

**PHILOSOPHICAL-EDUCATIONAL NOTIONS AT THE LITERATURE OF
CENTRAL ASIA IN 19-20 CENTURIES
(ON THE EXAMPLE OF MAHMUDHOJA BEHBUDIY)**

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Abstract: The article dwells on the philosophical and educational ideas of thinkers of Central Asia (on the example of Mahmudhoji Behbudiy), who worked at the end of the 19th century at the beginning of the 20th century and the philosophical, educational, moral significance of their valuable works on the cultural development of the young generation. He laid the foundation for the scientific study of modern society and state education in art and journalistic publications of Uzbekistan.

Keywords: philosophical and educational ideas, social activities, thinkers, education, national revival, national ideology, civilized culture, modern enlighteners.

**ФИЛОСОФСКИЕ И ПРОСВЕТИТЕЛЬСКИЕ ИДЕИ В ЛИТЕРАТУРЕ
ЦЕНТРАЛЬНОЙ АЗИИ В XIX-XX ВЕКАХ
(НА ПРИМЕРЕ МАХМУДХОДЖА БЕХБУДИ)**

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Аннотация: Статья останавливается на формировании философско-просветительских идей мыслителей (на примере Махмудходжа Бехбудии) Центральной Азии, творившие в конце XIX в начале XX века и философской, просветительской, нравственной значимости их ценных произведений на культурное развитие молодого поколения. Он положил основу научного изучения современного общества и государственного образования в художественных и публицистических изданиях Узбекистана.

Ключевые слова: философские и образовательные идеи, общественная деятельность, мыслители, воспитание, национальное возрождение, национальная идеология, цивилизованная культура, современные просветители.

**19-20 ASRLARDA O'RTA OSIYO ADABIYOTIDAGI FALSAFIY-TA'LIMIIY
TUSHUNCHALAR (MAHMUDHOJA BEHBUDIY MISOLIDA)**

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Annotatsiya: Maqolada 20-asr boshlarida 19-asr oxirida ijod qilgan O'rta Osiyo mutafakkirlarining falsafiy-ma'rifiy g'oyalari (Mahmudhoji Behbudiy misolida) va uning falsafiy, tarbiyaviy, axloqiy ahamiyati haqida to'xtalib o'tilgan. ularning yosh avlod madaniyatini yuksaltirish borasidagi qimmatli asarlari. U O'zbekiston badiiy va publitsistik nashrlarida zamonaviy jamiyat va davlat ta'limini ilmiy tadqiq etishga asos solgan.

Kalit so'zlar: falsafiy-ma'rifiy g'oyalar, ijtimoiy faoliyat, mutafakkirlar, maorif, milliy tiklanish, milliy mafkura, sivilizatsiyalashgan madaniyat, zamonaviy ma'rifatparvarlar.

Introduction. The personality of M. Behbudiy in the light of the National Independence of the Republic of Uzbekistan deserves special attention. The son of a mufti and himself later becoming a famous mufti in Samarkand, he played a huge role both in the formation and development of enlightenment, and in updating the upbringing and education system. Behbudiy dreamed of enlightening the widest sections of the population, sought to acquaint them with the elementary foundations of modern education, pedagogy and science, instill in the Uzbeks, Tajiks, Kyrgyz a new way of life, seeing one of the main reasons for the backwardness of the Emirate of Bukhara from the rest of the world in the lack of education, ignorance of people. If earlier in the culture of the peoples of Central Asia ignorance was mainly spoken of in a poetic, allegorical, non-addressed form, then starting from Ahmad Donish, in the work of the Jadids, in particular in the work of M. Behbudiy, ignorance began to be condemned in connection with the activities, behavior of specific

persons (Bukhara officials, religious figures, etc.)

Literature review. At the first stage of the enlightenment movement, some Jadids, for example, A. Fitrat, were indeed Turkophiles to a certain extent (admirers of everything Turkic, Turkophiles), because they were greatly influenced by the Turkish way of life and thinking, which was closer to European, more developed, dynamic thinking. Thus, they expressed their rejection, dissatisfaction, indignation at what was happening in Bukhara.

In their educational ideas, the Central Asian Jadids proceeded not so much from purely theoretical reflections and philosophical reflections, but from a direct collision with European cultural traditions, from their life experience, which they acquired during their travels in the countries of the Muslim East, Russia and Europe. For most of them, the journey was a kind of "school for testing life's difficulties, a school for learning about the world." According to the tradition in Central Asia, since the time of Nosir Khusrav (XI century), the author of the famous "Safaroma" ("Journey"), wanderings were considered as a way to achieve the Truth, and a person who visited distant countries enjoyed special respect and honor. Enlighteners of Central Asia, following the tradition, sought to give people a new idea of life, to instill a new way of thinking and understanding of the world through the literary genre of travel, combining scientific, publicistic and artistic at the same time in their works. It can be said that the literary work of the Jadids is interesting precisely in the genre of travel, in which the social, socio-political, ethical and aesthetic ideals of the Jadids found a vivid expression. Suffice it to recall "Memoirs of the journey of

M. Behbudiy, works with the same name "Journey" by Mirzo Siroj, Chulpan, Abdullo Avlony, Fitrat, Mukimiy, "Book of Travels" ("Navdir ul-vaqoe") by

A. Donish, which appeared as a result of his three trips to Petersburg.

Traveling has never been easy. Even at the end of the century before last, a person had to walk, ride a mule or a camel, and only in the civilized part of the East and West - by train. All this, of course, required a huge expenditure of physical and spiritual energy from a person. But the Jadids went for it in the name of knowledge and spiritual perfection. They often repeated the words of Sheikh Saadi: "You have to travel a lot and see so that the raw becomes ripe." [6, 215]

Discussion. The personality of M. Behbudiy is of particular importance from the point of view of the national independence of the Republic of Uzbekistan. The mufti's son later became a well-known mufti of Samarkand. He played a big role in the formation and development of education, as well as in updating the education system. Behbudiy dreamed of enlightening the general population, tried to introduce them to modern education, pedagogy and the basics of science, to introduce the Uzbeks, Tajiks, and Kyrgyz to a new way of life. One of the main reasons for the backwardness of the Emirate of Bukhara from the rest of the world, he considered the ignorance and ignorance of the people. If earlier ignorance in the culture of the peoples of Central Asia was mainly spoken of in a poetic, ironic and general form, then, starting with Ahmed Donish, in the works of his contemporaries, including M. Behbudiy, ignorance, ignorance - the activities and behavior of individuals (Bukhara officials, religious figures, etc.), began to be criticized in connection with the movement.

As mentioned above, in addition to being the editor of the *Oyina* magazine, M. Behbudiy explained and promoted progressive ideas in his articles, and not only wrote effectively (again, in a simple and understandable language for ordinary people), but also always gave materials relating to Europe and civilized culture. In one of his articles, he writes: "I say with great regret that if we take a sober look at the current situation of the peoples of Turkestan and Iran, we will see that those who are lagging behind the culture and science of this world, where these two peoples came into contact, are nothing more than a misunderstanding of the needs of the times. In addition, indifference to other cultures is a consequence of the inability to use the results of the science of other peoples. Basharti said that if Turkestan wants to achieve its former power, then it should turn to the science and knowledge of other peoples. [4, 10]

Behbudiy puts forward the idea of the incomparable role of the intelligentsia in raising the people to the level of the nation. This was a phenomenal event for the socio-political conditions of Turkestan at that time. Moreover, it manifested itself as a philosophy of raising the quality of the nation to a new level. In particular, his view of the "necessity of science, education, books and newspapers" in the development of a nation, as a criterion for the formation of a nation through disputes between social strata and political forces in society, lives on as an urgent task even for the present.

He thought about it based on his life experience. At the age of twenty-five, Behbudiy made a pilgrimage to Mecca, visited Turkey, Egypt, Syria and other Muslim cities. Admiring the strength

and power of Islamic culture, especially architecture and art, he also admires the civilizational influence of Europeans in the Middle East. As researchers of the life path and historical outlook of Behbudiy D. Alimova and D. Rashidova note, "Behbudiy enthusiastically writes about universities and higher educational institutions in Beirut, where German, French and English are taught, where French and English teachers teach. They have chemical laboratories, medical "Dar-ul-Funun" - operating rooms. It is no coincidence that later he founded a new style school, where teaching was based on European and Russian methods and principles of education. It is impossible not to admire his courage that a school more than a mosque should be opened in Turkestan." [1, 32-34]

As we mentioned above, Mahmudhoja Behbudiy is a person who has made a significant contribution to the field of science and education of the country among modern enlighteners. It will not be a mistake to say that his rare works have not lost their importance and relevance today.

Mahmudhoja Behbudiy was not only a modernist of Turkestan at the beginning of the 20th century, but also a person who expressed in his work and worldview the ideology of the national independence of the Uzbek people. Probably not, he wrote. Mahmudkhoja Ismailbek Gasprinsky highly valued Behbudiy as his teacher [2, 9], his thinking and devotion to the cause of the nation. and the student of each methodical school, Savtiya, and the editor of each journal are indirect students of the deceased. ... There is no such breed among the Muslims of Russia [3, 182-183], his words are proof of this opinion.

The importance of newspapers and magazines in the work of Behbudiy is incomparable. Indeed, in difficult times, he did not stop publishing articles for the press, wrote articles expressing his thoughts and views on the social situation in the country, political situations and spiritual and educational trends, and in all his articles, along with the perfection of humanism, social justice is the main thing.

In 1913, on the initiative of Mahmudhoji Behbudiy, the newspaper "Samarkand" and the magazine "Oyina" were published. But after the 45th issue, the newspaper stops due to financial constraints. "Oyina" became the first magazine published in the Uzbek language and became popular among the people. The magazine published 68 issues in 2 years from 1914, and also ceased operations on June 15, 1915. [5, 45]

In addition, judging by the contents of the Oyna magazine, one can see that Behbudiy clearly distinguished between scientific and technical and general cultural knowledge, moral and aesthetic values. He calls not to abandon enlightened Islamic values, not to deviate from them, to study in depth one's own religion, culture and writing, i.e. Arabic spelling.

Despite the fact that the Oyina magazine did not operate for long, in this magazine for the educational and spiritual growth of the people, as well as the activities of Behbudiy, social and educational events are held in foreign countries where he travels, there are many articles about Rifian phenomena. The articles published in this magazine show how fruitful Behbudiy's work is, and he is not only a writer, but also a journalist. In Mahmudhoji Behbudiy's articles, the main issue is the idea of a person who studies knowledge, education, law and foreign languages and becomes a scientist.

In the work of M. Behbudiy, we can meet the first example in Uzbek culture of the tragic genre of dramatic art, free from romantic and legendary connotations. M. Behbudiy's tragedy "Padarkush" is essentially a social tragedy. All human problems - family misfortune, alienation from the homeland and the liver, loss of hope for a happy life, lack of a clear goal and profession in life, etc. - In the play "Padarkush" this is connected with the ignorance and ignorance of a person. The fact is that M. Behbudiy does not look at tragic situations and events, as in the art of world tragedy, as the fate of the sky, salty forehead, bitter fate, eternal historical necessity, but connects this with human ignorance. Ignorance is the main culprit in the oppression and suffering of people. The strict law of the nature or fate of the father is not dictated from the outset, but is a product of the ignorance and lack of education of this person.

So, the tragedy in the play "Padarkush" is determined, first of all, by the socio-historical nature of the period in which M. Behbudiy lived. The heroes of the tragedy reflect their ignorant ignorance of the world and human life in their actions. Diligence, diligence, honesty, courage and other high moral qualities inherent in a person are alien to them. Ignorance, ignorance and hardened traditionalism form the basis of their daily behavior. Thus, the tragic collision of M. Behbudiy is based on the ignorance and ignorance of the slave.

Conclusion. Analyzing all the dramatic works of the Jadids, it is difficult to find in them an ideal hero who embodies the best qualities of a person in the imagination of the people and who can be an object of imitation for the younger generation. The heroes of Jadid dramas are either a

poppy, or a swindler, or a usurer, or a prostitute, a fool, an oppressed, unhappy family and everyday life, etc. What does all this mean? All this indicates that in the conditions of the Emirate of Bukhara and the Kokhan Khanate, human life (if we take a dramatic work for real life, its reflection in a mirror) was destroyed. Life is not perceived by the heroes of the plays as a divine gift, which should be appreciated, enjoyed by its beauty and grace. Such a life is very difficult, even disgusting for the heroes of modern dramas, and therefore they refuse to live or are perceived as superfluous people. The only way out of life's troubles is to achieve enlightenment, which the ancients have always called for. As can be seen from the above analysis, the philosophical, educational and political ideas put forward by Mahmudhoja Behbudiy in his artistic and journalistic work at the beginning of the 20th century were of exceptional importance in the national awakening and self-consciousness not only of the Turkestan region, but also the peoples of Central Asia. These ideas manifested themselves as conceptual strategies in eliminating the complications of the old feudal society of the peoples of Central Asia, in the development of a new national statehood. In addition, the philosophical and political ideas of national statehood put forward by Behbudiy undoubtedly serve as the cornerstone of our national ideology, which is currently being formed.

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