

The Emergence Of Jadidism And The Period Of Mahmudkhoja Behbudi's Activity

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Annotation: This article describes the emergence of the Jadid movement, its spread in the Turkestan region, the role, participation and contribution of Behbudi in this movement. It also includes the national liberation movements in our country, national and cultural development, educational and socio-political events in Uzbekistan in the late nineteenth and early twentieth centuries.

Keywords: jadidism, jadid, Mahmudkhoja Behbudi, "Ainai Jahon" (Mirror of the world), reform, secular sciences, press, national interests, national liberation movement, literature, education

The socio-political events of the late nineteenth and early twentieth centuries in Central Asia were reflected in the activities of the Jadids. Literary scholar, Professor N. Karimov, in his scientific work, cited, "**The time of beginning of Jadidism is of fundamental importance**"¹. Indeed, without determining the beginning of such a large-scale movement as Jadidism, it is impossible to explain both theoretically and practically what factors gave rise to it, what its essence is, and what kind of beliefs Mahmudkhoja Behbudi worked with.

According to Professor N. Karimov, "Until recently, there was a consensus among historians, philosophers and scientists on the issue of the beginning of the Jadid movement in Turkestan. They were unanimous in their view that Jadidism arose in the early twentieth century under the influence of revolutionary movements in Russia, Turkey, and Iran. However, in recent years, different views have been expressed on the same issue". Definitely, this also creates diversity of ideas and freedom of opinion. **First of all**, it would be one-sided approach to attribute the emergence of the Jadid movement only to the revolutionary uprisings in Russia (1905-1907), Turkey (1908), and Iran (1905-1911). This idea may lead to the erroneous conclusion that the necessary factors for the emergence, rooting and development of the movement on Turkestan's own soil were insufficient. **Secondly**, the scholars' views on the impact of the mentioned revolutionary events

¹ Qosimov B. Jadidism // "Uzbek language and literature", 1990, issue 4, page 15.

on the Turkestan Jadid movement were based on the external rather than the internal nature of the issue. In fact, the movement did not happen all of a sudden: it took long and many years for the conditions that gave rise to it. In addition, as B. Kasimov wrote, **“Like any event, there are conditions and reasons for the emergence of Jadidism. It has its own history and destiny. It is not an accidental happening, but a product of certain conditions, needs. It was born a hundred years ago because of the vital need for socio-economic development in colonial Turkestan”**².

As Doctor of Historical Sciences, Professor H. Ziyoev rightly points out in this regard, the ideas of Jadidism were initiated with independence and freedom ideas, “... were first expressed in the battles of the Uzbek people against Russian aggression in the 50s and 70s of the XIX century. They remained in the hearts of the people even after the establishment of the Russian colonialism in Turkestan. The Russian colonialism destroyed the independence of the region by abolishing the nation-state and the army. It has become the sole owner of the whole region, creating a political-administrative system that ensures its interests”³.

While these are the political foundations of the ideas of Jadidism, there is also the socio-economic aspect of the issue, which also needs observation. The Russian empire built Russian cities and territories in order to establish a strong foothold in Turkestan. By the end of the 19th century, the number of Russians in the country had reached 200,000. As a result, the population of Turkestan was deprived of a large part of irrigated lands and pastures, which were used for agriculture and animal husbandry. Well-known statesman and public figure T. Riskulov recalled with regret that in a very short time “55% of the lands used in Turkestan passed into the hands of Russian immigrants”⁴. “As emigrants, only Russians could be recognized, regardless of the differences in ownership (i.e., nobility, merchant, rich, and peasantry)”. Markov, a State Duma deputy from the Kursk province, said in Duma session: “The Russian man should be given the first place in Central Asia. Others, the second ‘sort’ of people can be placed only after the fields have been cleared”⁵.

In 1886 the volume of cotton grown was 3 million pounds, and almost all of it was taken to Russia. They gained huge profits not only from the purchase of local raw materials at low prices, but also from the sale of various imported industrial products. As the Hungarian traveler and historian H. Vamberi noticed, “There is no a single house or shop in Central Asia that does not have a certain Russian

² Ziyoev H. - Political and socio-economic basis of the Jadid movement (second half of the XIX century - early twentieth century). / “Jadidism ...”, p.9.

³ Quotes taken from M. Hasani’s book “Sword on the neck of the Country or Invasion”. - T., “Justice”, 1997, pp. 83, 81.

⁴ History of the peoples of Uzbekistan. -T., Izd-vo AN UzSSR. 1947, p. 400. (See “Comments” -1.)

⁵ Excerpts from M. Hasani’s book “Sword on the neck of the Country or Invasion”. -T., “Justice”, p.81,78.

product”⁶. In this way, they tried to realize the ‘dreams’ of Russian writer F. Dostoevsky”: “When we enter Asia, we will be considered leaders there, we will awaken the spirit of independent business, we will remain a successful nation. It is better to lead in Asia than to tail (lag) in Europe”⁷.

The colonial policy had great negative impact not only on the socio-economic life of the country, but also on its spiritual life. Madrassas and mosques stopped developing due to the reduction of the ‘vaqf funds’ (shariah fund). Strict control was established over the national judiciary, which was the guardian of Sharia. Instead of promoting public education, the governor-general set high barriers before the education. First of all, as Y. Akhunboboev later remembered, “educating the exploited masses by sending them to school and raising their cultural level was equal to direct suicide for the policy of tsarism”.⁸ **Secondly**, there was a firm instruction from Governor-General von Kaufmann expressing his chauvinistic will. “We should plant as much cotton as possible, to force them to work tirelessly, so that they do not have time or desire to contemplate on anything else, to understand political events.”⁹

One of our leading scholars, D. Alimova says, “Central Asia’s response to this historical injustice was to embark on a very comprehensive social movement for national and cultural progress, freedom and independence.”¹⁰ Based on this, it can be said that the political, socio-economic and **spiritual basis of the ideas and movement of Jadidism in Turkestan was completely mature in the last quarter of the XIX century.**

The ideas of Jadidism in Central Asia appeared not in the early twentieth century, but in the second half of the XIX century. The works of the Tatar reformers Abdunosir Kursavi (1765-1813) and Shahobiddin ibn Bahruddin Marjani (1818-1889), who studied in Bukhara and Samarkand for some time and served as imams, mudarris and muftis, also proves this. Kursavi was sentenced to death by the Emir of Bukhara for condemning the blind belief in Islamic teachings, and he was persecuted (exiled) by Samarkand scholars for criticizing some dogmatic views. Ismail Gaspirali’s (1851-1914, Comments) teacher, Marjani, was the first to criticize the madrassa programs, arguing for the need to teach secular sciences, and advocating the study of the Russian language¹¹.

⁶ Excerpts from M. Hasani’s book “Sword on the neck of the Country or Invasion”. -T., “Justice”, p.81.

⁷ Excerpts from M. Hasani’s book “Sword on the neck of the Country or Invasion”. -T., “Justice”.

⁸ Oxunboboev Y. Selected works (completed second edition). -T., “Uzbekistan”, 1985, p.108.

⁹ Quotes from M. Hasani’s book “Sword on the neck of the Country or Invasion”. -T., “Justice”, p.82.

¹⁰ Alimova D. The address of the connection of truth. // “Tafakkur”, 2000, issue 2, page 55.

¹¹ Mahmudov F. The idea of national independence in modern literature. -T., “Uzbekistan”, 1999, p.21.

The reformist leader, Ismail Gaspirali's mentor, Shahobiddin Marjani, highlighted the following issues in his Jadid program:

1. Let people think freely about any religious issue in the Qur'an with understanding.
2. It is strictly forbidden for anyone to follow someone 'blindly'.
3. To exclude from the curricula lessons that have a dry content, such as 'drawing' and 'comments', taught in madrassas, which are useless for students and waste their 8-10 years.
4. Lessons such as the Holy Quran, translations of hadiths and the history of Islam should be taught in madrassas.
5. Raised the issue of the need to teach secular sciences, advocated the study of the Russian language.
6. Teach Islam as it was in the ancient Islamic culture of the time of the Prophet Muhammad¹².

In this regard, it is necessary to reflect on the conditions and factors of Mahmudhoja Behbudi's acquaintance with and approval of the ideas of Jadidism, joining the movement and becoming a leader. To do this, of course, it is necessary to review the most important information about his multifaceted biography. After all, **"... it was not accidental that Behbudi became one of the leaders of the national liberation movement, organizing the Jadid movement"**¹³.

With regard to the date of Mahmudhoja's birth, it is still interpreted in two ways. Most scholars state that he was born on January 17, 1875. However, N. Avazov asked, "Is it possible to clarify the two differences about the year of birth of Mahmudkhoja Behbudi?" There is a good reason to answer "yes" to the question. According to him, "One of the most reliable sources is the opinion of Haji Mu'in Shukrullo, published in the newspaper "Zarafshan" (March 25, 1923)"¹⁴. Haji Mu'in states that Mahmudhoja was born in 1873, which is, "on the tenth evening of the month of Dhu'l-Hijjah 1291 AH (absolute in the month of Hamal 1873 AD ...)"¹⁵. Professor B.Kosimov refutes this opinion, referring to the article "Table of conciliation" by H.K.Baranov in published in "Arabic-Russian dictionary". "The beginning of 1291 (Muharram 1)," says the author, "falls on Wednesday, February 18, 1874. Dhu'l-Hijjah is the last month. The 10th of these is 335 days, and in total it is January 19, 1875"¹⁶ he pointed out.

¹² Yuldoshev J, Khasanov S. Fundamentals of modern pedagogy. - T., "Teacher", 1994, pages 25-26.

¹³ Dustqoraev B. His goal was to sacrifice his life for the cause of truth. // World Literature, 1998, No. 9, p.1151.

¹⁴ Avazov N. When was Behbudi born? // "Literature and art of Uzbekistan", 1991, July 19.

¹⁵ Mu'in H. Brief biography of Mahmudhoja Behbudi. / Saidov "Freedom in the dress of enlightenment". - T., "Ma'rifat - Madadko", 2000. 129 p.

¹⁶ Qosimov B. Caravan leader. / Behbudi M. "Selected works" - T., "Spirituality", 1997, p.7.

Jadid scholar B. Kasimov's act does not require any special proof. So, we should agree with the opinion that Mahmudkhoja actually saw the light of day on January 19, 1875 in the village of Bakhshitepa (now the territory of Taylak district) in Siyab district of Samarkand region (other opinions should be considered wrong). It is necessary to briefly reflect on Mahmudkhoja's lineage and the family in which he was born. Many studies, including B. Kasimov's speeches, state that Mahmudkhoja was born in a religious family, that his father Behbudkhoja Salikhkhoja ugli was an imam-khatib, and that he was a descendant of Sheikh Ahmad Yassavi of Turkestan. Additional information can be found in the pamphlets of D. Alimova and D. Rashidova. According to the testimony of Nodim Behbudi, the grandson of M. Bekhbudi, a professor at Samarkand State University, Khoja Ahmad Yassavi was originally from Khorezm, who moved to Yassi to spread the tenets of Islam, and some of his descendants came to Samarkand during the reign of Amir Shah Murad (1785-1800) and built Guzari Makhdumi Khorezm. Behbudi's maternal grandfather was well-known in the city as Qori Niyazhoja Urgenji¹⁷.

The question may arise: "Why was Mahmudkhoja not born in Samarkand, but in the village of Bakhshitepa in the district?" The reason for this, as Haji Mu'in testified, was that Behbudkhoja Solikhkhoja "moved to the village of Bakhshitepa in the Siyab district of the district with his family when Russian soldiers entered Samarkand in 1868"¹⁸.

Mahmudhoja Behbudi himself told the well-known ethnographer G.V. Andreev about his ancestry: "Our ancestors were Arabs. But this, of course, must have happened at least 100-200 years ago. At present, there is no trace of Arabic in our descendants"¹⁹. The Russian academician A.N. Samaylovich seems to be well aware of this, describing Mahmudhoja Behbudi as "... neither a Tajik, nor a Turkish, mufti of Samarkand, originally a 'huja'..."²⁰.

Thus, Mahmudhoja Behbudi was given the title of sayyidzoda, khojalik*, and it is necessary to pay as much attention to this as possible when writing his name. In our opinion, the well-educated literary critic, Honored Scientist of Uzbekistan Solikh Kosimov, took into account the fact that the descendants of Behbudkhoja

¹⁷ Alimova D. Rashidova D. Mahmudhoja Behbudi and historical thinking his works. - T., "Academy", 1999, page 7.

¹⁸ Mu'in H. Mahmudhoja Behbudi. // "Zarafshon", 1923, March 25.

¹⁹ Andreev G. Samarkand magazine "Oina" and editor-publisher Mahmudkhoja Begbudi. / "Turkestanskije vedomosti", 1915, September 17.

²⁰ Samaylovich A. Dramaticheskaya literatura sartov. // Vestnik "Imperatorskogo obshchestva vostokovedeniya", - Petrograd, 1917, №5, p. 4.

* See in Bukhara: Khusanov N. Sayyid title or name? // "Uzbek language and literature", 1996, issue 6, pages 45-46; O'zSE. 14 vols., 9 vols. - T.. 1977, p.429.

Solikhhoja ugli belonged to the descendants of Khoja Ahmad Yassavi, and therefore to the genealogy of the Prophet Muhammad (pbuh). In the encyclopedia, as well as in a large article entitled “behbudi and Jadidism” (“Literature and Art of Uzbekistan”, January 26, 1990), he mentioned the name of the scholar as “Mahmudkhoja”.

In 1914, I. Gaspirali addressed him in Istanbul as “Ay, hoja”²¹. However, this fact has not been recognized by most researchers, as a result of which Behbudi’s name is still spelled differently, sometimes as “Mahmudhuja”, and in some cases even as “Mahmudhoja”.

It should be noted that at the age of six or seven, Mahmudhoja learned to read and write. Later, he fell in love with Abdurahman Jami’s work “Sharhi Mullo” on the rules of the Arabic language, as well as studied “Shamsiya”, “Mukhtasar al-Viqaya”, “Hidoya” manuals on logic and accounting. However, as B. Kasimov wrote, “There is very little information about Behbudi’s schooling. It is clear from his conversations with his contemporaries that Behbudi was well educated, first in the Samarkand madrasah, and later in Bukhara. It is known that Behbudi, who thoroughly studied traditional madrasah science, in 1915, answering the questions of ethnographer G. Andreev, mentioned madrasah education. So, through traditional education, and then working diligently on himself, he rose to the level of the highest status of the Shari’a - the judge mufti”²².

In short, the period in which Behbudi lived was marked by conflicts, socio-political situations, sharp political upheavals, and the height of the national liberation movement. The strong tyranny of the Tsarist government in connection with the establishment of the dictatorial regime in the country was demanded by the devotees of their time, such as the need to give their lives if necessary.

Secondly, the Jadids, as well as Mahmudhoja Behbudi, could not remain indifferent to the declining science, education and upbringing. Thirdly, it was a great courage for his time to raise knowledge in extremely dangerous situations, to cover the issues of national identity, to talk about the future of the nation.

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²¹ Behbudiy M. Interview with Hazrat Ismailbek. / Source above, page 80.

²² Qosimov B. Caravan leader. / Behbudiy M. “Selected Works”. - T., “Spirituality”, 1997, p.7.

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