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THE PERIOD OF INDEPENDENCE FROM THE VIEW-POINT OF UZBEK LITERATURE: THE LIFE AND WORK OF MAKHMUDKHODZHI BEKHBUDI

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ABSTRACT

This article presents a literary portrait of the life and work of the Jadid enlightener Mahmudhoja Behbudi, drawing on the latest research conducted during the years of independence. It is crafted as a review that explores both his contributions and his legacy.

KEYWORDS

Jadid literature, Mahmudhoja Behbudi, independent literary studies, theater, Jadid prose, Jadid press, Usuli Jadida school.

INTRODUCTION

Mahmudkhoja Behbudi (1874-1919) is a prominent figure in Uzbek literature from the national renaissance period. He is known as the founder of the first Uzbek drama and was a playwright, publicist, author of textbooks, publisher, judge, and mufti. He possessed extensive knowledge of both religious and secular sciences. Behbudi was a leader of the Uzbek Jadid

movement, seeking to reform people's lives through education, theater, and media. He was a jaded reformer and a noble figure in the nation, contributing significantly to the advancement of the nation's spirituality and lofty ideals. Vadud Mahmud Samarkandi, a contemporary and disciple of Behbudi, acknowledged Mahmudkhoja's death in his



condolence letter, stating, “Mahmudkhoja died... (Who was he?)”

Mahmudkhoja was the leader of Turkestan. He was a guide. Mahmudkhoja was a man who understood that he was a son of Uzbek Turkestan, which defines the identity of Turkestan.

Mahmudkhoja was a brilliant figure in the history of Turkestan. His intentions represent a legacy deserving of a prominent place in Turkestan’s history.” [4: 2021. P. 233.]. For the Uzbek nation, as described by Vadud Mahmud, Behbudi was “the head of the country”, “the leader of Turkestan”, “the unique man of Turkestan”, “a bright lamp.” Sadridin Ainiy, a contemporary of Behbudi, described him in his “Memories of Hazrat Behbudi” as follows: “Hazrat Behbudi possessed an impressive and virtuous appearance. To someone unfamiliar with him, he might seem arrogant. However, in reality, he was a gentle conversationalist and an unpretentious individual. He was very careful with both his own possessions and those of others, understanding that economic responsibility was essential for improving our social conditions. This is why he chose to forgo extravagant weddings and other lavish celebrations, prioritizing meaningful conversations with those around him instead.” [4: 2021. P.241.] Haji Muin expressed the following thoughts in his article “Our Great Teacher Behbudi Effendi,” reflecting the ideas of this esteemed teacher: “Behbudi Effendi was gentle, intelligent, and

exceptionally knowledgeable. He had an excellent memory and was also a master of words.” Therefore, his conversation would be fascinating and useful. Behbudi Effendi always spoke appropriately to his interlocutors, depending on their mood and intelligence. “Sometimes, he made his audience laugh with jokes. A person who was in his conversation was inspired and happy and could not stand before him.” [4: 2021. P. 250-251.] All of Behbudi’s contemporaries remarked that he was kind, intelligent, strong-willed, gentle, articulate, knowledgeable, and enlightened.

The life and works of the writer, particularly in the literary studies of the Independence period, have been extensively examined. New research, dissertations, and treatises have been produced, along with reprints of Behbudi’s works. In Uzbekistan, S. Qasimov, A. Aliev, M. Rahmonov, Sh. Turdiev, N. Karimov, B. Nazarov, I. Gafurov, B. Qasimov, S. Ahmedov, H. Boltaboev, H. Saidov, Sh. Rizaev, Z.Abdurashidov, P.Ravshanov, D.Alimova, D.Rashidova, Z.Ahrorova, Sh. Ochilov’s researches are known and famous with their research works in Behbudi studies. Behbudi studies abroad are no less than Uzbek Behbudi studies. In particular, the fact that Mahmudkhoja Behbudi’s national tragedy “Padarkush” has been researched by dozens of foreign Turkological scholars confirms our opinion. In particular, about the national tragedy “Padarkush” and the first Uzbek dramaturgy, Zaki Walidy Togon, Tahir Chagatoy, Ibrahim Yorkin, Mehmet Saray, Nadir Davlat,



Temur Kojaoglu, in Germany Johannes Benzing, Boymirza Hayit, Ingeborg Baldauf, in America Edward Olvorot, in Russia A.N. Samaylovich conducted research and wrote articles.

All the scholars who studied the biography of Mahmudkhoja Behbudi relied on the information of Haji Muin Shukrullo. According to B. Kasimov, “Haji Muin (1883-1942) knew Behbudi closely, was his colleague and student, deserving his attention.” [11: 2002. P. 217]. The scholar Sirojiddin Ahmad “Mahmudkhoja Behbudi. (life, work, death)” is characterized by the fact that it reveals many abstract problems in this area.

As a primary source, based on the information provided in the studies of Haji Muin, S. Ainiya and other scientists, in particular, N. Karimov, S. Ahmad, we provide the following information about the biography of Mahmudkhoja Behbudi. Mahmudkhoja Behbudi was born on January 30, 1874 in the Yomini quarter near Samarkand. It is reported that his father Behbudikhoja Salihkhoja oglu was from Turkestan and a descendant of Yassawi. On the maternal side, Niyozkhodja was from Urgench and moved to Samarkand from Urgench during the reign of Amir Shahmurad. According to the information, Behbudi’s first grandfather was Salihkhoja, and the second grandfather was Niyazkhoja. Kori Niyazkhoja, a descendant of Ahmed Yassawi, was brought to Samarkand by Amir Shahmurad for breeding Kori. Behbudi’s ancestors

were reciters of the Quran. They were mainly engaged in prayer and imamism.

According to the information (provided by Haji Muin Shukrullo and his daughter Parvina), Mahmudkhoja Behbudi could read and write at the age of 6-7. His uncle Muhammad Siddik taught him it. His father, Sultankhoja, memorized more or less surahs from the Quran. In this way, young Behbudi learned the “Quran” in 3-4 years. At the age of 15, he learned the Arabic language, “Kofiya”, “Sharhi Mulla”, “Shamsiya” from logic, the first book of “Mukhtasar ul-Wiqaya” and “Hashiya” from fiqh at the school of his uncle Mulla Adil.

According to Behbudi’s own information, he studied at the madrasa where his uncle Mulla Adil was the headmaster. Behbudi first studied at the Bukhara madrasa, then at the Samarkand madrasa. He disagrees with the mullahs, judges, and imams of both madrasas on many issues and could not tolerate their pessimism and ignorance. After the death of his parents, Mahmudkhoja remains under the care of his uncles and aunts.

Behbudi married Sharofat and they had four children. The couple named them Masudhoja, Maksudhoja, Matlubhoja and a daughter Suraya (Parvina). His first child died. His father died at the age of 54. According to scientists, his mother died before his father. Until



now, the year of his mother's death has not been determined.

Losing his first child affected Behbudi deeply. He went to Hajj to get rid of this depression and sadness. Accompanied by his friend Khoja Baqo from Bukhara, he went to Mecca to perform Hajj. Under the pretext of a Hajj trip, Mahmudkhoja Behbudi went to Istanbul, Turkey, and from there to Hejaz, Egypt. Together with his friend, he got to know the culture, people, climate, and development of these cities and the nations living in them. Especially the hotels and vehicles in the city of Turkey excite him. He was impressed by developing countries and cities of the world. Visiting the ancient monuments and holy places in Syria, they got to know the life of new lands and people.

Mahmudkhoja Behbudi performed the Hajj in Mecca and is also interested in school and educational issues in Medina, Egypt, and Istanbul. As a person with an open mind and worldview, Behbudi got to know the worldview, education system, and press of people living in these countries and cities. Naturally, he had a strong desire to bring the good news of development to his country. He regretted seeing the socio-political situation in Turkestan and the extreme backwardness of education. As S. Ahmad wrote: "The great teacher Mahmudkhoja Behbudi returned from the trip with his conscience awakened and became the conscience of the nation. When he returned, he was not empty, he

brought many books and collections from Turkey, Arabia and Egypt..." [1: 2024. P. 19].

When Behbudi returned from his travels, he was so excited by his travels and impressions that he did not want to stay in his homeland. He also wanted to organize trips abroad and study the life, education and culture of other peoples and countries. Because of these inner desires, Behbudi went on a trip to Russia. However, he was arrested and illegally detained by the secret services of the colonial regime. But when he could no longer be blamed, he was released. During his travels, he was lucky enough to meet Tatarstan scientists and progressive people. He met the publisher and editor of the newspapers "Ulfat" and "At-Tilmiz" Abdurashid Kazi Ibrohimov, editor Musa Jorullah Begiyev and exchanged ideas with them about science, culture, school, education, theater, press, development.

Behbudi's acquaintance with Ismailbek Gasprali, the spiritual father of the Jadid movement, who awakened the Turkic peoples from the sleep of ignorance in his life, friendly conversations and dialogues turned his worldview to completely new horizons. In addition, Hazrat Behbudi became friends with the Turkish intellectual Hamidullah Subhibek Tangriovar. The greatest representatives of Turkish literature were influenced by reading the books of Rijoy Akramzoda, Homik Kamal, Zieposha, Abdulhak Hamid. At the same time, he studied the works of such classical poets as



Abu Lais Samarkandi, Abdurrahman Jami, Alisher Navoi. Amir Temur, Shahrukh Mirza, Mirza Ulugbek, Abdullah Khan also seriously studied the history of the Timurids and Shaibani Khans. He also established friendly relations with such Russian intellectuals as N.S. Likoshin, A. Gesket, N.P. Ostroumov, V. Vyatkin.

Behbudi published his painful judgments about the future and fate of the nation on the pages of the newspapers “Ulfat”, “Vakt”, “Turkestan”, “World of Islam”, “Siroti Mustakim”. Behbudi wanted to enrich his socio-political worldview and spiritual world and carry out reforms in Turkestan. He wanted to convey to his people the truths that he understood himself.

Hazrat Mahmudkhoja Behbudi was able to compare Eastern and Western enlightenment, culture and development under the slogan “Rights are earned, not given” and came to fair conclusions. Therefore, he boldly addressed the Muslims of Turkestan with his call: “Rights are earned, not given.”

The writer began his career working under his uncle Muhammad Siddik, who was a judge in the Chashmaob volost. At first he became a secretary, improving his knowledge in the field of jurisprudence and gaining experience. He worked for his uncle for two years. After his uncle left the position of judge, he continued to work as a secretary of the judge of Kobud district under the leadership of Mullah Zubair Yakhasboy oglu and expanded his horizons. While working in court, he

saw with his own eyes the socio-political situation, backwardness, moral and ethical shortcomings, and immorality of his compatriots and Turkestan.

For his services in this area, he managed to receive the title of mufti, that is, the giver of fatwas. Mahmudkhoja Behbudi met his contemporaries – Munavvar Qori Abdurashidkhanov, Ismailbek Gasprali, intellectuals who realized the insidiousness of the occupation policy, and therefore began his work to reveal the consciousness of the nation. He raised the issue of sending young people to study abroad and was engaged in their education abroad. He provided them both spiritually and materially. For example, Behbudi advised Abdusalam Azimi to study abroad, meet Ismailbek Gasprali, and then study in Egypt. In the article “My Memories and Impressions of Behbudi” Azimi recalled the merits of the teacher and his great spiritual figure, and after his death he wrote on “Nashri Maorif: “The first hero of our country is Behbudi Efendi.” Progress and development are also a guide to the physical and financial sacrifices of humanity. Behbudi Efendi spent all his energy, thoughts and finances on the path of development and improvement, sacrificing himself for the sake of his people...” [4: 2021. P. 244.].

As a progressive intellectual and educator, Behbudi studied the school systems of France, Russia, the Jews and other countries. Hazrat Behbudi, who deeply understood that the Turkestanis were limited to



religious sciences only, secular sciences were not taught, regular textbooks and school programs were not created, during his foreign trips, hazrat Behbudi got acquainted with new modern textbooks, put their samples in chests and brought them home. First of all, understanding the teaching method of madrassas and old teachers and the almost complete absence of new modern subjects, he opened modern schools (usuli jadid) in Samarkand. According to his student Abdulhamid Azamat: “Among the youth of Samarkand, there is no one who does not know Behbudi. During the strict control and merciless checks of the government, he handed over his courtyard in the old city to the modern school of teacher Abdulkadir Shakuri, under his protection to manage it for several years. All the young people who grew up in Samarkand benefited from this school.” [4: 2021. P. 244-245.]. Behbudi personally taught geography and history in modern schools. He spread knowledge by distributing brochures and books brought from Turkey and other countries to young teachers. With great difficulty and hardship, Behbudi managed to establish a library. Unfortunately, the people thought that a library is not a place for reading books, but a place where four or five friends gather and communicate, drink tea and chat. So, they turned it into a tea house. This clearly presented the backwardness and uncivilized nature of people’s reading, the level of reading is very low. Because, in memory of Abdulhamid Azamat, whom we mentioned above: “But at this time, people did not

gather in this reading room, but only to drink tea and chat.” he wrote, “Very few people read newspapers, magazines and books.” [4:2021. P. 246.].

Behbudi was so popular among the youth of Turkestan that his contemporaries and students who wrote memoirs about him were known as the founder of modern schools (usuli jadid) in Turkestan, the founder of the theater, the founder of the press, the educator who created an “ideological revolution” in the worldview of the youth. After all, Haji Muin writes: “I should not forget that in the section of this book on geography “Tatbikati diniya”: “Sometimes the old superstitions and words, penetrating our books of interpretations,” made great changes in my opinion of that time, that is, this idea for the first time made me think, led to an intellectual revolution. Since that day, I read every old and new book with attention and discussion.

That is why I can say that the person who led me to the intellectual revolution of my first career, as the Turkish-Tatar press caused alteration my worldview, are these one or two ideas of hazrat Behbudi. Since this story happened, I have been a wholehearted fan of Behbudi Efandi, and since then I have been his defender everywhere.” [4: 2021. P. 250.].

Behbudi founded the newspaper “Samarkand” for the first time in Samarkand. But when the 44th issue of the newspaper was published, the newspaper was closed



due to material and economic shortages. After this, the weekly magazine “Oina” began to be published in its place. “Oina” was very famous among intellectuals. The magazine was published for two years. Approximately after the release of the 68th issue of the magazine, this magazine also ceased circulation.

Literary, scientific, socio-political articles, memoirs, travel noted by Behbudi “Samarkand”, “Oina” (mirror), “Vedomosti Turkestanskoy oblasti”, “Development”, “Khurshid”, “Shukhrat” (glory), “Asia”, “Turon”, “Hurriyat” (freedom), “Voice of the Workers”, “Great Turkestan”, “Najot”, “Living Word”, “Translator”, “Time”, “Soviet”, “Ulfat”, “Irshad”, “Pure Life” and hundreds of artistic and journalistic examples became to be published.

About Behbudi’s prose: The author’s story about “The Chinese Woman in White Yelpigich (Yelpigich is a thing that women blow themselves)” is known to have come down to us. This story was published in the “Samarkand” newspaper issue of February 5, 1909. According to the plot of the work, Mrs. Lu, a Chinese woman, fulfills her husband’s will and sits on his grave with a white yelpigich after his death. Because her husband sets a condition not to marry until the earth on his grave sand dries. However, the wife promises not to marry for five years after her husband’s death. From the content of the story, one can understand that keeping a promise is an important human quality, which is shown in the example of the fate of Mrs. Lui.

Behbudi did not create in other genres of the epic type. But there are his translations based on free prose narration from the literature of other peoples. In particular, you can show the works “The Grief of a Child” and “The Tale of Female Fidelity”.

The view of foreign researchers on the national tragedy of “Padarkush” (the killer of his father): The national tragedy “Padarkush” by Mahmudkhoja Behbudi, the “leader” of jadid Uzbek literature, is studied not only by Uzbek literary scholars, but also by dozens of foreign Turkologists. In particular, about the national tragedy “Padarkush” and the first Uzbek dramaturgy Zaki Validi Togon, Tahir Chagatoy, Ibrahim Yorkin, Mehmet Saray, Nadir Davlat, Temur Kocaoglu, in Germany Yohanas Benzing, Boymirza Hayit, Ingeborg Baldauf, in America Edward Olvortu, in Russia A.N. Samailovich expressed positive opinions. Among these researchers, one of the notable studies is considered to be the study of the American Uzbek scholar E. Alworth “Murder as a Metaphor in the First Central Asian Drama.” One such study is the article by Turkish Turkologist Temur Kocaoglu, “The First Turkish Theatrical Work in Turkestan: Mahmudhodja Behbudi’s Play “Padarkush” (Baba katili) (1913).” This article of the scientist was published in “Turklük Araştırmaları Dergisi”, issue 15, 2004.

This article by Temur Kocaoglu – “Introduction”, “Theater and Padarkush in Turkestan”, “pronunciation and spelling of the word “Padarkush”,



modern theater in Turkestan before “Padarkush”, staging of “Padarkush”, the influence of the play “Padarkush”, “Padarkush” Content and Metaphor (metaphor)”, “Positive and negative attitudes towards the drama “Padarkush” in soviet periods”, “Positive discussions about the play “Padarkush” in Turkey and Europe”, publications of the plays “Padarkush”, “Padarkush”, "Language and Writing" consists of a total of eleven parts, including the “Introduction”. Also at the end of the article, the national tragedy “Padarkush” is translated into Turkish under the name “Baba katili” in the translation of Temur Kocaoglu.

Let us pay attention to some of the scholar’s original opinions about the literary personality of Mahmudkhoja Behbudi and the national tragedy “Padarkush”: “Mahmud Khoja Behbudi (1875-1919) is one of the most active representatives of the famous movement of Ismail Gasprali (1851-1914) of the entire Turkic world (Jadidism) in Turkestan at the end of the 19th century.” [10: 2004. S.1.]

“...The emergence of modern European theatre is largely linked to the Jadid (renewal) movement in Turkestan. In this context, it is noteworthy that Mahmud Khoja Behbudi, the founder of the Jadidism movement in Turkestan, wrote the first modern theatre piece in the European style so it was impressed the people of writer’s time.” 10: 2004. S. 2.].

“In the play “Padarkusha,” Edward Allworth interprets the motif of 'killing his father' as a literary metaphor.” [10: 2004. S. 7.].

“Allworth presents this play as an allegorical work. In fact, the characters’ names in the play carry symbolic significance. For example, the character “Boy” represents a wealthy individual who undervalues education but ultimately becomes rich. Similarly, the names of other characters, such as Tashmurad and Tangrikul, are also symbolic and metaphorical in nature.” [10: 2004. S. 7.].

Thus, in his research, Temur Kozhaoglu very effectively used the research of Uzbek Behbudurists and historians B. Kasimov and Sh. Rizaev. B. Kasimov also prepared for publication a collection of works with the preface “Mahmudkhoja Behbudi”. It is based on “Selected Works”.

The senior Turkologist Temur Kocaoglu relied on dozens of studies by Uzbek scholar Edward Alworth, who before him created a study on the life and work of Mahmudkhoja Behbudi. Researcher Z. Mirzaeva created a study on the study of Jadid Uzbek literature in America, referring to Edward Alworth’s study “Murder as a Metaphor in the First Central Asian Drama”, and even translated this article from English into Uzbek and published it in the magazine “World Literature.” [7:2009. P. 107-113].



We use the article by E. Alworth “Murder as a Metaphor in the First Central Asian Drama” translated by Z. Mirzaeva. One can object to calling “Padarkush” because according to Behbudi’s description, the main killer of Boy is not his son, but Tangrikul, but no one doubts that it is the son who is the main participant in this crime. So, upon closer examination, such a title of the drama does not cause any reasonable objections. The author has his own reason for showing the criminal as an abstract personality. He is a parent in the drama only by the example of the tragic fate of the father. This refers to a part of the Muslims of the Motherland and Turkestan. If society lives in the chains of colonialism, ignorance who is to blame for this? The author leaves this question to the judgment of the audience.

Expression of idea through allegory, metaphor, and vivid images is considered a means of artistic representation (literary tradition) that has existed in Turkestan literature for a long time and is still used at the beginning of the 20th century.” [7: 2009. P. 112.].

Both scholars analyzed the first Uzbek tragedy “Padarkush” in detail and carefully. In particular, E. Alworth gave a thorough artistic and aesthetic analysis of the metaphor of “death” in the tragedy. The scholar writes: “It turns out that in “Padarkush” the causes of death at different levels literally and symbolically act as a metaphor. Reflecting the death of the head of the clan (French Patrie – patriarch – head of the first tribe

and clan), he predicts that modern Turkestan is in crisis due to cultural backwardness, and that it is no longer possible to live like this. At the same time, the author shows that society is moving towards poverty and backwardness, and points out that the active members of the Central Asian Muslim Society, formed in 1900, are in confusion. The leading writer of his time, the first playwright, through the above subtle observations, reveals to the youth of Turkestan important and serious problems that are extremely important for the nation and society.” [7: 2009. P. 112.].

The artistic and aesthetic analysis of the tragedy “Padarkush” by E. Alworth is combined with sociological analysis. Among the research that studied the life and work of Mahmudkhodja Behbudi abroad, the scientific studies created by two scientists Edward Alworth and Temur Kojaoglu stand out. These studies are of great importance in modern Uzbek literary criticism and in the field of Behbudi studies as a vivid picture of Behbudi studies abroad. Today’s Uzbek Behbudi scholars do not stop studying the life and work of the modern educator Mahmudkhodja Behbudi, who constantly arouses the interest of foreign scientists. In recent years, academicians N. Karimov and Z. Abdurashidkhanov have created new scientific studies and monographs. It is concluded that the field of foreign cultural studies also needs to be studied as a separate monographic study.



About Behbudi's art-journalism: Almost a hundred years later, as Haji Muin had dreamed, the writer's journalistic works were collected and published by S.Ahmad, included in two volumes of "Selected Works", provided with comments and glossaries, and published as a whole [4: 2021.]. When looking at the examples of journalism collected in these two volumes from the point of view of genre, it can be observed that His Holiness Mahmudhoja Behbudi created in the genre of articles, travelogues, letters, and speeches. His literary articles can be divided into social-political, educational, literary-critical, and religious articles from the thematic point of view.

In particular, modern enlightener Behbudi's "Ethiyoji millat" (The need of nation), "...Uf", "About schools", "Bukhara's usuli jadidd", "Not two, four languages are necessary", "Appeal to the youth", "Appeal to the respected youth", "Rights are earned, not given", "We need reform", "Autonomy of Turkistan", "Appeal to the Nation", "Letter from Samaraqand (series of articles)" are the most famous ones. In total, about 180 samples of Behbudi's journalism are known.

In the article "Not two, our languages are necessary" of the progressive and enlightened writer, it is written that young people should learn Russian and French languages, if they know Turkish, Arabic, and Persian languages. The article says: "If we don't know Arabic, religion will be lost, if we don't know Russian, the world will be lost. The necessity of Turkish and Persian

languages is beyond doubt. There is another language and writing that the whole world speaks to each other. It is a French. It is correct according to Shariah to study the knowledge and writing of another language. It is known from the hadith that the Prophet ordered one of his companions to study the Jewish of Zayd bin Thabit. He studied the Jewish with the protection of Prophethood and read the letters sent from the Jews to the Prophet ("Sahih Bukhari", vol. 4, page 156) [3:2021. P. 398.]. The publicist wrote every opinion with scientific proof, life fact, emotional experience. For example, in the article "Not two, but four languages are necessary", the writer encourages young people to learn foreign languages. Remembering that the study of foreign languages, even the Jewish language, is commanded in the hadiths, he refers to the "Sahih Hadiths" of the famous Muhaddith scholar Imam Bukhari and proves his opinion with the thoughts and events of the hadith sharif about language learning. This article of Behbudi was published in 1913, in the August 20 issue of "Oyina".

In the article "Appeal to the Youth" the enthusiastic publicist called on the youth to master modern sciences. It was written that the study of modern sciences also strengthens the religion of Islam. In the topical article he explains that the money thrown away on weddings should be spent on modern education of our children. Therefore, he said: "You should try to study this science. Just as our compatriots sell their



property and get married, even if you sell your property when necessary, if you try to give your son a modern education. If the money spent on a wedding is spent on education!” [3: 2021. P. 423.].

In Behbudi’s problematic article entitled “...Uf” was written about adding the suffixes “...ov” or “...uf” to the end of the surname. He suggested that his compatriots write their surnames in the Muslim way, for example: “You don’t need to write Mahmudkhodzha Behbudov but “Mahmudkhodzha Behbudi”, and write my son as Masudkhodzha ibn Mahmudkhodzha Behbudi.” It became known that Behbudi raised the problem of writing the surname back in the early 20th century, consciously and feeling it. Because it is true that in Soviet times the surnames of Muslim peoples were also Russified, and as a result this became a huge problem.

Behbudi’s ideas about establishing “Turkestan autonomy”, unification of Muslims of Turkestan, freedom is reflected in the article “Rights are earned, not given.” How an open-minded person, he emphasizes the importance of freedom and autonomy and expresses his opinion boldly in this article. This article was published in the July 13, 1917 issue of the Hurriyat newspaper. In the author’s article “The Need of Nation”, the idea of calling our nation to master modern sciences is a priority. He emphasizes the need to train doctors, lawyers, engineers, teachers, technicians and traders, as in European countries

because Turkestan had a strong need for it. Almost all of Behbudi’s articles are imbued with the spirit of patriotism, nationalism, science and education.

Behbudi had many articles on faith and Islamic ethics. For example, “The Problem of Clothing and Tashabaa”, “A Look at the History of the Holy Quran”, “Culture of Early Muslims”, “Education and the Time of Travel and Food”, “About Orphans” and others. Among them, in the article “The Problem of Clothing and Tashabaa”, the author did not consider hats and caps imported from Europe to be contrary to Islam. To prove this, he gives stories and real examples of how many Muhammad and other imams wore national clothes of other peoples.

Dozens of literary and critical articles by the author, including “Criticism is sorting”, “Theater, music, poetry”, “theater”, the word “Sart” is unknown”, “What is theater?”, “From the Old Ideas” discussed about theater, literary criticism, the controversy surrounding the word “sart”. He expressed his personal honest opinion at the end of this articles. Another category of articles is travel memoirs. For example, “Aspiration of trip”, “Istanbul – Bosphorus Strait”. In the memoirs of this trip, Behbudi wrote down his thoughts about the countries and cities he visited.

Behbudi textbooks: He created a series of textbooks for modern schools. Among them, “Handbook About



Geographers of Utrany” (1905), “Handbook of geography of Russia” (1905), “Handbook of the alphabet of Islamic schools” (1906), “Madxali jug‘rofiyai umroniy” (1907), “Muxtasari jug‘rofiyai Rusiy” (1907), “Muntahabi ba xabari ihyoi umumiy” (1907), “Kitobat ul-atfol” (1908), “Amaliyoti islom” (1908), “Kitobi muntahabi jug‘rofiyai umumiy va namunai jug‘rofiya” (1908), “Alifboi maktabi islomiya” (1908) are famous. According to scholars, he created a total of 13 textbooks. These textbooks were used as a basic guide in subjects such as geography, Islamic practice, and children’s books in modern schools.

Information related to Behbudi’s death: Behbudi supported the establishment of the “autonomy of Turkestan” by peaceful means and in his numerous speeches in the press calls for the unity of Uzbeks, Tatars, Turkmens, Kazakhs, Kyrgyz and Sarts. In his socio-political articles, such as “Autonomy of Turkestan”, “Open letter to our Kazakh relatives”, the idea of unification of the Turkic peoples and Muslims is in the lead. Here is the beginning of his open letter to his Kazakh friends: “Dear relatives! Muslim brothers! You all know that Turkestan is a Turkic country, and the people here are Kazakhs, Kyrgyz and Sarts. Uzbeks, Turkmens, Tatars – all of these are Turkic-Mongol children and descendants or descendants of Genghis Khan and Timur.” [3:2021. P. 497.].

The appeals and addresses written with journalistic pathos play a leading role in the compositional

structure of a number of his socio-political articles. In addition, Behbudi presented his projects for the establishment of autonomy in Turkestan. He composed the “Maronnoma of the Centralist (Federalist) Sect of the Turks” and the “Charter of the Sect of the Turks”.

Thanks to his efforts, the IV Extraordinary Congress of Muslims of the country began its work in Kokan on November 26, 1917. On the night of November 27, “Turkestan Autonomy” announced. This was the first step towards independence. But autonomy was not be preserved. It is treacherously suppressed by the Soviet government. On February 20, 1917, the city was shelled, 10,000 Turkestanis died. Villages were set on fire and burn for several days.

Behbudi returned to Samarakand in early May. Unable to stay there, he came to Tashkent. Turkestan’s attempts to make peace with the Russian government, negotiations and compromise did not lead to results.

Behbudi, who dreamed of “autonomy for Turkestan” but failed to achieve this it, was captured in Shakhrisabz on March 25, 1919 and mysteriously killed. In general, there are many assumptions and speculations about Behbudi’s death, but there is no specific document or evidence. Behbudi was mysteriously and cruelly executed in Karshi.

The fact is that, according to the information received, Behbudi and his accomplices Muhammadkul Orinboev,



Mardonkuli Shomammedov, Turkish officer Naimbey, a Miriyamli man and a servant boy, a total of six people were captured by the emir's people in Shakhrisabz. He was tortured by the ruler of Karshi Togaybek and sentenced to death by the emir and the people of the fatwa. But who caught them and where they were buried is one of the mysteries that has not been solved to this day. Literary critic S. Ahmad studied many facts related to the mysterious death of Behbudi and came to the conclusion: "...it would not be an exaggeration to say that the killers of Behbudi and his comrades were Russian Bolshevik colonists. Over time, the secrets of the Russian conspiracy will be fully revealed." [1: 2024. P.311.].

According to information, Behbudi and his comrades, having realized the tricks of colonial Russia, went abroad in search of another way to liberate the people of Turkestan. Some assumed that Behbudi wanted help from the British, some from the French, and some sources assumed that he went on Hajj. The news of his death reached Samarkand exactly one year later. In April 1920, all of Turkestan wore mourning clothes and mourned Behbudi. S. Ainiy, Cholpon, V. Mahmud, Haji Mullo Nadir, Fakhridin Roji, Haji Muin, Laziz Azzizoda, Erturk and others wrote panegyrics, memoirs, obituaries. In particular, it is enough to recall one poem by Cholpan entitled "In Memory of Mahmudhodzhi Behbudi":

Belgisuz qabringni qaro tunlarda,

Amalimning shamin yoqib izladim.

Qizil va pok qonning islarin sochg'och,

Kuchsiz ko'yi yurishimni tizladim.

Amalimning yulduzikim, ko'z tikdi,

Qora, jirkanj... O'lim qoni yerlarga,

"Savol berdim: "Yo'qotganim qayda?" – deb,

O'zimni ham yumshoq bo'g'on erlarga.

Qo'lingdag'l tutam-tutam gulini,

Qabring topib, sochmoq uchun titirishdi;

Gul o'rnig'a zahar tilar muhitda

Uning qilg'on bu ishlari bo'sh ishdi...

Men-da otsiz, u muhitning oldida,

Qabring topib, ko'z yoshimni to'kmakg'a.

Hamda achchig' hiddatim-lau yerda...

Oq kallalik qaro devni so'kmakg'a...

Shuning uchun yulduz kabi yoqirab,



Elda qolgan isming bilan turaman;
Shu ismni eslab, chizgan yo'lingdan
Yiroq ketmay, qimirlamay yuraman.

Aziz otam, qo'limdag'l gullarni,
Motam guli bo'lg'onini bimaysan;
Shodlik guli ko'pdan beri so'lg'onin,
Yer ostida pok ruhing-la sezmayсан.

Ana... sochdim qalbidagi gullarni...
Termak uchun chaqiraman qullarni... [4:2021. P. 232.].

So, his contribution is great as a selfless man and leader who tried to awaken the people and renew the social, spiritual and political life of the people of Turkestan until the end of his life, and then until his last breath. “A selfless leader”, according to Haji Muin, was a very dangerous person for a Soviet government. That is why Behbudi and other jadids like him were repressed, and the flowers of the nation were destroyed. In 1923, in connection with the celebration of the 5th anniversary of Behbudi's martyrdom, the name of Behbudi was given to the Takhtapul quarter and the Rahimiya girls' school in Tashkent. In 1929, the city of Karshi was named Behbudi. Since 1936, the name of

Mahmudhoja Behbudi was mentioned in the Soviet press as a nationalist, his works were collected, and the study of his life and work was prohibited. Since 1989, the name of Mahmudhoja Behbudi has been restored and his works have been republished.

CONCLUSION

It is concluded that hazrat Mahmudhoja Behbudi, devoted to the people, who dreamed of the autonomy of Turkestan and the independence of Turkestan all his life and carried out many effective works in the field of education, press, theater and literature. However, on the way to realizing these high desires, he was killed at the age of 45 due to the policies of Russian colonialism. He suffered a lot to save the nation from ignorance. That is why he is known among the people as the “leader of the revival and innovation in Turkestan” (the expression of Haji Muin), “the loving father of the people of Turkestan” (Hadji Muin), “the wise glorified father of the people of Turan” (Fahriddin Raji), “the leader of Turkestan” (Vadud Mahmud Samarkandi). The spiritual, educational, literary, creative, social and political activities of hazrat Mahmudhoja Behbudi for the people of Turkestan have been written golden letters on the pages of history. He will live forever in the hearts of generations.

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