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The Educator Who Awakened the Nation: the Life and Activities of Mahmudkhoja Behbudi

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A B S T R A C T
This article covers the life and work of Mahmudhoja Behbudi, a great enlightener who contributed to the awakening of the nation and one of the founders of the Jadidism movement. The article covers Behbudi's youth, scientific and creative activities, as well as his role in the process of national revival.

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Introduction.

The Turkestan Jadidism movement is a socio-political movement formed at the end of the XIX century and the beginning of the XX century. Its founders and representatives made a great contribution to the spiritual and educational development of the Turkestan people. The main goal of this movement was to turn the people of Turkestan into a literate and advanced society, to introduce a new education system, to ensure social justice, and to raise the political consciousness of the people. Their ideas were reflected in practical works such as opening new method schools, publishing newspapers and magazines, spreading enlightenment to the people through theater and literature. The main representatives of this movement were selfless individuals such as Abdulla Avloni, Mahmudhoja Behbudi, Fitrat, Munavvarqori, Cholpon. The main leader and leader of this movement was Mahmudhoja Behbudi.

Mahmudhoja Behbudi is the herald of the struggle of Turkestan. In the 20s, a number of articles and memoirs about his life and creative activity were published in the local press by contemporaries such as Sadriddin Ainiy, Haji Muin ibn Shukrullo, and Laziz Azzizoda.

It would not be wrong to say that during the years of independence, our Behbudi history was completely re-examined at the level of state policy. The articles of Haji Muin ibn Shukrulla, a scientist interested in the history of Mahmudkhoja Behbudi, published in 1922-1923 in the newspapers "Mehnatkashlar sukukki" (1922) and "Zarafshan" (1923), which he edited, are important. Most of the studies published about Behbudi from the 70s of the 20th century until today are based on the information of Haji Muin ibn Shukrullah.

Materials.

According to Haji Muin, Mahmudhoja Behbudi was born on January 19, 1875 (10 Zulhijja 1291 Hijri) in the village of Bakhshitepa near Samarkand in the family of priests. But according to the latest research, the place and date of Mahmudhoja Behbudi's birth are indicated differently. In particular, according to the well-known scholar Sirojiddin Akhmedov, Behbudi was born on Thursday, January 30, 1874 in the Yomini neighborhood of Samarkand. According to the information of Haji Muin, Mahmudhoja Behbudi's father was a descendant of Ahmad Yassavi from Turkestan, the son of Behbudhoja Salihhoja. His maternal grandfather Niyozhoja was from Urganch and moved to Samarkand during the reign of Amir Shahmurad.

At the age of 6-7, he studied with his uncle Muhammad Siddiq. He learned the Qur'an from his father, Behbudkhoja, and in a short time reached the rank of a qari. At the age of 15, he studied at a madrasa where another uncle, Mulla Adil, taught him, and studied Arabic grammar, aqeedah and sharia law. His mother died in 1893 and his father in 1894. After the death of his father, Behbudi manages to start a family. During his lifetime, Behbudi had 4 sons and 1 daughter.

According to the information provided by Sirojiddin Ahmedov, Behbudi first studied in Samarkand and then Bukhara madrasas. Behbudi returned to Samarkand when he studied in Bukhara madrasahs because he could not get along with the religious leaders there. As a proof of the closeness of this fact, Mahmudhoja Behbudi in a 1915 interview with the reporter of Turkestansky Vedomosti newspaper, Grigory Andreyev, speaks about his studies in Samarkand and Bukhara madrasas and complains about the ignorance of mullahs, judges and imams in Bukhara madrasas.

At the age of 18, he started working as a mirza under his uncle Muhammad Siddiq, who was a judge in Chashmaob Volost of Samarkand region. After his uncle was released from the post of judge, he continued his work as a mirza under Kabul Volost judge Mulla Zubayr Yakhasboy. He worked as a mufti until 1916.

Research and methods.

In 1899-1900, he went on a pilgrimage with his friend Haji Baqo from Bukhara. "In 1318 A.H., I went to Baitulloga Kazkaz by way of Istanbul and Misr al-Cairo. My trip lasted more than eight months," writes Behbudi about his trip. The trip completely changed Behbudi's outlook and activities. He changed the views of the Turkestan people about the backwardness and the schools and madrasas, which were immersed in the "swamp of ignorance". According to Adib Khalid, during his trip Behbudi communicates with people who took the lead in reforms in the field of public education in the Ottoman state and Egypt. After 8 months, he returns to Samarkand and becomes a member of "Tarjumon" newspaper.

Behbudiy tashabbusi bilan Samarqand atrofidagi Halvoyi va Rajabamin qishloqlarida yangi usul maktablarini tashkil qildi. Ushbu maktablar uchun darslik ham yaratdi.

He is the author of several textbooks, such as "Risolayi azredi savod", "Risolayi geografiyai Umrani", "Risolayi geogrofiyai rusiy", "Kitobatul atfol", "Tarihi Islam". Mahmudhoja Behbudi went to Moscow and Petersburg in 1903-1904. In 1906, he will be in Kazan, Ufa, Nizhny Novgorod. In 1913, Behbudi received permission from the government to publish the newspaper "Samarkand". The newspaper was published twice in Uzbek and Tajik languages. The publication was stopped due to lack of funds. On August 20, 1913, he started publishing "Oyina" magazine. The weekly photo magazine was in Uzbek language and published poems, articles, analytical materials and announcements. The magazine has spread to the Caucasus, Tatarstan, Iran, Afghanistan, India, and Turkey. Behbudi believed that knowledge of several languages is necessary for the development of the nation. In the first issue of "Oyina" magazine, he published an article entitled "Not two, four languages are necessary" and considered it necessary to know Uzbek, Tajik, Arabic, Russian and French languages. On May 29, 1914, he traveled to Arab countries for the second time. This trip was a distraction from publishing and newspaper work and, most importantly, to learn about world affairs and events. Secondly, information and books about the history, population, geography of Istanbul, Egypt, Cairo, Crimea, Caucasus, Kazan, Russia and other countries were needed for "Behbudiya Library". Behbudi gives his "Travel Memories" in the 1914 issues of "Oyina" magazine. The well-known German scientist Ingeborg Baldauf published an article titled

"Mahmudhoja Behbudi in Palestine" as a German translation of this "Travel Memories". Behbudi actively participates in social and political affairs. This activity started in 1906. This year, he will participate in the congress of the "Union of Russian Muslims" in Nizhny Novgorod. On April 16-23, 1917, he gave a speech at the congress of Turkestan Muslims, which was attended by 150 representatives. He calls on the nation to abandon differences and unite for a great goal and become an alliance among themselves. That's why he openly says that "they rule us with the rule of colonialism." Conspiracy and incitement continued. One of them happened in the spring of 1917 in Bukhara. The emir of Bukhara announced reforms inspired by the February revolution. This decree is prepared by the head of the Russian embassy Miller. The executive committee of Samarkand will send a delegation of several people to Bukhara on the instructions of Kuropatkin, the former Governor-General and now the Turkestan Commissioner of the Provisional Government of Russia. Behbudi was among them. On April 7, the reform turned into a tragedy.

Discussion.

Opposition arose between the emir, the religious leaders, and the youth and the Jadids. Miller blamed Behbudi for this. The main goal of the Russians was to stir up the people and create conflicts. Behbudi writes about these events in a special article entitled "Bukhara events and defamation of slander" in 1917. On the night of November 26 of this year, the 4th emergency congress of Muslims of the country started in Kokand. Behbudi was elected as the chairman of the congress. On the night of November 27, "Turkistan Autonomy" was established. Behbudi was chosen as its leader and spiritual father. But this autonomy was terminated by the Bolsheviks after 72 days of operation. On February 19-20, the city of Kokan was shelled. 10 thousand Turkestans were killed. 180 villages were set on fire. Behbudi comes to Samarkand in May with regret and desire. From there he will go to Tashkent. Negotiations with the Russians will not work. On March 25, 1919, Mahmudhoja Behbudi, whose hopes and dreams were dashed, was captured in Shahrisabz and mysteriously executed in the city of Karshi. The news of Behbudi's death reached Samarkand a year later. In April 1920, the whole of Turkestan mourned. Abdurauf Fitrat finished the poem called "I searched for the saga of Behbudi". Cholpan also wrote poems about Behbudi's tragic death. The city of Karshi was named after Behbudi from 1926 to 1937, i.e. 11 years. However, Behbudi's real face was kept secret. The perpetuation of his name was only a mask. As early as 1926, a company was started to denounce Jadidism as a counter-revolutionary movement.

Boris Pyaskovskiy, commenting on the article entitled "History of Uzbek Theater" published in "Inkilib" magazine in 1922, writes that "the founder of Uzbek theater is Mahmudhoja Bokhbudi from Samarkand."

Conclusion.

In fact, Mahmudhoja Behbudi is a great enlightener of his time, one of the intellectuals who promoted national revival and innovation. He devoted his life to enlightening the people and improving the social and cultural life of the nation. Through its rich heritage, Behbud promoted education in the society, tried to awaken the worldview through modern development of theater and press release. Through the drama "Padarkush" and various articles, he highlighted the social and current problems of that time and called the nation to unite and become an alliance. Although Behbudi left life early, his works, educational works and contribution to national revival left an eternal mark in the history of the Uzbek people. Today, Behbudi's work is not only in the study of history, but also serves as a source of inspiration for the younger generation.

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