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Mahmudhoja Behbudiy - Great Statesman, Enlightening Writer

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A B S T R A C T
The enlightening activities of Mahmudkhodja Behbudi, considered the founder of modern Uzbek culture, a major political figure of his time, and an active participant in socio-political movements, serve as an example for many today. This article analyzes the socio-philosophical views of the writer related to the promotion of enlightenment.

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Mahmudkhodja Behbudiy (1875-1919) Mahmudkhodja Behbudiy is a person who deserves to take the first place in Uzbek literature of the Renaissance. When the Russians captured Samarkand in 1868, Behbudiy's father Behbudkhodja left the center of Samarkand with his family and settled in the village of Bakhshitepa in the Siyob region, where he served as an imam and orator in this neighborhood for seven years. Mahmudkhodja Behbudiy was born here.

Mahmudkhodja Behbudiy learned to read and write from his uncle Muhammad Siddiq when he was 6-7 years old. After becoming a Hafiz, he began to study with his father and memorized the Quran within four years. In addition, he learned Arabic script, syntax, and rhyme. He took lessons in logic and jurisprudence from his younger uncle Mullah Adil. Later, he studied some hadith and mathematics in the first volume of the book "Mukhtasar Hadi". His father Behbudhoja was one of the respected and noble scholars of Turkestan.

When Mahmudhoja Behbudi died in 1894, Mahmudhoja Behbudi's uncle Muhammad Siddiq took over.

Mahmudhoja Behbudi received a traditional madrasa education in Samarkand and Bukhara and was promoted to the position of secretary at the age of 18, and later to the position of mufti.

Mahmudhoja Behbudi's worldview, which changed greatly when he went on a pilgrimage in 1899-1900. In his own words, he traveled for "eight years". During this time, he met various circles and various groups and formed his worldview. This trip was influenced by Ismail Gaspirali. These circumstances strengthened Mahmudkhodja's ideas about the "Jadid Usul" schools, and in 1903 he opened the Jadid schools of Samarkand.

Behbudi traveled to Arabia, Egypt, and Turkey during his pilgrimage (1899-1900). During the trip, the idea of opening a new school (Jadid Usul) grew stronger. In the village of Halvoyi near Samarkand, Ajziy opened a new school in collaboration with Abdulkadir Shakuriy in Rajabamin. Behbudi went to Kazan and Ufa (1903-1904), got acquainted with the New Usul schools there, established contacts with Tatar intellectuals. He began to compile textbooks for the new schools. He published books such as "Risolai azosi savod" ("Book of Literacy", 1904), "Risolai jug'rofiyai umroniy" ("Introduction to Population Geography", 1905), "Muntahabi jug'rofiyai umunyiy" ("Brief General Geography", 1906), "Kitobat ul-atfol" ("Children's Letter", 1908), "Amaliyoti islom" (1908), "Tarihi islom" (1909). Later (in 1908), he

moved Shakuriy's school in Rajabamin to his courtyard in Samarkand. Behbudiy wrote the drama "Padarkush" in 1911. This was the first Uzbek drama. This work, consisting of 3 acts and 4 scenes, was simple in content and was about an uneducated, ignorant and ignorant boy who killed his father. Behbudiy called the genre of this work a “national tragedy”.

The tsarist censorship did not allow its publication. He passed the Tiflis (Tbilisi) censorship with the excuse that it was “dedicated to the 100th anniversary of the Battle of Borodino and the liberation of Russia from the French occupation”. The drama was published in 1913, but it took another year to be staged. The work was staged in Samarkand on January 25, 1914. The drama had a strong impact on the people. It is known that Abdulla Qodiriy wrote the drama “The Unhappy Groom” under this influence. “The Father-Killer” was a work that initiated new Uzbek literature in terms of both genre and content. The drama was re-staged in Tashkent by Avloniy on February 27, 1914.

The magazine "Oyna" published interesting articles and debates on the nation and its rights, history, language and literature issues, and the state of the world. Behbudi considered it necessary to know several languages for the development of the nation. In the very first issue of the magazine, he published an article "Not two, but four languages are necessary", and considered it necessary to know Uzbek, Tajik, Arabic, Russian, and even a distant foreign language (for example, French). At the same time, he published important and necessary articles on the protection of languages ("Every nation is proud of its language" - 1914) and their mutual relations ("The issue of language" - 1915). He paid great attention to literary criticism. He tried to determine its characteristics. He raised the issue of its equality with other literary genres ("Criticism is to be sorted out" - 1914). 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 a taboo” 1915). Behbudi holds 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 variety of topics. In his first articles, he sharply rejected communist ideology, writing that it was “fantasy” and that “joining this category is extremely harmful for us, Muslims” (“Khairul umuri avsatukho” – “The best thing in life is the middle”, “Khurshid” newspaper, 1906, issue 6). He considers it important to understand one’s identity. "Those who do not know the name of their tribe and the names of their seven fathers are called 'marquq'," he writes ("The word Sart is a curse", "Oyna" magazine, 1914). At a time when the fate of Turkestan autonomy was being decided, the first example of democratic statehood, established by the Jadids in late 1917 and early 1918, called on the peoples of the region to unite.

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