

“THE FIRST STEPS TOWARDS BRIGHTNESS”

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Mahmudova Odina Obiddin qizi

3rd year student of the International Islamic Academy of Uzbekistan

Abstract: *The article analyzes the role of the intellectual heritage of the great thinkers of Central Asia in the upbringing of a harmonious and comprehensively developed generation. The contribution of great scientists of the East to the development of world science and culture is presented. Under the leadership of the President, good work is being carried out to restore national customs, traditions and values, to thoroughly study rich heritage of great thinkers of the past. One of like that our great ancestor is Mahmudhoja Behbudi.*

Keywords: *Jadidism, drama, press, scholar, jadid schools*

As we know in the early XX century was taken first steps to understand our nationality, spiritual and material value by evaluating knowledge. So one of the people who inspired other people was Mahmudhoja Behbudi. In order to realize his role in history it is better to give background information about him. One of the enlightener's comrades Sadriddin Ayni said: "Who was Mahmudhoja Behbudi? To answer this question, it is necessary write a book in volume, not newspaper pages". Sadriddin Ayni was right about Behbudi, there is plenty work to carry out and study his heritage.

Mahmudhoja Behbudi, a well-known playwright, publicist, religious and public figure, one of the leaders of the Jadid movement, was born in 1875 in Samarkand. He is from the Yassavi dynasty. From the age of 18 he became a mirza in the kazikhona, and he rose to the rank of judge, mufti. During his pilgrimage, Behbudi traveled to Arabia, Egypt and Turkey (1899-1900). During the trip, the idea of opening a new school (Jadid method) was strengthened. Behbudi with Ajzi opened a new school in the village of Halvoyi near Samarkand, in Rajabamin also opened a new school in collaboration with Abdulkadir Shakuri. Also in that time he begins to create textbooks for new schools. "Risolai tooli savod" ("Literacy book", 1904), "Risolai geography of Umrani" ("Introduction to population geography", 1905), "Muntahabi general geography" ("Brief general geography", 1906), "Kitabat ul-atfol" («Children's letter», 1908), «Practice of Islam» (1908), «History of Islam» (1909). Later in 1908 he moved Shakuri's school in Rajabamin to his own house in Samarkand. In 1911, Behbudi wrote the drama "Padarkush". It was the first Uzbek drama. It consists of 3 curtains 4 scenic. This work was simple in content and was about an uneducated, ignorant boy who killed his own father. Behbudi called the genre of this work a "national tragedy." But

public censorship didn't allow publication. They said that "It will be dedicated to the Battle of Borodino and the 100th anniversary of Russia's liberation from the French invasion". The drama was published in 1913, but it took addition one year to put it on stage. The play was staged in Samarkand on January 25, 1914. Drama has a strong impact on the public. It is known that Abdullah Qadiri wrote the drama "Unhappy Groom" under this influence. Padarkush was the beginning of a new Uzbek literature in both genre and content. The drama was re-staged in Tashkent on February 27, 1914 by Avloni.

Behbudi publishes the "Samarkand" newspaper. The newspaper is published in Uzbek and Tajik languages, twice a week. When issue 45 came out, the publication stopped due to lack of funds. On August 20 this year, he began publishing the magazine "Mirror"(Oyna). This weekly, illustrated magazine is mainly it was in Uzbek language and includes poems, articles (in Persian) and advertisements (in Russian). The magazine has spread to the Caucasus, Tatarstan, Iran, Afghanistan, India and Turkey. He translated Fitrat's "Statement of the Indian Traveler" into Russian (1913).

On May 29, 1914, Behbudi set out on his second voyage to the Arab world. During his trip he visited Bayramali, Ashgabat, Krasnovodsk, Kislovodsk, Pyatigorsk, Zheleznovodsk, Rostov, Odessa, and on June 8 he arrived in Istanbul. He then moved to Adana and returned to Istanbul, where he will meet Ismailbek Gasprinsky on June 20. He then visited Jerusalem, Beirut, Yafa, Khalil al-Rahman, Port Said and Damascus. Travel memories are published in the magazine "Mirror". These "memories" were important in every way and were a unique example of the traditional historical-memoir genre of the early 20th century. The author gives a wide space to his impressions of the road, the exemplary aspects of his meetings with people. No matter what city he goes he collects information about its history, monuments, and great people who came from there. He is interested in different nationalities, their traditions and culture of life. He pays special attention to religion and beliefs. The magazine "Oyna" contains interesting articles and discussions on the nation and its rights, history, language and literature, the state of the world too.

Behbudi also mentioned in his articles that learning many languages the thing which requires developing world. Moreover, Behbudi considered it necessary to know several languages for the development of the nation. In the first publishing of the magazine, he wrote an article entitled "Not two, but four languages" and said that it was necessary to know Uzbek, Tajik, Arabic, Russian and even a distant foreign language (like, French). At the same time, he published important and necessary articles on the protection of language - "Every nation is proud of its language", its relationship - "Language issue". He paid great attention to literary criticism. Tried to define its features. He raised the issue of equality with other literary genres ("Criticism is Sorting"). He attacked the ideas that undermined the honor of the nation and demanded that the people of Turkestan be called by their own name ("The word

Sart is unknown"). Behbudi has a special place in the history of our press as an article writer. The number of his identified articles so far reaches 300. They are on a different topic. In his first articles, he categorically rejected the communist ideology, writing that it was "imaginary" and that "joining this category is extremely harmful for us, for the Muslims." . Knows self-awareness is important. He writes, "Those who do not know the name of their tribe and the names of their seven fathers are called marquq"

The first example of democratic statehood established by the Jadids in late 1917 and early 1918 called for the unity of the peoples of Turkestan at a time when the fate of Turkestan autonomy was being decided. In fact, this activity began in 1906. In the same year he took part in the congress of the Union of Muslims of Russia in Nizhny Novgorod. He delivered a speech at the Congress of Turkestan Muslims in Tashkent (1917). He spoke out against any disagreement among Muslims. Behbudi was elected chairman of the provincial Muslim Council at the congress. On November 26, 1917, the 4th Extraordinary Congress of Muslims of the region began its work in Kokand. On the night of November 27, the "Autonomy of Turkestan" was declared. One of its ideological founders was Behbudi. Autonomy was brutally suppressed by the Soviets. Behbudi returned to Samarkand in early May. He couldn't stay there long and came to Tashkent. Turkestan tried to negotiate with the leaders of the Soviet government, but to no avail. In the early spring of 1919, while leaving the country, he was captured by the people of the Bukhara Emirate in Shahrisabz with the help of spies of the Revolutionary Emergency Commission, and together with his companions Muhammadqul and Mardonqul he was imprisoned and executed in Karshi. This incident was known in Samarkand after a year. Fitrat, Cholpon, Ayni and other poets wrote laments for Behbudi.

CONCLUSION:

Our great ancestors' heritage is our people's precious moral wealth. As Our great ancestor Muhammad Khorezmi has a wise saying: "Words are flowers, deeds are fruits." As a well-read, educated generation, we know very well that in the past our country was one of the cradles of world civilization. We are the descendants of great scientists. The invaluable knowledge and discoveries created by such great compatriots still serve all of humanity today.

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