

Some Reflections On The Historical Significance Of The Activities Of Mahmudhoja Behbudi

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Annotation. This article provides information about the activities of a prominent figure of the Jadid movement in Central Asia, Mahmudhoja Behbudi, in public and political life. Opinions will be expressed about the activities of Behbudi to popularize science and education in society, his work in this direction, his invaluable contribution to the development of culture and education, theater, etc.

Keywords: Jadid, drama, science, enlightenment, enlightenment, nation, national idea, journal, Science and literature.

Despite the fact that we consider developing Uzbekistan as a young state, we are proud to talk about its rich history, huge spiritual heritage and world-famous scientists. During the great historical period, many great states emerged in our country. Many great historical figures worked in the field of science and literature. The first and second Renaissance also took place in our region. During these periods, such internationally recognized scientists as Abu Ali ibn Sina, Abu Rayhan Beruni, Farabi, Ferghani, Khorezmi, Ahmad Yassavi, Alisher Navoi, Mirzo Ulugbek worked. Science and literature did not stop in later periods. Many poets, historians, even several rulers, have contributed to the development of science. Since the middle of the XIX century, tsarist Russia began to show aggression towards our country, turning our territories into its colonies. In order to get rid of the militarily dominant Tsarist Russia, during this period the only way was to enrich the spirituality of the people, its enlightenment.

In the late XIX-early XX centuries, the Jadidist movement became widespread in the socio-political life of Turkestan. The word "Jadid" comes from the Arabic word "new method" [1]. Many Jadids, ready to sacrifice their lives for the sake of their country: Mahmudhoja Behbudi, Abdulhamid Chulpan, Fayzulla Khodjaev, Abdurauf Fitrat and many others, gave their lives to the development of science and education. Among them, the contribution of the "father of Central Asian Jadids" Mahmudhoja Behbudi is especially invaluable.

Mahmudhoja Behbudi was the largest figure of the Turkestan Jadid movement of the late XIX-early XX centuries, the father of the Jadids of Turkestan, a great teacher who made a great contribution to the education system, the first playwright who laid the foundation of

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Uzbek drama, one of the founders of Uzbek culture of Modern times. Mahmudhoja Behbudi was born on January 1875, 19 in the village of Bakhshitepa, Samarkand region [2]. "Mahmudhoja bin Behbudhula bin Salihhoja bin Niyazuja," writes Haji Muin, "is the supreme ancestor of Behbudi. By origin, Khoja Ahmad goes back to Yasawi" [3]. After his father's death in 1894, Behbudi was raised by his uncle, Judge Mohammed Siddiq. He was eighteen years old when he began to make peace in Kazakhstan. Being able, Behbudi was first promoted to judge and then to mufti. As the Jadidist begali Kasimov describes: "Mahmudhoja Behbudi appeared on the field as one of the Armenians of Turkestan on the threshold of the XX century. He was a major figure who actively participated in the socio-political movements of his time, the founder of the Uzbek culture of Modern times. The recognized leader of the Turkestan Jadids. A supporter of the idea of an independent republic, a theorist and practitioner of the idea of a new school, the first playwright, theater critic, publisher, journalist who laid the foundation of Uzbek drama" [4].

Indeed, Behbudi not only made a huge contribution to the science and literature of that time, but also in modern literature and textbooks his works serve to enrich the spirituality of students. He received a good education in the madrasah of Samarkand and then Bukhara. Proficient in several languages, Behbudi began to publish his articles in many newspapers and magazines. His articles were written in a journalistic orientation, vividly illustrating the acute socio-political problems of that time. At that time, Behbudi made a name for himself not only in Turkestan, but throughout Central Asia. Other Jadids were also interested in his activities, considering him a mentor and mentor of the Jadids. In each of his works, the ideas of nationalism and the future of the nation were in the first place. "Mahmudhoja Behbudi conducted extensive activities as a political scientist and publicist, writer and teacher, publisher and journalist. The main criterion in each of his works were questions of nationality and nationality" [5].

In the views of Behbudi, who gave his life for the prosperity and development of his country, the merit of the founder of the Jadid movement Ismailbek Gaspirinsky is great. The newspaper "translator", which began to be published under his editorship, had a huge positive impact not only on Behbudi, but also on the educators of Turkestan as a whole. Gaspirinsky's articles published in this newspaper had much in common with Behbudi's reviews. The main place in their views was occupied by the national idea and the future of the people. Behbudi recalls his meeting with his mentor Gasprinsky with Marok. In numerous textbooks and manuals published by Behbudi in Uzbek and Tajik, he relies on the views of Gasprinsky. In particular, it is followed by Gaspirinsky's book "teacher or teacher's friend", published in 1898. Ismoilbek hazratli is the main founder of the "school of St. Savtius" [6] in Russia. Hazrat Ismailbek became the first new murattib and publisher of the alphabet again," [7] Behbudi notes.

The publication of Behbudi's articles in newspapers and magazines is an integral part of his activities. In such articles as "vices gnawing at us", "appeal to respected youth", "two, not four languages should be", "language issue", he paid special attention to the current problems of our time and their solution. For example, the article "rodents of us" begins with the following sentence: "do you suspect that we are rodents? Yoinki, sil, sil-ar-riyu (lung strength), mahavliknimu deriz? No, even worse, and even more heartbreaking, is the alien, cruel and strange disaster that we are Turkestanis... in a crisis and in danger, and in hell, a

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Turgan wedding is rounded off, two formidable enemies named Aza Derman"[8]. In this article, educator Behbudi wants to read that excessive spending on weddings and other events depletes the people. For Mahmudhoja Behbudi, the national idea was to lead the nation to development. To do this, first of all, it was necessary to have modern thinking, to educate a new generation. In an article titled "delicious perspective", the writer presents his views on this issue as follows: "along with Ulumi diniya and Arabia, ulumi and fununi jadidai Zamania and literature of Russia are what we need, and we cannot live as people without four kinds of knowledge... Ulumi Diniya and Arabia Egypt ul-Cairo and Hijaz order, Lisi Persian and Turkish method Jadida order our own schools and madrasahs and fununi Zamania and literature Russia should study in Russian madrasahs"[9] - he writes. he also emphasizes that the study of Russian literature is a vital necessity.

The first founder of Uzbek Jadid drama and theater was Mahmudhoja Behbudi. His first production of the drama "Padarkush" on February 27, 1914 at the theater. The Colosseum in Tashkent has become a great cultural and educational event. It was this day that went down in history as the date of the foundation of the Uzbek theater. This is how dramaturgy and the theater of national Jadid literature appeared. In 1916, the famous orientalist academician A.N.Samoilovich came to Tashkent with another trip. He sees the play "Dead Souls" based on Avloni's play "Jalil Ma - madkulizade" in the Colosseum. Reviews all Uzbek dramas that have been published. He writes an article "dramatic literature of peoples". He admits that "new literature" has appeared in Turkestan, based on the dramas "Padarkush", "wedding", "unhappy groom", "morality", "Yuvanmarg", "Poppy", "old school-new school". He wrote: "The center of new literature in Turkestan must be Samarkand, and the main inspirer of young writers should be recognized as Samarkand Mufti Mahmud Behbudi, who has neither Tajik nor Turkish origin." Hodja" [10].

Another orientalist scholar Laziz Azizzoda highly appreciated the role, role and significance of Behbudi in the social, cultural and literary development of the former Turkestan region. Behbudi was represented by the French educator Jean Jacques Rousseau, the Russian Revolutionary Democrats N.G. He compared Chernyshevsky, Dobrolyubov, Tatar and Azerbaijani enlighteners with Shahobiddin Marjani, Mirza Fathali Ohundov, Nahafbek Vazov. He also noted that "along with such great breeds as Navoi and Ulugbek, it is necessary to erect a monument to Behbudi in Uzbekistan." Indeed, the work done by Behbudi both in science and in political life is a sufficient reason for this.

Summing up, we can say that Mahmudhoja Behbudi was a bright representative of the Jadid movement, a wonderful son of the Uzbek people, a mature educator and a universally recognized scientist. He sought through reforms to carry out large-scale work to increase the economic potential of Turkestan and the formation of national spirituality, to ensure the tranquility of the population. In particular, in his journalistic works, special attention was paid to the issue of nationality and nationality. In the writer's journalism, such topical issues were raised as reforming the then state of the nation, its awakening, bringing it to the level of developed nations. Behbudi also understood such issues as the national language, national values, his honor, honor by nationality. Based on the conditions of that time, the Scripture about the need for not two, but four languages – Turkic, Persian, Arabic and Russian - was postponed for the development of the national language. He called on all the

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peoples of Turkestan, regardless of language, religious affiliation, to unite, unite for the common good, and preserve Turkestan autonomy. As Fayzulla Khodjaev confessed: "probably, there is no such person who could compare with him in terms of the breadth of political, social activities and knowledge with the Jadids of Turkestan at that time."

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