

MAKHMUDKHUJA BEKHBUDI AND ENLIGHTENMENT

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Abstract: *this article is dedicated to the life and work of the representatives of modern literature, in particular, Makhmudkhuja Bekhbudi, whose works and activities have been studied since the independence of the Republic of Uzbekistan. The activities of the representatives of Jadid literature were not studied in the late XIX century, both during the Emirate and the Khanate, and during the former Soviet era. One of the main tasks of Makhmudkhuja Bekhbudi was to educate the people, to get them out of the mire of ignorance, to sing freedom. He laid the foundation stone of today's independence, built the first modern school in Samarkand, wrote books and textbooks at his own expense, invited children, founded the newspaper "Samarkand" and became the first editor. Makhmudkhuja Bekhbudi founded Uzbek drama and theater with his first play, Padarkush. Makhmudkhuja Bekhbudi traveled extensively in the Orient, Russia and the Caucasus, where he taught education, school life and propaganda in Turkestan.*

Keywords: *colonial, Provisional Government, Kitabat-ul Atfol, Risolai tooli savod, Risolai geography of Russia, Kitabat-ut atvol, Practice of Islam, History of Islam, Observatory, Chemistry, examination, surgery, wisdom rooms.*

*Will Turan see you from now on or not?
Will Turkestan find your example or not?*

Twentieth-century Uzbek education and culture, as well as our current independence thinking, are indebted to the Jadids. Before making such a firm decision, we should remember about the Jadid movement in Turkestan, its heroes, the great and unforgettable deeds they did.

We look at the scientific, cultural and educational life of Turkestan at the turn of the twentieth century. Makhmudkhuja Bekhbudi, the leader of the Jadid movement, is an image that has entered the stage of spirituality with the will and demand of time and space and has left an indelible mark. He is the greatest representative of the Uzbek society of the time, the largest representative of the active participation in the socio-political, cultural and educational movements of his time.

Makhmudkhuja Bekhbudi was born on January 19, 1875 in the village of Bakhshitepa near Samarkand. His father, Behbudhuja Solikhuja, was from Turkestan, and his maternal grandfather, Niyazkhuja, was from Urgench. He came to Samarkand in 1785-1880.

At the beginning of the last century, at a time when it was very difficult to promote the ideas of modern schools, to bring them to the attention of the general public, our Jadids, such as Makhmudkhuja Bekhbudi, opened schools at their own expense. They have served to educate the younger generation, to know their rights, to bring them to the stage of the world community.

It is said that there is a large and prosperous garden around the Namazgoh mosque in old Samarkand. Makhmudkhuja belonged to the Bekhbudi dynasty. It has a large area of diamonds and vineyards, which, of course, was positively influenced by the climate and climate of Samarkand. From the income from the garden, Makhmudkhuja brought textbooks for children from Samarkand, spent them on the construction of a new school and the provision of necessary equipment.

He wrote textbooks on literature, geography, and Islamic history for schools known as Usuli Jadid and Usuli Savtiya. In schools, they tried to form national consciousness, instill feelings of national pride and pride through poems and essays, plays. In accordance with the requirements of the times, they defended the honor of the Muslims of Turkestan. Makhmudkhuja Bekhbudi writes at that time: "It is critical to inspect the new schools and teachers and the existing schools, to describe the shortcomings.

And not hostility, if it does not hurt the personality... »

It is known from the course of history that in order to conquer a certain territory, to rule, to plunder its wealth, an invader first burdened the people of that region with knowledge, science, and national development. At the end of the twentieth century, especially in 1868, the main goal of the Russian commanders, who also attacked Samarkand, was to plunder the local population. For this, an attempt was made to destroy the language, history and religion of the people. They have expanded their territory by deceiving the people with fake promises, fake money and fake actions. The local people, with their daily equipment, such as hoe and shovel, against the modern and well-armed Russian forces, with a strong will, with great hatred against the enemy, set out to fight. Sensing the consequences of such a clash, Makhmudkhuja Bekhbudi conducted a spiritual inspection of "textbooks taught in schools."

For thousands of years, new "tuzemnyy" schools have been opened to "civilize" the people, who have their own way of life, culture, national traditions. Religious and secular knowledge in a new way began to be instilled in the minds of swimmers who wanted to study differently. The fate of the school and the swimmers was left to the ashes of the missionaries, who promised happiness and good deeds in the future.

"Apparently, a Muslim teacher was appointed to these schools and he was given a task for 15 to 25 sums. Of course, no one who could afford it would teach. On the other hand, by secret orders, they order the Muslim

children in these schools to be less educated and to obey the orders of the bacchanalians and behave like beasts, "lamented Makhmudkhuja Bekhbudi.

If we take into account that at the end of the XX century the price of a hymn was 20-30 rubles, and the cost of a dress "silk satin" from 2 to 30 rubles, the monthly salary of teachers becomes clear.

According to Kuropatkin, the Turkestan Commissioner of the Russian Provisional Government, they did their best not to give up the country and to take full control of its natural and material resources. The colonialists kept the population out of enlightenment for 50 years. They broke the mutual solidarity by spreading various provocations among the people. They despaired of the unification of the people.

If we take the population of a certain country as a whole, we can compare the leaders of the people to the people, and the population to the ashes. When we separate the human body from each other, its activity ceases or slows down. When the brain and heart, which control the whole body with intelligence, are stopped, a person's life comes to an end. The brain and heart need constant attention and light. The Jadids emerged in a situation where the government in Turkestan was dissatisfied with the population, and the population was dissatisfied with the government. Among them were representatives of the empire whose autumns were burning like a black cat. The only goal of the empire was wealth. The purpose of the Jadids was to restore the body and give light.

At the beginning of the century, new schools began to be established in Tashkent, Fergana and Samarkand. The names Ibrat, Munavvarkori, Avloni, Sufizoda, Saidriza Alizoda began to appear.

In 1903, Bekhbudi established schools in the village of Khalvoyi near Samarkand with teacher Siddikiy, and in the village of Rajabamin with teacher Shakuri. Begins to create secular textbooks for new schools. In 1904 he published such books as "Risolai asboi savod", in 1905 "Risolai jugrofiyai umroniy", "Risolai jugrofiyai Rusiy", in 1908 "Kitabat-ut atfol", "Amaliyoti Islam", in 1909 "Tarihi Islam".

The school building, built in 1903 in the village of Halvoyi, is still preserved. The Shakuri school was built by Bekhbudi in 1908 in the yard of Samarkand.

"Mullo Abdulkhodir from Samarkand opened a Jadid school in his yard three miles outside the city, and the Mufti, Mr. Mahmudkhuja, took the high-ranking governor and police chief of Samarkand, showed them to me and told me to go to the city." Bekhbudi.

After the publication of an article in the second issue of the first newspaper in the country "Samarkand", the rich people of Samarkand Mullo Muhammad Rakhimboy, Mullo Juraboy and others agreed. Someone's money, someone's Friday...

It is known that in 1899-1900 Bekhbudi went on a pilgrimage with the Bukhara intellectual Haji Bako. He will visit the Caucasus, Istanbul and Egypt. This journey began in 1318 AH and lasted for eight months.

During the trip, he wrote "Kasdi Safar" and touched upon the socio-economic, cultural and, of course, school life of each country. He reformed and strengthened his views on the new school.

In particular, Ismailbek Gaspirali will continue his work to study the Jadid movement that began in Europe and continues in Russia, and to promote a new school, education and culture in Turkestan. In 1903-1906 he visited Moscow, St. Petersburg, Nizhny Novgorod, Ufa, Kazan and took part in the congress on the problems of life and culture. The speech floats.

He studies the activities of Muslim schools in Rostov. He is envious when he sees the boys studying with the girls in open and spacious, clean rooms. He also writes articles on improving school performance. "There are regular observatories, chemist's offices, examination and surgeon's rooms, and wisdom rooms." It is clear that in addition to religious education in schools, great attention is paid to the provision of secular science.

Makhmudkhuja Bekhbudi and his comrades called on the people of the country to be educated, to know their rights, to feel the particles of freedom. The future, which shone behind these particles of freedom, shone with innumerable colors, calling for an understanding of the destiny of the great Motherland. They wished that the sacred soil inherited from their ancestors would not be buried in the ashes of the enemy, and that the brave boys and charming girls did not want to see a sad look in the autumn. Unfortunately, the government did not like them for their selfish thoughts and words.

On March 25, 1919, by order of the Emir of Bukhara, Bekhbudi was buried in the desert. Wipe the heads of teachers working on the path of education! »

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