

DOI: <https://doi.org/10.5281/zenodo.10801910>

THE FOUNDER OF JADIDISM IN TURKESTAN

Mahmudova Odina Obiddin qizi

Year one student of Master's degree in Islamic Studies.

ABSTRACT

We have a great history worthy of pride, great ancestors worthy of love. Our great scientists made their outstanding discoveries and inventions, wrote valuable works which show that Uzbekistan is the richest country with its scientific wealth. We should also follow the example of our ancestors and strive to do miracles in life. Also, we have to value science, strive for knowledge. It is clear that science is incomparable wealth that does not burn in fire, does not sink in water, no one can take it away from us.

Keywords: *Jadidism, enlightenment, drama, press, scholar*

In the end of the 19th and beginning 20th century, which experts call the period of the national awakening, there was sparks of enlightenment. There was several type of people who promoted nation to high culture and enlightenment especially, the Mahmudhoja Behbudi, the leader and founder of the Turkestan Jadidism. Furthermore, study his legacy has particular importance today.

Mahmudhoja Behbudi led the national awakening movement. So we cannot imagine this period inseparable from his work. Jadid scholar Begali Kasimov said that: "Mahmudhoja Behbudi came to the stage as an unfilled wish and dream of his nation". He was one of the largest representative of the socio-political movement of that time and was the founder of the the modern Uzbek culture. Also, he was recognized leader of the Turkestan Jadidism, supporter of the idea of an independent republic, theorist

and practitioner idea of a new school system, he was a playwright, publisher, journalist. He was a great nationalist as famous statesman Fayzulla Khodjaev said that: “There is no exaggeration in these words about Mahmudhoja Behbudiy He as a political scientist and publicist, writer and educator, publisher and journalist carried out comprehensive activities. The main criterion was in any work is the nation and nationality. There are we may have questions about Jadidism. Especially its background and reasons for its’ appearing. In that time were several people who educated and intelligent. They realized that Uzbek nation was isolated from updated world. In addition to the Russian, Turkish and Iranian revolutions, the Crimean and Volga Tatar press, especially Ismailbek Gasprinsky’s Tarjimon newspaper, played an important role in the spread of the Jadid movement in Turkestan in the early twentieth century. According to this it had impact to our living areas. In this case it was prompting to national enlighteners. People like a Behbudi was the first buds of this process.

Mahmudhoja Behbudi (1875-1919) was a scholar, writer, public figure and founder of Uzbek drama. Leader of the Jadid movement and new teaching method. The environment in which Behbudi grew up had effect his worldview. Along with literature and history, Behbudi studied politics. In every aspect of he was active. For example:

Education. Before gaining freedom, Behbudi realized the need to bring up a generation that would be able to govern the country independently and preserve its national values. Along the way, he used all the powerful tools of his time to the best of his ability. First of all, in 1903, new schools were established to educate the dream generation. Began to create new textbooks in the native language. For new schools in the villages of Halvoyi and Rajabamin near the city of Samarkand, “Risolai tooli savod” (1904), “Risolai jughrofiyai umroniy” (1905), “Risolai jughrofiyai Rusiy” (1905), “Muntahabi geography” (1906), “Kitabat ul-atfol” (1908), “Practice of Islam” (1908), “History of Islam” (1909). He also prepares and publishes maps for geography and history.

Morals. In the early twentieth century, it was the Jadids' dream to educate writers properly, to give them pencils, to encourage them to understand themselves through literature, and ultimately to liberate the people. We have said above that literary critics know Behbudi as the founder of our national drama. However, history has shown that he set an example for young writers in his first exercises in determining the direction of his Jadid storytelling. Written in early 1909, the story is called "The Chinese woman with the white Fan" ("Oq yelg'ichli chinlik xotun"). The author wrote an introduction to it called "Random" (Tasodif) and a commentary called "Ending" ("Intiho") as a last word. The story is based on the world-famous philosopher's encounter with a young woman who is fanning a new grave in a graveyard with a white fan, and philosopher tries to find the meaning of this movement.

Press. Another great enlightener, Abdullah Avloni, wrote about the importance of the Samarkand newspaper in its time: "It was the reason to open the eyes of the people". Published by Mahmudhoja Behbudi, this publication has a unique place in the history of our national press. Sadriddin Aini wrote: "In 1908 he decided to publish a newspaper in his office, and in April 1913 he managed to publish several issues of the newspaper "Samarkand". It should be noted that the signatures of Mahmudhoja Behbudi were preserved in the written applications. He read the world's news through newspapers and magazines. Behbudi was the founder of the "Oyna" newspaper and a regular contributor to Gasprinsky's "Tarjimon" newspaper".

Drama. Behbudi's writing is based on the 1911 Samarkand drama Padarkush. It says the younger generation should be educated and cultured. The play was first published in the Turon newspaper in 1912, and in 1913 as a separate book. Behbudi's play was a great success and was staged in theaters in Samarkand, Bukhara and Tashkent. From a compositional point of view, the work is simple, but the idea is very complex and can meet all the requirements of the drama genre. He was the first swallow of Uzbek drama and was the inspiration to A. Qadiri's "The Unhappy Groom", Mirmukhsin's "Childless Ochildiboy" and a number of Hamza's works. Abdulla Qadiri said in 1915 that "I didn't even realize that I had written a theater book,

The Unhappy Groom, under the influence of the 1913 play Padarkush". So, this confession shows that Behbudi brought up a new generation - Fitratu Cholpon, Avloni and Qadiri, gave them wings. I would like to note that "Padarkush" was the first production of the Uzbek theater. But it is not just the "killing of the father by an uneducated child", but the tragedy of Turkestan's decline, which began with the tragedy of the assassination of Mirzo Ulugbek, who was executed in the temptation of wealth and power. The problems which were shown in Mahmudhoja Behbudi's journalistic articles and dramas have been extensively and comprehensively studied and identified that problems still relevant today.

Behbudi was not limited to science and enlightenment, but was at the forefront of the struggle for independence in political life. In February 1917, Nikolai Romanov was overthrown. An interim government was formed, and parties uniting Russian politicians began to fight for power. These historical moments were accepted by the Turkestan Jadids as a blessing of freedom. Mahmudhoja Behbudi also got down to this movement and said "God has given us freedom. It is possible to move and strive for religious and national reform and development" (Hurriyat newspaper, May 13, 1917). As an activist of the Union Party, he constantly called for the effective use of this blessing of freedom, for the forgetting of "ancient propaganda and pus" for unity. He wrote the above-mentioned articles and "Ittifoq kerak" "Bayoni haqiqat" "Qozoq qarindoshlarimizga ochiq xat" articles too. He participated in elections and called on the people to unite.

In the summer of 1917 (four months before the October coup), when Russia was preoccupied with its own problems, Behbudi came up with a new proposal for the future of the peoples of Turkestan: "We want all Russian Muslims to be autonomous (federation) Muslims of Turkestan, including Russians, Jews and others ... If we establish the government of Turkestan, let our parliament be a council (parliamentarism) "(Statement of Truth. "Great Turkestan" Newspaper, June 12, 1917). Mahmudkhoja Behbudi had an opinion on everything from the legislature of the

country with equal rights and the number of its members to the number of local and non-local members.

Behbudi fought for freedom until the end of his life. When Turkestan fell to the Bolsheviks and their oppression intensified, in 1919 the intellectuals of the time conspired - the first group led by Behbudi went through the Karshi road, the second group led by Munawwar Qori went through Orenburg to ask for help from the powerful countries. Munawwar Qori's group was captured at the border and repulsed, and Behbudi and his comrades were presumed to have been executed in Karshi by a Bolshevik conspiracy, but his whereabouts remain unknown. When it became known that Behbudi was martyred in 1919.

CONCLUSION:

Mahmudhoja Behbudi, as a great enlightener and a leading Jadid, has an important role in the history of our national culture. Moreover, his deeds in order to make people educated and tries to gain motherland's independence were took place from the pages of history and hearts of people.

REFERENCES

1. *Qosimov B. Behbudi's Cultural Autonomy of Turkistan. – T.: Jahon adabiyoti, 2003. – 280 b.*
2. *Kasimov B. History of Uzbek literature and literary relations. – T.: Science and Technology Publishing House, 2008. – 356 b.*
3. *Mahmudhoja Behbudi. Selected works. 3rd edition. – T.: Manaviyat, 2006. – 280 b.*
4. *Materials for the Uzbek national revival literature. – T.: University Publishing House, 2004.*
5. <https://www.britannica.com>
6. <https://www.australianislamiclibrary.org>