

## IDEAS OF MAHMUDHOJA BEHBUDI REFLECTED IN PUBLICISM

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### ANNOTATION:

**The article analyzes the emergence and spread of the Jadid movement in Turkestan in the late 19th - early 20th centuries and their activities. The ideas of Mahmudhoja Behbudi, reflected in journalism, are also considered.**

**Keywords: Jadidism, Oyna, Central Asia, Turkestan, national progressives, education, Muslim society, press.**

### INTRODUCTION:

Jadidism, which emerged as movement of enlightenment in the 19<sup>th</sup> and 20<sup>th</sup> centuries went into the memory of history which is associated with the previous century the end of 20<sup>th</sup>. It still attracts a big interest not only of the Central Asia, but far away from its territory. This ever-increasing interest is explained by the fact that the ideas proclaimed, but not fully implemented by Jadidism. They have not lost their influence on Uzbekistan yet, which achieved its independence. That is what Jadids dreamt about and acted towards their movement of enlightenment.

The meaning of jadid's movement is not only determined by the fact that they reformed muslims' old systems of national education, but also they possessed a dominant role in nation, literature and theatre. They used to be great people who were ahead in their period of existence.

The revolution which took place in 1905-1907 in Russia served as a reason to begin the movements of Jadids of Turkmenistan. Exactly from that moment action of well-known humanist and enlightener whose name was

Makhmudkhodja Bekhbudi began. Like other Jadids he made tremendous attempts to expand national art of literature and art, the equality of women, reorganization of spiritual movements, education at schools in national language, and also reform of political system in the country, he struggled for the introduction of a new teaching method in Muslim schools, a number of secular subjects.

Mahmudhoja Behbudi, Abdulkadyr Shakuri, Abdullah Avloni, Munavvar Kari, Sadridin Aini and other representatives of the Jadid movement directed their efforts to spread the ideas of progressive reforms among the people. Despite strict censorship, they began to publish their own newspapers and magazines.

The activities of M. Behbudi combined a high level of knowledge, the desire to use their strength to educate the people with enterprise and sober estimation in practical skills. He was not just an enlightenment theorist, but also a man who created a whole system of practical propagation of knowledge throughout Central Asia.

He was the owner of his own publishing house, named after his father "Nashriyoty Behbudiya", a whole chain of bookstores in Bukhara, Kokand, Namangan, Tashkent, Andijan, Samarkand (moreover, the store was located in his own house in Samarkand). The library of "Behbudiya" was opened by him in the Russian part of Samarkand.

It was not just a library in its modern sense, but a library-store where visitors could purchase books published in Istanbul, Egypt, Beirut, Kazan, Bakhchisarai, Baku, Orenburg, Iran, India, Afghanistan, St. Petersburg and, of course, in Turkestan for the abundance of

valuable books and bibliographic rarities in it. Here it was possible to purchase various editions of the Koran and hadiths, books on various scientific areas in Farsi language, Turks, in Arabic and Russian, and the prices were set much lower than usual.

The organization of such export of books from different countries demanded quite enough material opportunities, international relations, enterprise and efficiency. A "kiroatkhona" - a reading room was opened in the same place.

Since August 20<sup>th</sup> in 1913, Behbudi has been publishing a weekly, brightly illustrated magazine "Oyna" ("Mirror"). There was also published poems and articles in Farsi, announcements and recommendations in Russian. The magazine was distributed in the Caucasus, Tatarstan, Bashkiria, Iran, Afghanistan, India and Turkey. 52 issues are kept totally in the National Library named after I. A. Navoi, consisting of 1256 pages. All in all 68 issues were published. The volume of each issue was within 24 pages.

Photographic illustrations began to be published from the 47<sup>th</sup> issue,. Most of them reproduced the architectural monuments of Samarkand and the points of stop of M. Behbudi's travel. Moreover several photographs of Ismail Gasprinsky were published in it. The appearance of the magazine was remarkable. It had a notable format and had a pleasant to read the script of Arabic character. The wrapper and last pages were reserved for advertising and information in Russian. The title on the cover was given in four languages: "Kuzgu" - in Uzbek, "Oyna" - in Tajik, "Mirot" - in Arabic, "Zerkalo" - in Russian. [8]

The fact that the name "Oyna" is given in several languages expressed the linguistic concept of M. Behbudi, who believed that it is necessary to know foreign languages for learning, and for the development of science and culture, and for all progress. Not without reason

that his article "Ikki emas, turt til lozim" ("We need not two, but fo ur languages") was placed in the very first issue of the magazine [1]. According to the authors of the magazine "Oyna", the nation expresses the "spirit of the people" relies primarily on culture, science, religion and progress.

There were numerous articles of the same composition by Behbudi himself, as well as publications by Abdurauf Fitrat, M.Z. Mirzozoda, Khoja Muin Shukrullo, Muhammad Said, Ismail Sadri and many others who, both in prosaic and poetic words,invoked for the reform of schools and education for the prosperity of the na tion. So, M.Z. Mirzozoda from Bukhara wrote in one of the issues of the magazine "Oyna": "No nation can achieve progress without reform and improvement of schooling.

In turn, schools by themselves will not be able to improve if we do not take into account the requirements of the time, and if we do not notice the deplorable state of this area and if we do not take urgent measures ... Science has now reached such a level that a person can fly into space, as for us, we are in a state of deep decline. Now we are like an owl sympathetic to devastation, afraid of progress and light "[2].

Most of the articles and addresses of the editor of "Oyna" Mahmudhoja Behbudi were devoted to the main goal of the magazine - to serve the education of the people. "Nothing should be an obstacle to gaining knowledge," he wrote in his address to the younger generation in the 21<sup>st</sup> issue of the magazine, "and while people were sel ling property to hold weddings, he urged people to step over the long-standing orthodox, unnecessary traditions and, if necessary, sell property to send sons to study in Europe "[4].

This subject is also presented in other topics proposed by Mahmudhoja Behbudi in his journal. So, in the article "Hifzi sihati oila" ("Family health care") [3], he wrote that the primary knowledge for a person - "ilmi badan

wa hifzi sihat" - is knowledge about the body and health protection. Referring to the Koran and hadiths and relying on the statistical studies of scientists from Holland and France, M. Behbudi discusses both the harmfulness of early marriage and the undesirability of celibacy, polygamy, and the norms of sex education. Such publications, at that time, were extremely rare. Only a highly cultured person with a large-scale mind and broad outlook could write about this, such as M. Behbudi, the editor of the magazine "Oyna".

From the example of Mahmudhoja Behbudi's articles on the pages of the Oyna magazine, we can see that the division between Islam as a religion and Muslims as a community is completely disappearing.

In the 7<sup>th</sup> issue of Oyna magazine, M. Behbudi convinced his compatriots to educate their children so that they would become "judges, lawyers, engineers, teachers, adherents and servants of the nation who would work for the sake of pure faith in Islam" [5]. Or, in another issue, M. Behbudi wrote: "People and officials familiar with the present day know that we need cadres trained in an advanced spirit.

We need Muslim doctors, engineers, planners, sales agents, heads of trading houses, judges, notaries and bank workers. If we have such people in our surroundings, they will help us in the affairs of trade and everyday life" [6]. Further, Behbudi declares that "Sharia law allows the study of any science if it is beneficial for Muslims" [6].

The magazine "Oyna" published with bitterness that "in forty years, at least four people of Turkestan could not graduate from the gymnasium, at least two of them could not get education at Russian universities, and not a single Turkestan inhabitant was sent to study in Europe" [7] ...

There were often published some letters from readers on the pages of "Oyna" magazine with requests and suggestions, which mainly

related to the problem of schools and education. Noteworthy are the letters of students of the school "Islah" (Correction) of Samarkand Muhammad Salim Naimi, Mullo Kavomiddin-mufti, Mullo Abdurahmon Makhduma and others.

As you can see from the above examples, the topic of the reform of school education was the main issue of the "Oyna" magazine and was its essence. Therefore, the magazine "Oyna" made a worthy contribution to promoting the renewal of the reform of Tajik and Uzbek schools at the beginning of the XX<sup>th</sup> century.

Thus, "Oyna" played a significant role in the educational development of Central Asia at the beginning of the XX<sup>th</sup> century. On the pages of this magazine, the author's articles touched upon many aspects of secular life, passionately criticized the old order, showed the vices of that period, stood for changing the living conditions of their people, promoted beauty and new life.

The contribution of the magazine "Oyna" to the development of education in Central Asia is undeniable and its educational mission has made a certain contribution to the promotion of new traditions and views, the introduction of secular knowledge and culture.

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