

The Father of Modernists Turkistan-Behbudiy and a Subject of Education in his Journalistic Activity

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Abstract

In this article, Mahmudhoja Behbudi, considered the father of Turkestan contemporaries, talks about his activities for the development of his homeland, the widespread promotion of educational ideas in Turkestan, the development of school activities, and the work he did to educate the people. , his publishing and printing activities, the development of education reflected in his articles, the training of advanced national personnel, education, language learning, etc.

Keywords: Mahmudhodja Behbudi, “Appeal to respected youth”, “Our deeds are good”, “Nashriyoti Behbudiya”, Behbudi’s Textbooks, “Not two, but four languages are needed”, newspaper “Samarkand”, magazine “Oyna”.

INTRODUCTION

At different periods of history, there were devotees of science who set themselves the important tasks of introducing people to science, enlightening the people, improving their thinking abilities, and familiarizing them with the news of the outside world. They devoted their lives to the development of science. There were many such patriotic and enlightened people in Turkestan at the end of the 19th and beginning of the 20th century. These people were collectively called "Jadids". This term, which literally means "new", shows that their goal was to bring news to the country. The Jadids are people who strive for innovation and reform, and they were mainly involved in creating new things in the country. The emergence of this movement was directly caused by the social and political situation in the world at that time.

LITERARY ANALYSIS AND METHODS

The article is covered on the basis of generally accepted historical methods - comparative logical analysis, historicity, impartiality, consistency. Behbudi and his press activities were studied by [1.] N.Karimov, B.Khasanov, D.Alimova, D.Rashidova [2.], B.Irzaev [3.] and others. During the years of Soviet power, Behbudi's views and contributions to journalism were reflected in some research works created by state and political figures and historians.

Z.Abdurashidov, N.Egamkulova studied Behbudi’s relationship with teacher Gasprensky, his work as editor of the magazine “Oyna”; Karimov gave information about the life and work of N. Behbudi, his contribution to literature, and his death. Hasanov B. tried to reveal the importance of the national press in disseminating the ideas of Turkestan Jadidism in the struggle of Turkestan Jadids for the development of national thinking and enrichment of their spirituality[4.].

RESULTS AND DISCUSSION

Today, at a time when great changes are taking place in all areas, the opportunity has been created to study history, the opportunity has been created to comprehensively study the heritage of the past. As President Shavkat Mirziyoyev noted: “We need to deeply study the legacy of the revolutionary movement, our enlightened grandfathers. The more we study this spiritual treasure, the more we will find answers to many questions that concern us today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of today’s peaceful and free life” [5]. The basis of the idea of the “Third Renaissance” to awaken the hearts of our people and enlighten them goes back to the creativity of our contemporaries. Educating the people, emerging from the quagmire of the people’s ignorance, reforming public education, enlightening the population, creating modern theater, drama, the national press, developing historical science, writing a new history of the Uzbek people. goal for yourself. At this time, many Jadid dargahs arose in Turkestan. Dozens of our intellectuals, such as Abdullah Avloni, Munavvarkori Abdurashidkhanov, Abdurauf Fitrat, Abdukadir Shakuri, Cholpon, devoted their entire lives to the idea of national revival.

The father of the Turkestan Jadids is Mahmudkhoja Behbudi. Behbudi was a major representative of the Jadid movement, the leader of the country's Jadids. He made significant contributions to a number of fields such as printing, publishing, literary studies, journalism and commerce.

Behbudi did a great job of educating the people and improving their literacy. Thinking about our first president Islam Karimov Behbudi: “Our great enlightened grandfather Mahmudhoja Behbudi said at the beginning of the last century: “Secular science and knowledge are necessary to survive in the world. With his sharp thoughts, he calls on people to wake up.” arise and acquire knowledge.” Macotib is the beginning of progress, the gate of culture and happiness. Each nation, first of all, will not embark on the path of development and use of culture until it reforms and expands its primitive writing in a modern way. Emphasizes that reform must be carried out according to requirements. In the article ““Our action is our purpose”,” analyzing the diverse activities and way of life of the people, he called on the people to abandon wasteful activities and use the money spent on them to educate children in state educational institutions in order to train personnel in all areas. sectors of the economy.invites[8].

“Muntahabi Jugrofiya” (“Brief general geography”), “Madkhali Jugrofiyai Umroni” (“Introduction to population geography”), “Mukhtasari Jugrofiya Rusiy” for the “Usuli Savtiya” school, opened by Abdukadir Shakuri in 1903. (“Brief Geography of Russians”), “Kitobat ul-atvol” (“Children’s Book”), “Mukhtasari Tarihi Islam” (“Brief Book of Islam”) and created textbooks and teaching aids [9.]. In addition, in 1913, in Samarkand, Mahmudhoja Behbudiy founded the “Nashriyoti Behbudiyaya” library with the aim of publishing textbooks for new method schools and developing the local press [10.].

Behbudi is the founder of modern Uzbek drama. His drama Padarkush is considered the first Uzbek drama. In drama, what are the consequences of illiteracy and illiteracy? The fact that the father is indifferent to the fate of his child, does not send him to school, does not teach him, is the reason for the murder of the father. His drama Padarkush was first shown on February 27, 1914 at the Coliseum Theater in Tashkent. A. N. Samoilovich, who arrived in Tashkent in 1916 and saw with his own eyes a number of performances by the Turon troupe at the Coliseum, said: “New literature has appeared in Turkestan. For me this was expected... Samarkand is the center of new literature. The main inspirer of the new kalamkash is Mufti Mahmudhoja Behbudi from Samarkand” [5].

In many of his articles, Behbudi emphasizes that people should know many foreign languages, in particular Russian, as well as Arabic, Persian and Turkish. In his article “We Need Not Two, But Four Languages,” he said: “Today we need translators and editors of four languages, namely Arabic, Russian, Turkish and Persian. How important is Arabic for religion? is also necessary for life and peace” [11]. At the same time, he emphasizes that knowledge of the language is very

relevant at all times and is very important for everyone. Indeed, Behbudi regularly allocates space for advertising and some information in Russian on the back pages of the Samarkand newspaper and the magazine he publishes, Oyna[4].

Behbudi was also actively involved in publishing and printing activities. According to Haji Muin, the number of newspapers and collections in which Behbudi participated as an author was 18.]. It can be seen that the articles written by Behbudi are very extensive and with this he has made significant contributions to the field of journalism.

In 1913, Mahmudhoja received government permission to publish the Samarkand newspaper. The newspaper is published twice a week in Uzbek and Tajik languages. After the 45th issue the publication will be stopped due to lack of material. On August 20, 1913, he began publishing the magazine "Oina". This weekly magazine with pictures is published mainly in the Uzbek language and, in addition to poetry, articles on various topics and topics, analytical materials, also publishes announcements. The magazine spread in the Caucasus, Turkestan, Iran, Afghanistan, India and Turkey[5].

The newspaper "Samarkand" became a weekly magazine and two months later, due to financial weakness, it received the name "Oyna". Both of them were Turkish. "Oina" existed for 2 years and was closed financially[12].

In the article "Disorganization of primary schools, or the path of progress," published in the magazine "Oyna" in No. 38 for 1914, there is a word about the disorganization of old schools providing education at the primary level in Bukhara, Samarkand, Tashkent and all of Turkestan. Children studying in these schools still do not learn anything except reading and writing. A nation in such a situation would certainly be "in turmoil, its past destroyed, its prospects dark and hopeless." Therefore, it is absolutely necessary to reform old schools and madrassas, says [5].

Behbudi always lived with the pain of the people. In his article "Ekhtiezhi millat", published in the 26th issue of the magazine "Oyna", he writes about the need to reform schools and madrassas, trade and all other areas in Turkestan in accordance with the conditions of the time, so as not to be crushed under the feet of other peoples [13]. Also in the article, Behbudi said: "Stay away from the State Duma, there is no one to protect us in official courts, we go to the doctor when we have a headache, but we do not have the language to express our opinion." our pain. "I have no language to speak," [14.] he repeatedly repeated about the ignorance of the people of Turkestan, the lack of personnel, and most importantly, the lack of people to express the people's pain.

CONCLUSION

To summarize, we can say that publishing and printing activities occupy a special place in the work of the Jadids, especially Mahmudhodji Behbudi. In his articles we see that he called on the people of Turkestan for national awakening, enlightening the people, learning more languages and training mature and experienced national personnel in all fields. These are the most pressing and necessary tasks today. Because any country can achieve progress only if education is highly developed and its people are spiritual and educated. The Jadids also knew this very well and put all this at the forefront of their activities. The articles they wrote are proof of our point of view.

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