



From the history of the life of Mahmudhoja Behbudi

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A student of the 3rd stage of history

*Mahmudov is the son of **Zoirbek Tahirjon***

Abstarct: *This article provides information about the life and creative activity of our great enlightened, philanthropic grandfather Mahmudkhoja Behbudi, who is recognized as the "Father of Jadids". Through this article, we can learn about the family life of Mahmudhoja Behbudi, his involvement in the Jadidism movement, his travels to foreign countries, the creation of many school textbooks, and the way he called the people to enlightenment for freedom through various articles.*

Key words: *"Father of Jadidlar atasi", school-madrasa, new method schools, textbooks, "Samarkand" newspaper, "Oyina" magazine, Bekhbudiya library, Turkestan autonomy.*

In general, we need to deeply study the legacy of the Jadidist movement and our enlightened grandfathers. The more we study this spiritual treasure, the more we will answer the many questions that concern us today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of a peaceful and free life today.

(Shavkat Mirziyoyev

President of the Republic of Uzbekistan).

With the initiatives of our honorable President, a lot of reforms are being implemented in the 20th century in order to deeply study the ways of life of our great-grandfathers, who did not spare their lives for our people, and lived with the pain of the people, and to apply their works to our lives. Documentary and artistic films dedicated to the life of our great-



grandfathers are being created, and many books are being written. Mahmudhoja Behbudi, who is known as the "Father of Jadids", is such a people-loving, enlightened person. After gaining independence, the ways of life and creativity of Behbudi began to be studied again, with the growing interest in studying the work of the Jadids. Historical evidence contradicts each other about the date of birth of Mahmudhoja Behbudi. Writing the biography of Haji Muin Behbudi, he notes that he was born on January 19, 1875 (10 Zulhijja 1291 Hijri) in the village of Bakhshitepa near Samarkand in the family of a religious scholar. But if we look at the latest research, the well-known scientist Sirojiddin Akhmedov says that Mahmudhoja Behbudi was born on Thursday, January 30, 1874 in the Yomini neighborhood of Samarkand. The scientist provides sufficient evidence and evidence to prove this date.

According to Haji Muin, the father of Mahmudhoja Behbudi, son of Behbudhoja Salihhoja, was from Turkestan, a descendant of Ahmad Yassavi, his maternal grandfather Niyozhoja was from Urganch, and he moved to Samarkand during the reign of Amir Shahmurad. . At the age of 6-7, Behbudi studied under his uncle Muhammad Siddiq, learned the Qur'an from his father, and in a short time achieved the rank of an elder. When Behbudi reached the age of 15, he continued his studies at the madrasa, where another uncle, Mulla Adil, taught him, and expanded his knowledge of Arabic grammar, aqeedah, and Sharia law. His mother died in 1893, and his father in 1894. Behbudi, who got married shortly before his father's death, had four sons and one daughter. Behbudi's school. There is very little information about madrasa life. According to the information provided by Sirojiddin Ahmedov, Behbudi first studied at the Samarkand madrasa, and later at one of the Bukhara madrasas. At the age of 18, Behbudi completed his madrasa education and began working as a mirza under his uncle Muhammad Siddiq, who was a judge in Chashmaob (Chashmai ob) Volost of Samarkand region. Two years of work under his uncle, after his uncle's dismissal from the judgeship, the judge of Kobud Volost Mulla Zubayr Yakhabboy continued to work as a mirza at the hands of his son, made a big change



in his worldview and future activities. He thoroughly learns Sharia laws and holds the post of mufti. Until 1916, he regularly worked as a mufti. In the meantime, the girl also performed the duties of a judge of time, but since engaging in educational work, especially printing, required a lot of work and money, Behbudi had to give up the judgeship and work in commerce near the mufti. Since 1893, Mahmudhoja Behbudi got acquainted with the Turkish and Persian press published in Russia and foreign countries. Observed the current state of affairs, current social and political events, and various news. In 1899-1900, Behbudi went on a pilgrimage with his friend Haji Baqo from Bukhara. This trip, seeing the world, wandering did not go without a trace. The trip fundamentally changed Behbudi's worldview and career. This trip started the events and news that will happen in the future in his life. Behbudi completely changed his views on schools and madrassas, which have become "houses of ignorance" due to backwardness and poor social condition of the people of Turkestan. Adib Khalid said that during this trip, Behbudi had the opportunity to communicate with people who were leaders in the reforms in the social sphere in order to monitor the reforms and innovations implemented in the field of public education in the Ottoman state and Egypt. 8 months later, upon his return to Samarkand, he subscribes to the "Tarjiman" newspaper. He was also strongly involved in school reform, which was the cornerstone of the Jadidist movement. 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. Successively, he wrote "Risalayi azrefiy Savad" (1904), "Risalayi geografiyai Umroni" (1905), "Risalayi geografiyai Rusiy" (1905), "Kitobatul atfol" (1908), "Amaliyati Islam" (1908). , books such as "History of Islam" (1909) appeared. In 1903-1904, Mahmudhoja Behbudi went to Moscow and Petersburg, in 1906 he was in Kazan, Ufa, and Nizhny Novgorod. It was a business trip, not a trip. For example, on August 23, 1906, in Nizhny Novgorod, a meeting dedicated to the problems of life and culture of Russian Muslims was called. Behbudi participated in this session as the head of Turkestan representatives and made a speech about the situation in Turkestan and the situation of Muslims. In 1913, Behbudi received



permission from the government to publish the newspaper "Samarkand". The newspaper was published twice a week in Uzbek and Tajik languages. After issue 45, the publication was stopped due to lack of funds. From August 20, 1913, he started publishing the magazine "Oyina". This weekly magazine with pictures is mainly in Uzbek language, and in addition to poetry, articles on various topics and topics, it also publishes announcements. The magazine spread to the Caucasus, Tatarstan, Iran, Afghanistan, India, and Turkey. "Oyina" magazine published interesting articles and debates on the nation and its rights, history, language and literature issues, and the world situation. Behbudi considered it necessary to know several languages for the development of the nation. In the very first issue of the magazine, he published an article entitled "Not two, but four languages" and believes that it is necessary to know Uzbek, Tajik, Arabic, Russian and French languages.

Behbudi decided to travel despite his health problems. This trip was a strong desire for him to get away from publishing and newspaper work and, most importantly, to closely follow world affairs and events. Secondly, "Behbudiya Library" needed books from Istanbul, Egypt, Crimea, Caucasus, Kazan, Russia and other foreign countries, their history, geography, population, scientists and other useful information.

Behbudi actively participated in social and political affairs. In fact, this activity began in 1906. In the same year, he participated in the meeting of the "Union of Russian Muslims" held in Nizhny Novgorod. On April 16-23, 1917, when the fate of the homeland was put on the agenda, he gave an exciting speech at the country's convention, which was attended by 150 representatives of Turkestan Muslims. He called on the nation to abandon mutual differences, to unite for a great goal, to become an alliance. On November 26, 1917, the IV emergency assembly of the country's Muslims began work in Kogan. Behbudi was elected as the chairman of the country's Muslim Council at this meeting. On the night of November 27, the "autonomy of Turkistan" was announced. It was a serious and courageous step towards independence from the colony. His spiritual father was



undoubtedly a behbudi. "On November 27, the autonomy of Turkestan was announced at the General Muslim Diet in Kokand. Be blessed and happy! I am also proud to be a part of the meeting. Long live the autonomy of Turkestan!" Behbudi wrote. 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 Shahrisabz, 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 denounce Jadidism as a counter-revolutionary, anti-Soviet movement.

In conclusion, Behbudi deeply understands that this ancient ancestral land and all blood relatives living in it can be saved only with the unity and cooperation. He opposes any dissension among Muslims. At a time when the fate of the autonomy of Turkestan, the first democratic state built by the Jadids, is being decided, he calls for the unity of Turkestan with his whole body.



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 live forever for this Nation and the Motherland.

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