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Behbudi Followers: The Successors and Legacy of The Jadid Movement

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Abstract: This article covers the life and work of Mahmudkhoy Behbudi and his followers, particularly the Jadid movement that operated in the city of Karshi. A scientific analysis will be made of how Behbudi's enlightening ideas were continued, what reforms were implemented by his followers and students. The contribution of these modern figures to the process of science, culture, and national revival in Uzbekistan will also be considered.

Keywords: Jadid movement, press, theater, new method schools, literacy rate, education sector, literature.

Introduction: At the beginning of the 20th century, the Jadid movement spread widely in Central Asia. The Jadid movement brought about many positive changes in the fields of education. In particular, one of the largest representatives of this movement was Mahmudkhoy Behbudi was one of the enlightened Jadids of his time. Behbudi and his followers tried to establish new Usul schools in Turkestan, develop the press, and introduce the people to science and enlightenment. The Jadid movement was especially reflected in the city of Karshi. Under the influence of Behbudi, many intellectuals matured and set themselves the goal of serving the future of the nation.

Mahmudkhoy Behbudi (1875–1919) was one of the main figures of the Turkestan Jadid movement, who dedicated his entire life to raising public consciousness through education, the press, and theater. As a result of his efforts, new schools of thought were opened in Turkestan and newspapers and magazines were published. Behbudi was able to spread his ideas to a wide audience by founding the newspaper "Oyna". If we look at his work, he published the books "Risalay Azosi Sawad" ("Book of Literacy") in 1904, "Risalay Jugrofiyyai Umraniy" ("Introduction to Population Geography") in 1905, "Muntakhabi Jugrofiyyai Umraniy" ("Brief

General Geography") in 1906, "Kitobatul Atfol" ("Children's Letter") in 1908, "Amaliyoti Islam" in 1908, and "Tarihi Islam" in 1909. The full title of "Selected General Geography" is "The Book of Selected General Geography and a Model of Geography", and permission was obtained from the St. Petersburg censorship to publish it on August 24, 1905. After that, it was printed in 1906 at the G. I. Demurov printing house in Samarkand. The number of pages is 106. The author noted that he wrote this "ancient science" using "about thirty ancient and modern books and treatises on geography, history, mathematics, and natural sciences, classified into Turkish, Persian, Arabic, and Russian dictionaries," and many other diverse sources. His followers, including Jadids such as Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, and Abdulla Avloni, also followed his path and directed their activities towards the interests of the people.

1. Abdukadir Shakuriy and his publishing activities. Abdukadir Shakuriy (1882-1929) was another prominent representative of the Karshi Jadid movement. Originally from the Bukhara region, he moved to Karshi in 1912 and established publishing activities there. Shakuriy founded the lithography company "Umid" in Karshi in 1913, which published books, pamphlets and calendars in the spirit of Jadidism. In particular, on his initiative, such textbooks as "Language and Literature", "Accounting", "History" were published. Shakuri also published a weekly newspaper called "Sadoi Karshi" from 1914 to 1917. Through this newspaper, Jadidist ideas were widely disseminated. Shakuri founded the "Library Society" in Karshi in 1916 and through this society he worked to instill a reading culture in the local population and introduce them to new literature.

2. Regional characteristics of the Jadid movement. The Jadid movement in the city of Karshi had some regional characteristics. First, since Karshi was located on the outskirts of the Bukhara Emirate, the emirate's control was relatively weak here. This allowed the Jadids to carry out their activities more freely. Second, since the city of Karshi was located at the crossroads of trade routes, the influence of different cultures and ideas was strong here. Through trade, the city's inhabitants were in contact with countries such as the Russian Empire, the Ottoman Turks, and Iran, which allowed for the introduction of new ideas. Third, although most of the Jadids of Karshi received religious education, they advocated a combination of religious and secular knowledge. They emphasized the need to acquire modern knowledge while preserving Islamic values.

3. A period of change in the Jadid movement: With the overthrow of the Bukhara Emirate and the

establishment of Soviet power in 1920, the fate of the Karshi Jadid movement also changed. Initially, many Jadids supported the new government and worked in former Soviet educational institutions. In particular, Mulla Kurban Mirzayev worked in the Karshi city education department from 1921 to 1927 and contributed to the expansion of the network of new schools. Abdukadir Shakuriy worked in the Kashkadarya region press department. However, as a result of the repressive policy pursued by the Soviet authorities in the late 1920s and early 1930s, many Jadids were persecuted. Most of them were accused of being "nationalists", "pan-Turkists" and "pan-Islamists". For example, Mulla Normurod Narmurodov was arrested and exiled in 1935, and Abdukadir Shakuriy was executed in 1929.

The Jadid movement and followers of Behbudi in the city of Karshi. A number of Jadid intellectuals inspired by Behbudi's ideas also emerged in the city of Karshi. Among them: Mirzakarim Khoja - an enlightener, actively involved in opening new schools of thought. Nasirkhon Tursunkhodjayev - continued the Jadid movement in Karshi and contributed to increasing the literacy of the local population. Sayidrasul Saidazimov - was active in developing the Jadid press and popularizing theatrical art during his time. These Jadids were advocates of introducing the people to modern science and technology, increasing literacy levels, and reforming Turkestan.

As for the reforms carried out by Behbudi's followers: Jadid intellectuals who continued Behbudi's ideas worked in the following areas: In the field of education - New Method schools were opened and a simplified form of the Arabic alphabet began to be taught.

Press and Information - The Jadids began publishing newspapers and magazines, such as "Sadoi Turkistan" and "Taraqqiy", which served to inform the people politically and socially.

Theater and Literature – The Jadids tried to change the worldview of the people by presenting national and educational plays on stage. As can be seen, their educational efforts are evident in every field.

CONCLUSION

In conclusion, Behbudi and his followers are an integral part of the Jadid movement in Turkestan. As a result of their reforms, the Enlightenment movement also developed in Turkestan. In conclusion, Behbudi and his followers were part of the Jadid movement in Turkestan. As a result of their reforms, the Enlightenment movement also developed in Turkestan. Their reforms made a significant contribution to the development of education and culture in modern Uzbekistan.

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