

THE CONTRIBUTION OF THE FATHER OF TURKISH JADID MAHMUDKHOJA BEHBUDI TO THE DEVELOPMENT OF JADID SCHOOLS

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Annotation:

This article contains information about the life of Mahmudhaja Behbudi, the father of Turkestan jadids, who greatly contributed to the development of jadidism in Turkestan, his travels and movement in opening schools of jadidism, as well as books written in order to make new method schools and people educated, and the libraries he opened.

Key words: jadidism, education, Behbudiy, travel, School, science, Turkestan.

At different times in history, there were devotees of Science who aimed at important tasks such as introducing people to science, enlightening the people, exalting their ability to think, introducing them to the news of the outside world. important tasks such as introducing people to science, enlightening the people, exalting their ability to think, introducing them to the news of the outside world.

They devoted their lives to the prosperity of science. At the end of the 19th and beginning of the 20th centuries, there were many such patriotic, enlightened people in the Turkestan region. One of these is Mahmudkhoja Behbudi (1875-1919) — a worthy exponent of Uzbek Literature, Press, culture of the 20th century, as well as jadidism. The formation of national dramaturgy and the Performing Arts, new progressive ideas and the emergence of serkolam publicistic will not be an exaggeration to say with its name. The most progressive movement of the Behbudi period is the founder and guidebook of jadidism in Turkestan. The works of ADIB, which left a bright mark on the life of the Uzbek people, the history of national thought, the old-fashioned agit-ideas are always valuable.

Mahmudhaja Behbudi, a prominent playwright, religious and public figure, one of the leaders of the jadidism movement, was born on 19 January 1875 (1291 Ah. 10th zulhijji) was born in a priest family in the village of Bakhshitepa near Samarkand,



the son of his father Behbudkhoja Solikhoja of Turkestan, descendants of Ahmad Yassawi, by his mother his grandfather Niyozhoja, who came to Samarkand in the time of amir Shohmurod (1780-1785).

In 1894, Behbudhaja, whose father was involved in Imam-khatibism, died. The young Mahmudhaja grows up to adulthood under the tutelage and care of his uncle Qazi Muhammad Siddiq. From the age of 18, he is a myrrh in a quarry. Behbudi was educated first in Samarkand madrasa and then in Bukhara. By meticulously studying the traditional madrasa science and then working with diligence and patience on himself, he rises from the high status of Sharia to the rank of Qazi, mufti.

In 1899-1900, Behbudi went on a Hajj trip with his friend Haji Bako from Bukhara. 1318 Sanai Hijri tawafi Beitullogha I'd go by means of Istanbul and Egypt al-Cairo by the way of the Caucasus. The duration of my trip was more than eight months. During the journey, the idea of opening a new school (USU jadid) becomes stronger.[1,263-b].

Having noticed that the attitude of the government towards teachers serves as evidence that this government is strong or weak, Mahmudhaja Behbudi witnessed this during his trip that education is the most powerful weapon you can use to change the world. Upon his return from the journey, Behbudi opens a new school in the village of Halvoyi near Samarkand in collaboration with Abdulqadir Shakuriyar at Ajzi, Rajabamin.

After the establishment of new schools quickly begin to draw up textbooks for them. "Risolai tooli savod" ("Book of salvation", 1904), "Risolai jugrofiyai umroniy" ("introduction to population geography", 1905), "Muntahabi jugrofiyai general" ("brief general geography", 1906), "Kitabat ul-atfol" ("children's letter", 1908), "Prayasi Islam" (1908), "History Islam" (1909). Later (in 1908) he moved Shakuri School in Rajabamin to his own court in Samarkand [2].

The library "Behbudiya" was created by Behbudi and began to engage in cultural services for people. The library housed thousands of books, some of which were authored by jadid. In his paper on Shakuri, Vadud Mahmud Abdukadir said: "Behbudi was the owner of a rich library. With a book fund of 1,000 volumes, it was always open to all. At that time, each of these books was counted in gold prices. Behbudi was paying the building and other expenses of this place out of his own pocket"[3, 28-b].



Great-grandfather Mahmudhaja Behbudi knew that the development of the state, the government, in order to be able to form a strong state, first of all, it was necessary to develop education, and therefore, in order to promote the development of schools of jadidism in a new way, for the sake of an educated, independent thinking of people, set up both schools and

Mahmudkhoja Behbudi went to Moscow, Petersburg in 1903-1904, visited Kazan, Ufa, Nizhny Novgorod in 1906. These were not trips, but business trips. The route travels back to the Caucasus, Crimea, Istanbul, Greece, Beirut, Egyptia Cairo and back again to Istanbul, arriving by rail in Bulgaria, Austria, and Berlin via Russia, followed by Turkestan.

Two months later, he boards a train and passes through Bayramali to Ashgabat. Then he goes from Krasnovodsk by parachute to Baku. On June 2, Mineralnie travels through Vody-Kislovodsk – Pyatigorsk, Zheleznovodsk-Rostov - Odessa, entering Istanbul on June 8. From there he also travels to Adirnaga. After Shung, he returned to Istanbul again, and on June 21, he set out for Jerusalem by sea.

Each aspect of travel memories is extremely important, and Behbudiy gives them step-by-step information under the name of these cities and states in the 1914 issues of his magazine “Mirror”. Whichever city you go to, collects information about its history, monuments, about the great breeds that came out of it, is interested in different nationalities, their traditions, the culture of marriage. From rural farming to urban culture, it is also not overlooked [1, 265-b].

The success of each individual will depend on the success of the other. Mahmudhoja Behbudi's associates Mardonqul Shomuhammadzoda and Muhammadqul Yushboy, who had seen the world's culture, education, progress firsthand, were captured and opposed in Shahrisabiz along with their son, and were killed by the Emir's governor Nuriddin Aghaliq in Qarshi on 25 March 1919 in the “Tsarist” quarter near dungeon by Order of Karshi beki Togaybek [4, 63-65-b].

In conclusion, it can be said that only if you say that I walk straight, that you cannot go far, folk wisdom is proving that it is true. Death of the living of ignorance. How sad it is to die in the hands of an ordinary illiterate executioner wandering the world. The jadids did not just defeat the Hanim, but also changed them. The jadids understood what the wound of the society was. Society was to be governed by reason rather than by custom. Mahmudhaja Behbudi remained one of the great figures who made a great contribution to the spiritual and educational development of the old



Uzbek people of the 20th century, being able to bring news to our country through the efforts of jadidism. Mustforts of jadidism. After independence, there were major changes in our country.

The opportunities created for us young people were the dream of our jadids at that time, and then the harmony. While the jadids have met with many protests, opposition from the oppressive government, here is the great path of enlightenment, which they began almost a century later, continued by generations. Not only Mahmudhaja Behbudi, but also the Pharisee of every younger generation to cheer up the spirits of other great jadidism figures and be a suitable generation for them

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