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Mahmadukha Behbudiy is the leader of the Jadids

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Mahmudhodja Behbudiy's revival is Uzbek
the first place in the literature.
Hoji Muin Shukrullo

ABSTRACT

This paper investigates Mahmadukha Behbudiy and his life autobiography. Moreover, he is considered as a leader of the Jadids. Also, literature and theoretical background were discussed.

Keywords: jadid, leader, literature, Uzbek.

1. INTRODUCTION

Despite the political events in Turkistan in the early twentieth century, many prominent intellectuals who have struggled for the freedom of the country, the culture and culture of the people, and the development of the nation have grown. One of such educators is Mahmudkhoja Behbudiy, the well-known leader of Turkistan's Jadid, the cousin of the idea of an independent republic, a new school presenter and practitioner, and a well-known Uzbek dramaturge (Kuvnakov & Kasimov, 2010).

2. MAIN PART

The life and creative activity of Mahmudhoja Behbudiy, who took an active part in the socio-political processes of their era In the 20s of the 20th century, a number of articles and memoirs were published by contemporaries such as Hoji Muin Shukrullo, Sadriddin Aini and Laziz Azizoda . In the coverage of the biography of Behbudi, Hoji Muin wrote in the 1922-1923 editorial of "The Worker's Voice" (1922), "Zarafshon" (1923) and "The great teacher Behbudiy Efendi", "March 25" The Day of Mourning for the people of Samarkand "," An open letter to Behbudi fans "," Behbudiy, Mardonkul and Muhammadkul "," Do not forget Behbudiy ". However, Haci Muin notes that every year, March 25, is the day of the death of Behbudy, recalling his mentor's memories and publishing articles in the press and writing the biography of Behbudi in 1922. He said: "Despite the initiative of Samarkand's successors in 1921, the end was inevitable (Radnor Zoe (School of Business and Economics, Loughborough University, Loughborough & O'Mahoney (Cardiff Business School, Cardiff University, Cardiff, 2013). "Turkistan" and "Zarafshon" are published in the following newspapers: "Behbudiy Efendi has been able to present his ideas to our people through his press and large cities of the Turkestan region, and his views and thoughts It is likely that there were many people who used to be Turks. If these people wrote down their memories of Behbudi, I would add to the end of the biography book. The memory is about reaching me until the end of January 1923. "In the 1970s, researchers of sciences such as Salikh Kasimov, Ahmad Aliyev, Naim Karimov, Sirojiddin Ahmedov, Sherali Turdiyev, and Halim Sayid, Normurod Avazov, Zebo Ahrorova Mahmudhoja Behbudiy, It's happening(Maudarbekova, Behavioral, & 2014, n.d.; Rahmatullaev, Ganieva, & Khabibullaev, 2017).

3. LITERATURE REVIEW

The great educator Makhmudhoja Behbudiy, who sought to unite the Central Asian cades, was born on January 19, 1875 in a family of a writer in the village of Bakhshitepa, near Samarkand (Hijri 1291, Zulhijja). His father, Behbudhuzha Salihkhodja's son, was originally from the descendants of the Turkestan, Ahmad Yassavi, and his grandfather Niyozhhodja Soban, who came to Samarkand in the days

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of Amir Shohmurod (1785-1880). Behbudkhoja, who was engaged in Imam-Pasha, died in 1894. Young Mahmud Khoja's maternal grandmother, Muhammad Siddiq, grows up. He learns Arabic grammar from his younger uncle Adil. Behbudiy first studied at the Samarkand madrassah. Later, he continued his education in Bukhara. At the age of 18, he begins to commit suicide. Due to his perseverance and perseverance, the high status of the Shari'ah is raised to the degree of Muftî. In 1918, the "Ettifaq" Society was appointed as the head of the Muslim educational institution Mahmudhoja. However, on 25 March 1919, Behbudiy left Samarkand for unknown reasons. Haci Muin Shukrullo's son, "The Voice of Workers", March 29, 1921, and later on "How martyrdom of the Mufti Mahmud Khoja" published in the January 7, 1922 Revolution issue, and his twin will be written in Shakhrisabz, about two months after his arrest with his colleagues, Muhammadqul and Mardonkul, will be brought to Karshi and be imprisoned. She spent several days there, and then she was killed on the "kingly" hoth near the prison with the order of Qarshi begi Togaybek. Mahmudkhoja is a great reference to Turkistan's codices, and the founder of the Jadid movement, Ismail Geppirali, was a great figure in the formation of his outlook. The writer was constantly watching Ismailbek's translator. From 1899 to 1900, Behbudiy traveled to Hajj with his Bukharian friend Hajj(Rasanayagam, 2010; Salzarulo, Krehbiel, Mahar, & Emerson, 2012).

4. RESEARCH ANALYSES

The trip strengthens the viewer's view of a new school. Under the influence of educational institutions in Turkey, the Caucasus and Egypt, Mahmudhoja Behbudiy opened the Jadid schools in 1903 in collaboration with the Enlightenment community in Rajabamin villages in Samarkand. He also wrote books for the schools in the following categories: "Risolai Words of Literature" (1904), "Geography of Geography" (1905), "Risolai geografiya rusiy" (1905), "Bookat ul-atfol" (1908), "Practice of Islam "(1908)," Historical Islam "(1909).

Mahmudkhoja will travel to Moscow, Peterburg in 1903-1904, and in 1906 to Kazan, Ufa and Nizhniy Novgorod. This service trip allows Behbudy to get acquainted with the world and the world. At the same time he started to play theater and the press. In 1911 Mahmudkhoja wrote "Padarkush" drama. However, the drama was published in 1913 because of some difficulties. The book "The Battle of Borodino and the Anniversary of Russia's Release from the French Conquest" testifies to the fact that the play is not easily published.

The Padarkush drama consists of 4 scenes with 3 curtains. It tells of a child who has not been educated because of ignorance and ignorance when he goes into the corrupt ways and killed his father. The drama was put on stage in Samarkand on 15 January 1914.

In April 1913 the Samarkand newspaper was published under the initiative of Mahmudhoja Behbudiy. The newspaper is available in Turkish and Persian languages twice a week, in the first two and four pages. After 45 years, the financial crisis has ceased to exist. Nevertheless, he will start publishing the 'Oyna' magazine from August 20, 2007. Although this weekly magazine was in Uzbek, she had been in Persian poems and Russian. For this magazine Mahmudkhoja Behbudiy writes interesting articles about the nation and its right, literary criticism, world news. In particular, in his article "Not two but four languages" on August 20, 1913, he wrote about Turkic, Persian, Arabic and Russian languages and the reasons for it. For example, in Turkic, most Turkestan people speak in Uzbek, while madrassa and new schools have nazm and prosaic books in Persian, the Shari'a and religious books were in Arabic, ie textbooks, Arabic, muallim-turk, translation is a farsi. Behbudiy notes that besides the three languages, Russian is a kind of thing that we can do for the sake of self-sacrifice. He confessed, "Whatever the Arabian language requires for religion, the Russian is also vital to the world and to the world"In his article" The Address to the Youth, "Mahmudhoja Behbudiy writes that when young people are more aware of modern knowledge, the belief in Islam can be further strengthened. Also, in this article, the article deals with the use of money wasted on weddings, In a article titled "Appeal to Respected Young People," the article states that the beginning of development, the gate of culture and happiness is a school and it is necessary to reinforce teachers' work and to send amateur teenagers to the schools of Munavvariqori schools in Toshkend. in the 38th issue of the magazine "Oyna", it was published under the title "Turkistan's History". the following lines have been cited: "The slander of Turkestan The question "Who will write our national history?" Was answered. In our opinion, writing such a date has been a tough job, and today's work seems to be in our hands. Therefore, we look forward to the service of our young master, Ahmad Zakir Wali-i Efendi, who started this service with the history of Turkestan. "The

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11th-12th issue of the magazine, published in 1915, reads an article by a well-known journalist, Behbudi, entitled" The Truth Question. "He sees the fact that the great Enlightenment languages take a dictionary from a natural point of view, as well as the fact that he "seized the tens of thousands of foreign languages" and pointed to another aspect - the only literary language, the language.

5. THEORITICAL DISCUSSIONS

In general, Behbudiy's publicity is a striking aspect of his literary talent. He has written hundreds of articles throughout his life. He expresses his thoughts on his Nationality and Homeland, society and morality. In some sources, the number of articles written by Behbudian is 200, while others are 500. However, there are many unrecognized articles from the author.

Behbudiy, also engaged in publishing, has opened his own publishing house called Behbudiya Publishing House. In 1913, he translated and published Fitrat's "Recognized Tourist Hint" in Russian. He created the map of Turkistan and published it. Opened a library for further enlightenment of scientists. There are frequent reports about the Behbudi Library in that periodical press. On May 29, 1914, Behbudiy departed from Samarkand by train Bayramali-Mariv-Ashgabat-Kyzyl Arvot-Krasnovodsk to the Caspian Sea. Then he goes to Baku on board and travels to Turkey and Arab countries. Publisher and journalist Mahmudhoja Behbudiy publishes eight-month travel impressions in the 1914 edition of the magazine Oyna. The first part of this "Travel Memories" was published on June 14, 34. The author signed on to him "May 31, Bahri Khazar, Mahmudkhoja". In turn, these "Memories" are both enlightenment and literary-aesthetically versatile. Through these memories, we have an idea not only about the well-known educator Mahmudhoja's personality, but also about their personality, human qualities, and scientific views. In addition, the author provides a wide range of features in the memoirs, as well as the exemplary aspects of meetings with famous or ordinary people. They judge their lifestyle fairly. Whether it goes anywhere, it collects information on its history, its ancient monuments, and the great ones grown up there. Different nationalities and ethnicities are interested in their customs, lifestyle and culture. Particular attention is paid to religious issues. Behbudi pays a visit to the famous Masjid Al-Aqso in Jerusalem.

6. CONCLUSION

The weekly UzAS announces an article by Ingeborg Baldauf entitled "Mahmudkhoja Behbudiy in Palestine" written in connection with the German translation of these memoirs. The author specifically notes that Behbbudy wrote about the peculiarity of his observations and that he was the greatest suffering and enlightenment of the winner.

It should be noted that Behbudiy was a very influential writer, the great political figure of Turkistan in the early 20th century. His views on the nation and the fate of the Motherland served primarily to educate people of modern times.

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