



Mahmudhoja Behbudi - "Father Of Jadids"

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Abstract: At the beginning of the 20th century, modern intellectuals who thought about the future of the nation and fought for the development of the nation took a high place in Turkestan. Among them, Mahmudhoja Behbudi, known as "Father of Jadidlar", deserves special praise. This article talks about the life activity of Mahmudhoja Behbudi, the efforts he made in the path of struggle.

Keywords: Mahmudhoja Behbudi, Russia, Turkestan, Jadidchilik, Fitrat, Caucasus, Tatarstan, Iran, Afghanistan, India, I. Gasprinsky.

Mahmudhoja Behbudi is the greatest representative of the social and political movement of Turkestan at the turn 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 the new school, the first playwright, theater artist, publisher, and journalist who started the Uzbek dramaturgy. He lived in a very difficult and complicated period of our history. The crisis and stagnation that began in the 16th century, mutual quarrels, local seed production disputes exhausted the nation, Russia, which took advantage of the opportunity to conquer the country, tried to keep it stable and captive. In such a situation, it was the responsibility of the devotees of the Behbudi leader, 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.

They established a new school in Turkestan known as "Usuli Jadid" and "Usuli Savtiya" and were the first to put forward the idea of a modern school. They opened schools at their own expense and prepared the young generation for independence. To the extent that Russian laws allowed, they protected the honor and passion of Turkestan Muslims, and during the years of the revolution, they raised the flag of independence high.

Mahmudhoja Behbudi was the founder and initiator of this Turkestan Jadidism movement. He was born on January 19, 1875 in the village of Bakhshitepa near Samarkand, in the family of a priest. His father Behbudkhoja Salihkhoja's son was from Turkestan, a descendant of Ahmed Yassavi, his maternal grandfather Niyozkhoja was from Urganch, and he came to Samarkand during the reign of Amir Shahmurad (1785-1800). In 1894, his father, Behbudhoja, who was engaged in imam-khatib, died. Young Mahmudkhoja grew up under the upbringing and care of his uncle Qazi Muhammad Siddiq. He learned the Arabic sarfu Nahvi from his younger uncle Mulla Adil. At the age of 18, he started working as a blacksmith in the courthouse. By diligently working on himself, he rises to the high positions of Sharia - judge, mufti. Ismoilbek Gasprinsky, the founder of the Russian Jadidist movement, played an important role in the formation of young Mahmudhoja's worldview. In 1892, he turned to Governor General N. O. Rosenbach with a proposal to reform schools in Turkestan and introduce the "usuli savtiya" method. After not receiving an answer, he came to Tashkent in 1893. He visited Samarkand and Bukhara. By talking to the local people, the first new method was able to open schools. In his memoirs, Behbudi mentions his meetings with his teacher with sincerity and love.

In 1899-1900, Behbudi went on a pilgrimage. Seeing the world does not go without a trace. The trip reinforces his vision of the new school. With his initiative and enthusiasm, in 1903, new schools were established in the villages of Halvoyi (S. Siddiqi), Rajabamin (A. Shakuri) around Samarkand. Adib begins to compile textbooks for these schools. In a row, "Risolai azaredi saavd" (1904), "Risolai geogrofiai Umrani" (1905), "Risalai geogrofiai Rusiy" (1905), "Kitobatul-atfol" (1908), "Amaliyati Islam" (1908), "History of Islam" (1909) appeared.

In 1903-1904 he went to Moscow and Petersburg, in 1907 he was in Kazan, Ufa, Nizhny Novgorod. This was a business trip, not a trip. For example: in Nizhny Novgorod on August 23, 1907, a congress dedicated to the problems of life and culture of Russian Muslims was convened. Behbudi leads a group of Turkestans and gives a big speech.

One school is not enough for enlightenment. It is necessary to get acquainted with the events of the time and the world. It is necessary to be aware of the condition of the nation and the Motherland, its daily life. The nation needs a mirror so that it can see its own evil and good.

This need and necessity started Behbudi to the theater and the press. This is how the drama "Padarkush" came to the scene. However, it was not easy for him to see the world. The drama "Padarkush" was published only in 1913. The cover of the book is authorized by the Tbilisi censorship with the inscription "Dedicated to the anniversary of the Battle of Borodino and the liberation of Russia from the French occupation." Even after printing, it will take about a year to stage.

"Padarkush" is the first example of Uzbek drama, which everyone recognized unanimously. Experts evaluate it as a work that started a new Uzbek literature, both in terms of genre and content. This drama in 3 acts and 4 scenes, called "National Tragedy" by the author, was compact in size, extremely simple and lively in content. It was about an uneducated boy who went into corrupt ways and killed his own father and ignorance.

"Padarkush" was first staged in Samarkand on January 15, 1914. The performance had a lightning effect on compatriots who were wrapped up in their life and forgot about the world. It was laid in Tashkent on February 27, 1914. Avloni's "Turon" group started its activity in the Colosseum (now the building of the Trade Exchange) with this "Padarkush". Before the start of the performance, Munavvarqori will give a speech about the role of theater in the life of the society. The main role is played by A. Avloni himself. The local press writes that this day is a "historic day". In 1914-1916, the "Turon" troupe toured the entire Fergana Valley with this performance. Even during the years of the revolution, the destruction that shook Turkestan did not disappear from the scene. On the one hand, this was of great importance in pushing the nation towards enlightenment and development, and on the other hand, it played an important role in the emergence and development of professional Uzbek theater and drama. There are many notes about the influence of this work on the literary movement of its time. As a witness of this, it is enough to recall Abdulla Qadiri's confession that I did not even notice that I had written the theater book "Bachtsiz Kuyov" under the influence of the play "Padarkush" published in 1913. A. N. Samaylovich, who came to Tashkesh in 1916 and saw a number of performances of "Turon" at the Coliseum, writes: "A new literature has appeared in Turkestan. This was expected for me... The center of new literature is Samarkand... The main inspiration of Yesh Kalamkash is Samarkand mufti Makhmudhoja Behbudi."

Since 1913, Behbudi has been engaged in press work. From April, he started publishing "Samarkand" newspaper. The newspaper is published in Turkish and Persian, twice a week, first with two, then four pages. Issue 45 was released and stopped due to lack of funds. Then, Behbudi will start publishing "Oyna" magazine from August 30 of this year. "This weekly, pictorial magazine is mainly in Uzbek language, it also contains concise Persian poetry, articles, and Russian announcements... It was distributed as far as the Caucasus, Tatarstan, Iran, Afghanistan, India, and Turkey... It was a favorite magazine of the Jadids..." wrote Zia. Said.

During these years, Behbudi was actively involved in publishing. A. V. Pyaskovskii reports that he translated and published Fitrat's "Bayonoti Sayohihindi" in his printing house in 1913. On May 29,

1914, Behbudi went on a trip to Arab countries for the second time. Get on the train and go to Ashgabat via Bayramali. He goes to Baku by steamer from Krasnovodsk. On June 2, it will visit Mineralnye Vody-Kislovodsk-Pyatigorsk, Zheleznovodsk-Rostov-Odessa, and arrive in Istanbul on June 8. After a short trip, he will return to Istanbul and on June 21, he will go to Jerusalem by water. He visits the cities of Beirut, Jofa, Khalil al-Rahman, Port Said, Sham... His travel memories are very important in all respects, and Behbudi publishes them in the 1914 editions of his magazine "Oyna" under this title. These "Memories" are extremely important both educationally and aesthetically. It is a unique example of the traditional historical memoir genre in our literature at the beginning of the 20th century.

"Oyna" magazine has done a great service in spreading enlightenment and culture. It contains interesting articles and debates about the nation and its rights, history, language and literature issues, and the state of the world. In particular, the issue of language was always in the focus of the editor's attention. Behbudi considered it necessary to know several languages for the development of the nation. In the very first issue of August 13, 1913, the magazine published the article "Not two, but four languages are necessary."

Behbudi paid great attention to literary criticism. After several centuries of silence after Navoi, he raised the issue of equality in literature by emphasizing the specific features of this field. The article was called "Criticism must be sorted" (No. 27 of 1914). All of the writer's articles on historical and scientific topics are written with complete respect and faith in the past. Behbudi was of the opinion that only when the nation understands itself, it can discuss social and political issues on an equal basis with others. That is why he paid special attention to history.

In general, Behbudi's work as a publicist is a bright side of his literary talent. He wrote hundreds of articles during his lifetime. He expressed his thoughts about Nation and Homeland, society and morality in many articles and speeches. Some say his articles are 200, others 300. Not all of his articles have been identified. What is important is that he was a major political figure of Turkestan at the beginning of the 20th century. All his views on the fate of the Nation and the Motherland were reflected in these articles. In this regard, his article "Khairul umuri avsohu" ("The best of things is average"), published in the newspaper "Khurshid" (No. 6) on October 10, 1906, is noteworthy. For many years, this article was evaluated from the point of view of Soviet history and became a target for condemning Behbudi. The fact is that already in 1906, Behbudi strongly rejected the socialist doctrine and Lenin's party, which was determined to implement it in Russia. He, like his teacher I. Gasprinsky, considers socialism to be violence, and social equality as injustice. He saw the great factor of development in the interest of the individual and the development of the nation. The same faith led him to fight for the independence of Turkestan.

On April 16-23, 1917, Behbudi made an exciting speech at the congress of Turkestan Muslims, which was attended by 150 representatives of Turkestan Muslims, on the agenda of the national destiny. He called the nation to abandon mutual differences, to unite for a great goal, to become an alliance. Because of our same disagreement, he openly said that "we will be ruled by the colonial rule." On November 26 of this year, the IV emergency congress of Muslims of the country started in Kok. On the night of November 27, "Turkistan autonomy" was announced. It was a serious and courageous step towards independence from the colony. His spiritual father was undoubtedly Behbudi. However, it was treacherously suppressed by the Soviets. On February 19-20, the city was captured. 10 thousand Turkestans were killed, 180 villages were set on fire.

Behbudi returns to Samarkand in agony. Unable to stay there, he comes to Tashkent. Turkistan tries to negotiate with the leaders of the Russian Soviet government. Naturally, the negotiations will not yield results. He knew that the way of the Soviets, who denied the nation and national development, was based on deception and violence. That is why he declared it contrary to reason and Sharia in 1906.

In the spring of 1919, on March 25, Behbudi, whose dreams were shattered, set out in a panic, was captured in Shahrizabz, and about two months later was brought to Karshi and thrown into prison. A few days later, by order of Togaybek, Karshi Bey was killed in the "royal camp" near the prison. The

news of his execution reached Samarkand, our capital at that time, about a year later. In April 1920, the whole of Turkestan mourned.

In 1926-27, for 11 years, the city of Karshi was governed by the name of Behbudi. The literaryization of the writer's name was just a mask, his real face was hidden from the people. In 1926, when the city of Karshi was named after him, a campaign was launched to condemn Jadidism as a counter-revolutionary, anti-Soviet movement.

Today, the land held sacred by people like Behbudi has become free and independent. They were given to the generations of independence who sacrificed their lives. Those who sacrificed themselves for the independence of the Nation and the Motherland will be immortal for the lifetime of this Nation and the Motherland.

Conclusion

In short, the Jadidist movement was the main factor in awakening people's consciousness in Turkestan. Among them, such patriotic and selfless people as Mahmudhoja Behbudi, Abdulla Avloni, Fitrat, Munavvarqori Abdurashidkhanov fought for the development of the nation. In order to acquire modern knowledge, the people were informed about world scientific progress and news. In a word, the Jadids were the real enlighteners of the nation. During the years of independence, the names of Jadidist activists were immortalized; theaters and libraries named after them were built.

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