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BEHBUDI'S JOURNALISTIC WAY OF LIFE

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Abstract:

This article describes the views of Mahmudhoja Behbudi on his journalistic work in the field of Jadidism, the problems that need to be addressed in the development of society.

Key words:

Newspapers and magazines, dictatorship, national liberation struggle, education and upbringing, social life, oppression and violence, jadids, articles.



It is no secret that the XIX century was the age of information communication and computer technology. This fast-paced era is unimaginable without O.A.V. and journalist-bloggers. O.A.V plays an important role in keeping us abreast of what is happening around us and the various processes involved. Especially in today's world of openness and transparency, their work contributes to improving people's lives.

In his congratulatory message on the occasion of the Day of Journalists on June 27, 2020, President Sh.M. Mirziyoyev said: "Know one thing, this openness will never go back. The more transparency there is, the more the media will report real problems, real situations in a legitimate way, and I will be grateful to them as a leader." At the same time, the President stressed the importance of ensuring openness and transparency in the activities of journalists in all spheres: social, political and economic.

If we look at the history of journalism, the first press and journalistic activity in the whole territory of Turkestan dates back to the 80s of the XIX century. The first press newspaper was published by the Jadids, the supporters of the new regime, in order to call for awareness and independence of the colonized republic of Turkestan after the invasion of the Russian Empire, and to encourage people to fight against colonial oppression.

The first Jadid press was published in 1883 in Bogchasaroy by Ismail Gaspirali, and its name was Tarjima newspaper, with which he began to realize his identity in the country. After I. Gaspirali, several dozen Jadid publications and newspapers and magazines began to appear in Turkestan. Examples are Ahmad Hodi Maqsudi's Yulduz, Fatih Karim's Vaqt, Ulfat, Munavvarqori's Khurshid, Avloni's Shuhrat, Ahmadjon Bektemirov's Osiyo, and Mahmudkhoja Behbudi's Oyna and Samarkand. newspapers as an example.

Oyna magazine is a shining example of Behbudi's zeal and ideas. The first issue of the magazine was published on August 20, 1912, and the last issue was published on June 15, 1915. During these 3 years, the magazine covered the events of the time, Behbudi's memoirs and memoirs, as well as his address to the youth. Oyna is a weekly magazine with 22 pages each. From the 47th issue of the magazine, photo illustrations began to appear.

These photos included photos of Behbudi's mentor I. Gaspirali, the monuments of Samarkand, and the sights he stopped during his travels. The magazine was originally published in 4 languages: "Mirror" - "Mirror" - "Mirror" - "Mirror". Behbudi explains why he named the magazine "Mirror": "Mirror... When a person looks at it, he sees himself and is aware of what he looks like. If it is red, yellow, black or white, as a result of the influence of these factors, the product of his material and spiritual condition, man begins to look for the possibility.

Friends are each other's mirrors, and only human beings are endowed with the ability to make and create mirrors. "

At the same time, Behbudi published the Samarkand newspaper in Samarkand along with the Oyna magazine. The Samarkand newspaper was a socio-political, literary and artistic newspaper of the Jadids. The first issue of this newspaper was published twice a week in Samarkand, Uzbek, Persian and Russian languages from April 15, 1913. The publisher and editor-in-chief was Mahmudhoja Behbudi himself. The Samarkand newspaper published articles and poems on the development of the peoples of Turkestan and the reforms in the society.

There were also reports of newspapers published in Europe and the United States and their readers. Works by Haji Muin, Munavvarqori, Fitrat, Kami, Saidrizo Alizoda, Nusratilla Qudratilla oqli (Milliy), Roji and other Jadid writers have been published and presented to the public. The number was 400-600 copies. Of 1913. After the publication of the 45th issue on September 17, the publication of the Samarkand newspaper was suspended due to financial difficulties. Some time later, in the summer of 1915, Oyna magazine ceased publication.

These magazines and newspapers were not funded by the state or the government, all of which were published using Behbudi's own money and personal investment. However, the Russian Empire, along with all Jadid activities, opposed the publication of newspapers and magazines. These newspapers and magazines cover the works of art of young enlighteners, poems calling for national independence, as well as current events.

Mahmudhoja Behbudi, in his article "Oh and Sorrow", emphasizes the need for the ulama to reform the way of life of the people, and emphasizes that they are responsible for education. and the leader and hadith of the clergy are the scholars. Hazrat Ulama, of course, grows out of the bush. The scholars are the guides and educators of religious and secular affairs for the nation ... No one can reform the people from the grave. The cleric will reform schools and madrassas ... "

It is clear from the thoughts here that ignorance, indifference and indifference caused Behbudi to grieve and sigh. It sets itself the great goal of reforming the minds, lives, and fields of knowledge of human beings, and of advancing them to knowledge, truth, and progress. Such views and comments of Behbudi on the reform of science, education have been named by the President as the "Year of Science, Enlightenment and Development of the Digital Economy" in 2020, and science, science, education, scientists the content is very close and similar to today's reforms, which are bilaterally supported. It is no exaggeration to say that his dreams are coming true in our time.

Behbudi was not indifferent to the social and educational issues of his time. Such issues have not lost their relevance today. An example of this is the low cost of weddings and ceremonies. In an article in the 6th issue of Oyna magazine in 1913, he wrote: "It is necessary to mourn a group of poor people who got married at a big wedding. The grief of a three-day wedding can last ten years or even a lifetime in some families, and can lead to homelessness and homelessness. Money fathers, of course, are not as jealous of educating a child as they are of being jealous of weddings and celebrations. "

In this way, the people of Behbudi try to have the same wedding as those around them, claiming that they will have a one-day wedding, and fall into debt to the point of death, and in order to get rid of it, they have to pay debts for decades or even a lifetime. he says. It is better for wealthy fathers to give half of this wedding money to their children and grandchildren to be

educated and educated, if possible, than to give a lavish wedding to their children and sons. He said that helping low-income families to educate their children would be a great help for the development of society if they invested in their education.

Behbudi's enlightenment reform, along with the social problems of the society, the Uzbek literary language, the fate of the vernacular, and the urge to unite, not to disintegrate, and to unite. In an article published in the newspaper Ulug Turkiston in the summer of 1917, Behbudi said: "I am disappointed and disappointed by the current conflict of our people. When other nations work in alliance, when we are at enmity with each other, woe to us ... If you tie a stick together, no one can break it. If you separate, everyone will break."

Behbudi explains that the non-alliance of people, the escalation of conflicts from the inside rather than from the outside, leads to the disintegration of society and their easy falling into the clutches of enemies. He meant that for this reason we were easily defeated by the Russian invaders and sentenced to dependence on them.

In short, if we pay attention to the journalistic activity of Mahmudhoja Behbudi, who in his time put forward great socio-political, spiritual and enlightenment ideas, today we can see a true patriot, a nationalist, a man of clear vision, a man of great self-sacrifice. Looking at us from the depths of history, it is as if he is rejoicing in the absence of today's independent, free, liberated days, in the time when his great dream came true.

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