

Mahmudhoja Behbudi and his Work "Qasdi Safar"

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ABSTRACT

The social, political, economic, cultural and educational changes that took place in Turkestan in the late 19th and early 20th centuries were one of the first steps towards independence. Our Jadids, especially Mahmudkhoja Behbudi, have shown great interest in studying his life and work. Mahmudhoja Behbudi was both a publisher, a journalist, and the founder of Uzbek drama, not only a geographer, but also a skilled politician. In particular, in more than 300 articles he speaks about language issues, social problems, our traditions, school life, which he did not overlook during his travels to the Middle East, and the travels of Turkestan pilgrims." Qasdi Safar" is a unique travelogue that has a place among created the memoirs in the East.

Keywords: Turkestan, Jadid, Bukhara Emirate, Kushbegi, Karshi Deserts, publisher, drama, "Oyina" magazine, mosque, madrasa, school, education, money changer, hotel worker, otasharoba, osonsur, parakhod.

Introduction

The end of the 19th century was the result of the economic and political upheavals that took place in Turkestan in the beginning of the 20th century. Mahmudhoja Behbudi and his comrades, who lived

in this very difficult period, laid the foundation stone of our independence today by promoting culture, education and enlightenment in the country.

Mahmudhoja Behbudi was the leader of the Jadid movement in Turkestan, the founder of a new type of school, the father of Uzbek drama, and a publisher and journalist. In the name of national development and people's liberation, the selfless Jadids established new Usuli Savtiya schools in Samarkand and Tashkent. The Jadids undertook to publish both religious and secular books and textbooks for these schools. Of course, this required funding. Mahmudhoja Behbudi's grandson, contemporary Shahrukh Khan Behbudi, said that his grandfather had a large garden in the Jambay area, and the profits from it covered school expenses. In addition, the rich people of Samarkand did not look. "Someone with money, someone with a shirt," he said.

Main part

Realizing the difficulty of thinking about freedom without educating the people, the Jadids also turned their attention to the field of theater. The drama "Padarkush", written in 1911 and shown only in 1913, is the first Uzbek play. The drama, which was widely acclaimed by the people,

portrayed the tragedies of the life of that time, such as ignorance, greed for wealth, and patriarchy.

"Three or four hundred people (!) Returned because of the large number of people and the lack of space and space," the press at the time wrote.

By the way, the press. In the spring of 1913 the newspaper "Samarkand" was published. The magazine "Mirror" is founded. "New literature has appeared in Turkestan. This was what I expected... The center of new literature is Samarkand. The main inspiration of the young writers is the Mufti of Samarkand Mahmudkhoja Behbudi," wrote the Turkic scholar, academician Alexander Nikolayevich Samoilovich. In order to enrich the established newspapers and magazines with interesting articles, to study and apply new methods of publishing, to purchase the necessary equipment, Mahmudkhoja Behbudi travels and describes his impressions of the trip in "Qasdi Safar". Each part of the work is published in the magazine "Mirror". As you read the travelogue, you will learn about the cultural life of the late 19th and early 20th centuries, politics, economics, the role of women and men in society, the state of schools and madrassas, newspapers, magazines and textbooks, the geographical structure of each country, trade and banking, the lives of Turkestan pilgrims during their travels, and many other topics.

On May 29, 1914, Mahmudkhoja Behbudi, the eldest son of Masudkhan, was appointed the head of the "Mirror" magazine, a skilled pedagogue, translator, and the well-known Samarkand intellectual Sayid Rizo Alizoda. Haji Muinga, a publicist, is appointed editor, and poet Mullo Fakhridin Roji is appointed secretary of the Library of Behbudiya. The scope of this second trip to the Middle East is wider, including Ashgabat, Krasnovodsk, Baku, Mineralnye Vody,

Kislovodsk, Pyatigorsk, Zheleznovodsk, Rostov, Odessa, Istanbul, Adirna, Jerusalem, Beirut, Yofa, Khalil al-Rahman, Port Said, Includes Damascus cities.

I would like to tell my dear reader that a hundred years after Behbudi's journey in the same direction, I also traveled. If you want, you can travel too. This will help you to find information on the Internet. For example, when Behbudi depicts the beautiful gardens of Istanbul, the Bosphorus or the holy mosque in Damascus, the madrassas, the Holy Mosque of Al-Aqsa in Jerusalem, you can both find and read these places on the Internet enjoy watching.

The travelogue is very important both educationally and literary-aesthetically. They are a unique example of the traditional historical memoir genre in our literature of the early twentieth century. In the play, the author talks about the customs and lifestyles of different ethnic groups. From Russian women digging potatoes in Russia to Osonsur (escalators) in developed countries.

Although hundreds of thousands of Muslims live in Merv, he is surprised that there is a Russian church without a mosque anywhere. The poverty of the Kazakhs in Red Arvod exceeds that of their Turkmen brethren. Mahmudkhoja Behbudi writes that if the Kazakh intelligentsia had come to the right conclusions about the changes taking place in the world, the hard life of the people would have been a little easier.

The traveler is relieved that the people of Baku are living a little richer writes about it. "Just as we Turkestans spend what we earn on weddings, the dead, and many others, most of these Muslim relatives kidnap their property and spend it on quarrels, killing each other, and then going to court," he said. They will spend their lives in the

deserts of Siberia. ” Describing the lives of our Azerbaijani brothers, he criticized the high cost of weddings, extravagance and customs in Turkestan.

Behbudi, who deserves to be called Pyatigorsk-Beshtog-Zheleznovodsk-Temirsuyi, speaks of the resorts built in the beautiful nature, surrounded by majestic mountains "surrounded by turbans and tents." Established for the purpose of health and rehabilitation, these facilities are in fact a form of wealth acquisition, and if the rich people of Turkestan use this method, our country will take the first new steps towards prosperity and health. Wherever Mahmudhoja Behbudi goes, he compares the lives of the local people: he seeks a solution to the cause and effect. He talks about modern steamships, trams, escalators, renting a place to live, the rich living in another country, ways to sell train tickets, bank sales and interest accounts, and publishing newspapers and magazines.

He gives a lot of interesting information, especially when he tells about the adventures of Turkestan pilgrims on the Hajj. In the early twentieth century, there were four takya in Turkey, inhabited mainly by Turkestan merchants, travelers, and pilgrims. Takya, translated from Persian-Tajik, means to lean. This means that there are special rooms in the takyas for rest and relaxation, which are convenient for relieving road fatigue and buying food. It is also a guest for camels and horses of passengers. . Mahmudhoja Behbudi, who lived in one of these takyas for a few days, suffered from the ruins of the landing. Dozens of passengers were accommodated in one room with their luggage, and it was unpleasant to eat the cheapest food. Pilgrims from Turkestan eat the fries and bread they take with them on their way out of the sacks, and some of them run away from the food, do not go for special medical examinations, and do not consult a doctor. Our ancestors set out

with as little money as possible to protect themselves from thieves they might encounter on the road. However, at that time, steam locomotives and trains were available. It was possible to deposit money in the bank and withdraw it from any country. "Some pilgrims, even if they are state-owned, prefer tabloids, filthy, filthy takya, or, finally, cheap, filthy lands. Pilgrims are often so dirty that they don't even let us go to the right hotels. " Mahmudhoja Behbudi describes his meeting with Ismailbek Gaspirali in Istanbul with great enthusiasm. His conversations with Ismailbek Gaspirali, the leader of the Jadids in the park, about a school, education, and the work of the new government, are about a mile away from the famous Hagia Sophia. They are pleased that "the Turkestan brothers are giving children to government schools."

Discussions

Ismailbek Gaspirali, a Crimean Tatar from Kazan, has gone down in history as the "father" of the Jadids, who served to unite Muslims around the world and the scattered Turkic peoples in the spirit of national spirit, culture and enlightenment. Journalist Mirsharif Khojayev wrote in his book "Khodarvish wind" that one of his six children spent the last years of his life in poverty in Samarkand. The bitter winds of destiny scatter the victims of politics in other countries under the label of "enemy of the people." Ismailbek Gaspirali and his comrades, who deeply understood that the destiny of a nation is determined by enlightenment and enlightenment, fell victim to ignorance. During the trip, I would like to quote in full the conversation that took place at a banquet with rich Arabs and Turks in Beirut. In conclusion.

I said, "Why don't you drink?"

They said, 'Alhamdulillah, we are Muslims. Allah, glory unto Him, has revealed in the Holy Qur'an by the means of our Lord that after 1,300 years, the Europeans are aware of the harm of these evils and are refraining from doing so. How we drink. The officers who drank in our Anvarbeg were shaken away by the holy soldier. "

I said, "What happened to the Egyptians?"

He was told that in our schools the harm of it is argued that a person's gut does not come.

They said, "How is Turkestan and Bukhara?"

I was forced to tell the truth...

They said, 'Astagfirullah!'

In the 51st issue of the magazine "Oyina", published in 1914, Mahmudhoja Behbudi left information about the mosque al-Aqsa ash-Sharif. "Et It is he who inspires the slave to such sacred and sacred muqams I thanked Allah and wished him success and prosperity, "he wrote. The Al-Aqsa Mosque in Jerusalem is the holiest site in the Islamic world after the mosques in Mecca and Medina. Here we can accommodate 5,000 people at a time. In the Islamic world, it is associated with the nights of the Prophet (peace and blessings of Allaah be upon him). The mosque consists of 7 large arches and numerous mountains, and it is amazing that the colorful marble, large and bright chandeliers, and the thick carpets sent from Istanbul were created by human intellect. Reciting from the Qur'an in the name of the holy Muslims, the Bani, the conquerors, who purify the soul of goodness, guidance, and enlightenment, and who have not saved any wealth in this way, the next generation of Muslims regrets that they have gone astray. Even the words of Turkestan pilgrims leaving such majestic mosques are heartbreaking: "Sadaqah is gone, it is a grave, but there is no flag."

Walking through the streets of Egypt, Mahmudhoja Behbudi attends the funeral. They follow people who are carrying a coffin without a ladder. No crying, everyone is returning «Lo ilaha illallah». There is no cost to tear up a corpse. In our country, a widow plucks her hair and scratches her face and body. Excessive spending and banquets.

Conclusion

So we don't have education not only in education and enlightenment, but also in religious affairs. We are superstitious because we do not know the true nature of Islam. Unfortunately, these cases still continue. Between this visit of Behbudi and today there is a history of more than 80 years, - writes the famous scientist Begali Kasimov in his "Selected Works" published in 1997, - in eighty years, without exaggeration, eight hundred years of events took place. Nevertheless, the enlightening spirit in Memories, the painful thoughts, and the author's thirsty gaze will not leave you indifferent. Yes, you can learn a lot by traveling through Behbudi's point of view. Time has passed, but many of the shortcomings listed by Behbudi are still unresolved.

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