

“THE GARDENER OF THE GARDEN ENLIGHTENMENT MAHMUDHOJA
BEHBUDI”

Mahmudova Odina Obiddin qizi

Year one student of Master's degree in Islamic Studies.

Abstract: *The great work being done on the international description of the scholars of our country, the study of their rich scientific heritage, enriches the spiritual world of our people, especially the younger generation, and also reflects our great past. It has served for a deeper understanding and wider recognition of invaluable spiritual property worldwide. One of such educational and moral works was written by Mahmudhoja Behbudi. This article deals with Mahmudhoja Behbudi's struggle for knowledge and enlightenment, his speeches in the press, and his labor activity. Moreover, as the leader of the ideas of Jadidism as a national liberation movement, Mahmudhoja Behbudi was able to restore the spiritual ties of the Turanian people with the Turkic peoples in the early twentieth century. It also briefly dwells on the meanings of the words jadid and jadidism.*

Key words: *enlightenment, Jadid, education, idea, education, power, ideology, identity, educated, spirituality, culture, mentality, religion, drama, article.*

Before analyzing the article itself, firstly, it's better to give information about Behbudi's biography which will be helpful for our further understanding of some points given in the article. Mahmudhoja Behbudi (1875-1919) - a famous representative of the Uzbek literature, press and culture of the twentieth century. The formation of national drama and performing arts, the emergence of a new advanced and prolific journalism is associated with his name. Mahmudhoja Behbudi was born in January 19, 1875 in Samarkand city nearby village of Bakhshitepa His father Behbudkhoja Salihkhoja's son was originally from Turkestan and was an imam-khatib. The atmosphere in the family of intellectuals encouraged his aspiration to literature, politics, and enlightenment. His father was a expert in Islamic jurisprudence. This, in turn, was reflected in the upbringing of Mahmudhoja. He later wrote in one of his articles about his father's commentary on Islamic law, which played an important role in his life. Mahmudhoja at the age 19, lost his father in 1894 and was left in the care of his uncle, Judge Muhammad Siddiq. Mahmudhoja, with the help of his uncle Muhammad Siddiq, was literate and studied at an old school-madrassa. Muhammad Siddiq was a well-known intelligent person of his time. In this respect, he had a great influence on the development of Behbudi's thinking. In addition, Mahmudhoja studied the Arabic language from other uncle called Mulla Odil. This studies also played essential role in his developed career. At the age of 18, Mahmudhoja began working as a mirza in a Islamic court. Due to his diligence, the judge was later promoted to the rank of mufti. Later, he evaluated literature, history, as well as became seriously involved in political science. Ismailbek Gasprinsky, the founder of the Russian Jadid movement, had a great influence on the formation of the young Behbudi's worldview.

It is clear that his constant acquaintance with the events and processes in the world, including the Russian Empire, his constant observation of the periodicals and newspapers, as well as his close acquaintance with political events in the world, led him to draw conclusions about the future of Turkestan.

Mahmudkhoja's enlightenment activities began to appear in 1893, and in the same year he managed to open the first new methodical school. In 1903, with his initiative and zeal, he opened a new Jadid school with Ajzi in the village of Halvoyi near Samarkand, and with Abdulkadir Shakuri in the village of Rajabamin. In 1914, he went to Turkey, Egypt, where he brought important books and textbooks, and began to work on a new school curriculum. However, he encountered various obstacles and was declared as a "Dahri". Nevertheless, in support of the teachings of the Tatar thinker Ismail Gasprinli about enlightenment, he began to do the same in his own country, and soon as an enlightener he won the respect of his people. Not only was he a highly cultured man who knew a number of world languages, but he was also a tireless promoter of universal culture.

On August 23, 1906, at a congress on the problems of life and culture of Russian Muslims, he led a group of Turkestans and gave a grand speech. Also he was in Kazan and Ufa and interested in European culture. At that period he got acquainted with the Arabic spelling newspapers published in Orenburg and visited the printing houses and made agreements on future cooperation. Such kind of dramatic changes was in other countries which he saw with his own eyes gave him great motivation for his future and inspired him to begin writing articles which devoted for his motherland's people. The main issues in his articles was about education, culture and enlightenment propaganda. Behbudi later organized his own press in Turkestan based on foreign experience. In particular, in 1912-1913 Behbudi was active in Samarkand in the publication of the newspaper "Samarkand" and the magazine "Oyna". He is also the author of "Turkistan Province Newspaper", "Taraqqiy", "Khurshid", "Shuhrat", "Tujjor", "Osiyo", "Hurriyat", "Turon", "Sadoi Turkiston", "Ulug Turkiston" and began publishing from the year 1901.

In Behbudi's socio-philosophical views, the ideas of enlightenment play a main role. He considered that Behbudi believes that education and enlightenment will become a decisive force in social development only when they are mastered by the masses. He linked the freedom of the nation to the level of enlightenment and believed that enlightenment was the only factor in achieving freedom. He concludes that social justice cannot be restored until the nation is free and establishes its own independent state. Behbudi required people to assimilate the achievements of the secular sciences, to adhere to the social requirements of their time, mainly moral norms, and to form humanistic ideas and become acquainted with the teachings of Islam. He considered that freedom of the nation depends on the level of enlightenment and believed that enlightenment was the only factor in achieving freedom. It should also be noted that Ismail Gaspirinsky had a great influence on the Jadid movement and way of Behbudi's thinking. If in the East the image of an enlightened king is recognized as a driving force of social progress to build a just society, Behbudi argues that education and enlightenment will become a decisive force in social development only when they are mastered by the masses. Behbudi rejects any violence while thinking about independence. According to him, violence is immoral and, therefore, inhumane.

Conclusion

Mahmudhoja Behbudi left indelible mark on our hearts as enlightener, leader of the Turkestan Jadid movement, founder of modern Uzbek drama, practitioner of the Jadid school idea, theater organizer, publisher, journalist, supporter of the idea of an independent republic as a major figure in the socio-political life of his time. Especially, his works and ideas make us feel honor with him. So his timeless ideas are always valuable.

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