

## THE FATHER OF JADIDISM AND PIONEER OF ENLIGHTENMENT IN CENTRAL ASIA

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**Abstract:** This article highlights the life and creative activity of MahmudhojaBehbudi, who is recognized as the "Father of Jadidism." Behbudi, a key figure in the Jadid movement, played a significant role in promoting education and cultural progress in Uzbekistan. The article explores his family life, contributions to the Jadid movement, his travels abroad, and the creation of various educational textbooks. Additionally, it examines his call for enlightenment and freedom through articles published in the "Samarkand" newspaper and the "Oyina" magazine.

**Keywords:** MahmudhojaBehbudi, Jadid movement, new-method schools, textbooks, "Samarkand" newspaper, "Oyina" magazine, Bekhbudiya Library, Turkestan autonomy, education, culture, freedom, progress.

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 esteemed 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. MahmudhojaBehbudi, one of the prominent figures of the Jadid

movement, led intellectual and social reforms in his time. Through his high moral values and intellectual activity, he called for the modernization and intellectual awakening<sup>1</sup> of the Uzbek people. 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 Yominineighborhood 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 (Chashmaiob) Volost of Samarkand region. Two years of work under his uncle, after his uncle's

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<sup>1</sup>Jadids. Mahmudhoja Behbudi. Youth Publishing House. Tashkent-2022

dismissal from the judgeship, the judge of KobudVolostMullaZubayYakhabboy 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,<sup>2</sup>MahmudhojaBehbudi 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 "RisalayiazrefiySavad" (1904), "RisalayigeografiyaiUmroni" (1905), "RisalayigeografiyaiRusiy" (1905), "Kitobatulatfol" (1908), "Amaliyati Islam" (1908). , books such as "History of Islam" (1909) appeared. In 1903-1904, MahmudhojaBehbudi went to Moscow and Petersburg, in 1906 he was in Kazan, Ufa,

<sup>2</sup>ZainabidinAbdurashidov .Jadids .MahmudhojaBehbudi . - T.: Young people publisher house , 2022. - 156 p



and Nizhny Novgorod. It was a business trip, not a trip. For example, on August 23, 1906, in Nizhny Novgorod, a meeting to the problems of life and culture of Russian Muslims was called. Behbudiparticipated 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.

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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

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<sup>33</sup>ZainabidinAbdurashidov .Jadids .MahmudhojaBehbudi . - T.: Young people publisher house , 2022. - 156 p

called on the nation to abandon mutual differences, to unite for a great goal, to become an alliance. <sup>4</sup>On November 26, 1917, the IV emergency assembly of the country's Muslims began work in Kogan. Behbudi 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. His death marked the loss of one of the most prominent figures of the Jadidist movement.

In conclusion, Mahmudhoja Behbudi was a great scholar and enlightener who dedicated his life to the progress and freedom of his people. As one of the leaders of

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<sup>4</sup>Sharipov R. Turkestan combativeness movement from history . - T.: Teacher , 2002

the Jadidist movement, he invested significant effort into implementing reforms in education, culture, and social spheres. His progressive ideas, new educational methods, and efforts to enlighten the people through modern thinking remain highly relevant today.

Today, the independent Republic of Uzbekistan honors Behbudi's dedication to the people, his contributions to education, and his pursuit of progress. His legacy continues to serve as a foundation for our free and independent lives, and it remains a source of inspiration, particularly for the younger generation.

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