

MAHMUDHOJA BEHBUDI IS THE GREAT ENLIGHTENER OF OUR NATIONAL CULTURE

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Annotation: The article states that Mahmudhoja Behbudi created articles and works in Uzbek and Persian-Tajik languages, published the newspaper "Samarkand" in Uzbek and Tajik languages, the magazine "Oina" and that knowledge of several languages is necessary for the development of the nation.

Keywords: Behbudi, "Samarkand", "Oina", newspaper, magazine, "Til masala", criticism, "Sart".

Behbudi wrote more than two hundred articles and works in Uzbek and Persian-Tajik languages. In particular, in 1903, "Muntakhabi geografiyai yumy" ("Brief general geography"), in 1904 "Kitab-ul-atfol" ("Book for children"), "Mukhtasari tarikhi islam" ("Brief history of Islam"), In 1905, he wrote textbooks and books such as "Practice of Islam", and in 1908 "Brief Geography of Russia".

Behbudi publishes the newspaper "Samarkand" in 1914. The newspaper was published twice a week in Uzbek and Tajik languages. After the publication of the 45th issue of the newspaper, the publication was stopped due to lack of funds. On August 20, 1914, Behbudi began publishing the magazine "Oyna". This illustrated weekly magazine was mainly in the Uzbek language, and contained short Persian poems, articles, and Russian announcements. The Jadids said about the "Oyna" magazine: "In the beginning, it was published once a week, and from the second year, every 15 days, it lasted for about twenty months... It was distributed to the Caucasus, Tatarstan, Iran, Afghanistan, India, and Turkey... It was a favorite magazine of the Jadids."

On Behbudi's initiative, Oyna magazine published interesting articles and debates on the nation and its rights, history, language and literature issues, and the world situation. M. Behbudi paid special attention to the issue of the national language. Behbudi considered it necessary to know several languages for the development of the nation. In August 1913, in the first issue he came out with the article "Not two, but four languages are necessary", and considered that it is necessary to know Uzbek, Tajik, Arabic, Russian and even a foreign language, for example, French. In this article, Behbudi proved with evidence that Turkestans should know four languages according to their social life conditions. If Uzbeks know Uzbek as their mother tongue, Persian as the classical literary language, Arabic as the language of madrasas, and Russian as the state language, they will have no difficulty in social relations, studying scientific and literary literature, and in general, in marriage. In the same way, Tajiks, knowing their mother tongue - Tajik, should know Turkish (Uzbek), the language of madrasas - Arabic, and the state language - Russian, in which new literature and the press are often published.

In 1914, in the 35th issue of the "Oyna" magazine, Behbudi published the article "Every nation is proud of its language" by a person signed "SA". The article proves with a lot of evidence that every nation should protect its own language along with learning other languages. "If we do not protect our language and literature, but add foreign vocabulary and words to it, we will lose our language and nationality in a short time. When we lose our nationality, our religion will definitely disappear by

itself," the author writes and concludes that "protecting our language from foreign words is the first important task for us."

One of Fitrat's articles published in the 7th issue of 1915 of the "Oyna" magazine was called "A nation without courage and perseverance has no right to life." "When I understand, my heart burns, I want to cry, my tears don't come," the article began. Adib spoke about the tragic situation of Turkestan, which is cut off from Europe to the ground and sky in terms of development and life. Behbudi's article "Language Question" published in 11-12 issues of the magazine in 1915 continues the debate about the interaction of languages. After all, Mahmudhoja Behbudi's article "Language issue" was published as a response to the articles devoted to the refinement of the Turkish language in Turkestan, primarily to the speeches in "Sadoi Turkestan". The author writes: "Let us speak Persian and Arabic from our language" - this is an easy dream, but it is one of those dreams that cannot be fulfilled. Because "Tashkand", "Khoqand" and thousands of other geographical names are used to change historical and general historical events, local and famous people, month, year, day, etc. It is necessary to prepare new dictionaries and update them anew. It is difficult to restore ancient Turkish words instead of Persian and Arabic words, "And the law of returning to the language of a thousand years ago is against nature. Because it is not possible to turn to moziy. There is no language that is free from borrowing words from a foreign language... Our conclusion is that it is impossible to speak and write only Turkish forever. Let's write Arabic and Persian as little as possible." The great enlightener considers it a natural process for languages to acquire appropriate vocabulary from each other. It proves that even English, which is one of the richest languages, "forcedly borrowed tens of thousands of foreign vocabularies" and draws attention to another aspect of the issue - a single literary language, linguistic unity.

He paid great attention to literary criticism. In 1914, in the 27th issue of the magazine, in the article "Criticism is to sort", he tried to define its features. He raised the issue of equal rights with other literary genres. In 1915, in issues 22, 23, 25, 26 of the magazine, he demanded that the people of Turkestan should be called by their name with the article "Sart sozi majhuldur". Mahmudhoja Behbudi deeply feels how important it is to protect the honor of the nation. Behbudi, who for a long time endured the authorities calling Uzbeks "sart", raised a kind of rebellion against this policy in connection with the publication of an article in "Sho`ro" magazine. He is a resident of Turkestan, whether he is Uzbek or Tajik, he does not call himself "Sart". When they ask each other who they are, they say, "Are you Uzbek, Tajik or Mullah, boss?" they ask. Residents of regions neighboring Turkestan - Balkh, Badakhshan, Chahor regions, citizens living in Afghanistan call the peoples of Central Asia "Uzbeks", they do not know the word "sart". Muslims in Iran, the Caucasus and other places also call the peoples of these countries not "Sart", but "Turk" or "Uzbek". There is no clan called "Sart" among the peoples called "Uzbeks". The word "sart" is not found in "Temurnoma" and similar books, the term "sart" does not exist among the population of Bukhara, Samarkand does not have alliances with Russians, Kyrgyz and Kazakhs, and does not read the press. What does "Sart" mean from people? if asked, he cannot answer. People who know the meaning of "Sart" say that the term "Sart" is a translation of the word "Muslim" into Russian. "Who calls the people of Turkestan `sart'?" to the question, the author expresses the opinion that urban dwellers, cultured population, Persian speakers are called "Sart" by the desert people living in the northern part of the country. As evidence of this, he cites the fact that Kazakhs, Kyrgyz and Tatars call the inhabitants of towns and villages in Turkestan "sart" or "sort", regardless of whether they speak Turkish or Persian. At the same time, Mahmudhoja Behbudi tries to determine the meaning of the word "sart", to find out the reason why Turkestans are called "sart". According to the author, the origin of the word "sart" is not known. I asked the Kazakhs, "Who do you call "sart'?" When I asked, some of them answered "Tajiks" and some "Sarts". "Why do you call them 'sart'?" When I asked him, he said, "Because of his hard nature, fearlessness," and some of them said, "Because he sits on the surface of our desert." Some Kazakhs said, "We call those on the other side of the Syr Darya "sart". Naturally, Behbudi did not accept these

as a scientific answer. He says that it was not possible to find the meaning of the word "sart" in scientific literature on history and literature, as well as in dictionaries. Nevertheless, Behbudi does not call the Tajik and Uzbek peoples of Turkestan "sart". Turkestan Persians do not call themselves "sart". Old and new Turkestans, ulemas and juhals (ignorants, here in the sense of the public) as if in alliance, I don't know why, are getting rid of "sart". If "sart" is said instead of Turkish names, it is necessary to add "orlanmak". About the meaning of the word "Sart" the author says: "The word "Sart" is rare?" When the Russians asked a Kazakh translator, "The original is yellow ... and they call it "sart" when it is divided and shortened, thinking that Kazakh is actually red ... when absorbing the so-called secret Kazakh, you are faced with an alternative. is death." Here, Mahmudkhozha Behbudi did not fully cite the idea that Kazakhs understand the word "sart" in the meaning of "yellow dog", but instead of the word "dog" he put many dots, which is and expressed that he was insulted by calling his compatriots "sart". At the same time, he emphasizes that the people who called a nation "yellow dog" are also destined to be called by this nation with an insulting word. It is not difficult to notice that this opinion applies not only to the Kazakh-Kyrgyz peoples, but also to the rulers. So, Mahmudhoja Behbudi went so far as to express his "protest" to insultingly calling the Uzbek people "sart". This quality is characteristic of all honorable children of our nation. After all, Behbudi was of the opinion that only when the nation understands itself, it can intervene in social and political issues on an equal basis with others.

In conclusion, Mahmudhoja Behbudi is a leading fighter who has a strong place in the history of our national culture as a great enlightener. In the words of Abdurahman Sa'di, one of the founders of "the cornerstone of Uzbek national literature", Mahmudhoja Behbudi is the leader of the Jadidism movement, which spread widely in Turkestan at the end of the 19th century and the beginning of the 20th century.

By the 20s of the 20th century, Behbudi had a worthy contribution to the fact that our nation was officially called "Uzbek". Makhmudhoja Behbudi's published articles have attracted the attention of progressive people and especially young people, and the colorful literary, cultural and educational creativity left behind today is a reflection of the rich heritage of our nation.

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