules of the crown and "in accordance with the order and procedure" that established that government.

2. Idorai mashruta - "... people subordinate to this government are mostly people of science and art. The clans of Elu have advanced in science, craft and worldly affairs, so citizens elect from among themselves people who are knowledgeable about humanity, science and the world as their senior and leading representatives, and the king gathers the representatives elected in this way, intervenes in the affairs of the country in the necessary courts, corrects and protects them through consultation. decides that their assembly and courts will be called "National Assembly", "Council", "Parliament", "El Majlis".

There are also some councils where councilors and rulers are appointed by the king himself. The members of this National Assembly intervene in the affairs of the country through consultation. The king is subject to this council. Majlis cannot order and judge the commencement of major works until the consent of the deputies (deputies). In conclusion, the emperor does not have discretion, he is subject to the entire national assembly to issue laws and regulations for better affairs. The

second state system in Behbudi's classification is, in today's terms, a parliamentary republic. Regardless of the existence of this type of state formation, the king or the head of the state, the parliament or the "national assembly" does not follow his opinion, on the contrary, he looks at the opinion of the members of this organization and obeys its laws.

3. The majority of the citizens of the "administrative republic" are scholars, and the elected representatives of this intelligent population, that is, the government, elect a wise man from among themselves to lead their country and government for seven years. ", "president" is called. This chairman is, as it were, an arizi (temporary), a depositary king. He is the one who makes every ruling and command order, the work related to the country and region, in accordance with the program, i.e., the laws and regulations, issued by the National Assembly, and he is the one who fulfills their rulings and demands.

The king of these two categories has the will to inspect some state officials, to investigate, and even to cancel some assemblies of the National Assembly at that hour. The behavior of the current European governments is usually one of these three methods, dependent and compatible. The king of these two categories takes an oath to some country saying "I will submit to El" and goes to bad mansab. There are assemblies and consultative courts under independent rulers.

Like ignorant governments, the life, behavior, and will of millions of people are not under the control of one person (king). What is the difference between one person's mind and ten people? It is for these reasons that a few European people are rulers and hosts of the whole country. The reason is: government, knowledge and wisdom, law, equality, consultation and action.

Jadids were supporters of achieving independence through historical and cultural traditions and forming "majlisi udamo" (that is, parliamentarism in the current revolution). Jadids emerged as a

political movement. True, the moderns are also divided into "ancients" and "moderns", i.e. conservatives and supporters of liberal democratic ideas. It is not difficult to understand the difference between these approaches from the reminiscences of the orientalist Zaki Walidi.

In his work "Today's Turkish people (Turkestan) and its recent history", he writes about the "First Congress of Muslims of Turkestan" held in April 1917: under the influence of Kobir Bekir, the editor of the newspaper, and Sadri Maqsudi, who came to Tashkent as a member of the government, opposed the idea of federal construction in the matter of the governance method of Turkestan. Munavvarqori and some of his friends also remained in doubt. Only Makhmudhoja Bekhbudi and I supported the idea of autonomy and federation and remained independent in this belief until the end."

Behbudi divides the state management system in European countries into three groups. It also connects the difference between the state systems with the knowledge or lack of knowledge, enlightenment or lack of knowledge of the people under these states. He draws attention to the fact that the political system governing it can reflect the level of culture and enlightenment that the nation has reached.

He deeply studied the three political systems active in European countries at the beginning of the 20th century, pointed out their negative and positive aspects and emphasized the need to take a model from them..., but was formed by covering the valuable aspects of European political doctrines. He was an innovator, enriched this outlook and constantly sought a way to apply it to society.

Jadids paid serious attention to the publication of laws on the issues within the competence of the republic, the organization of the highest bodies of power, administration and the court, the creation of state structures, etc. in Turkestan. In this way, the formation of a democratic society is set as a priority goal. It envisages issues of granting and constitutionally guaranteeing democratic rights and freedoms. In this regard, Behbudi's program called "Turkistan Cultural Autonomy Project" can be considered as the direct desire of Jadidists to create the theoretical foundations of building a democratic state in Turkestan.

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