

RELIGIOUS AND EDUCATIONAL ISSUES IN THE WORK OF MAHMUDKHODJA BEHBUDIY

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Abstract: As representatives of the national revival in Turkestan, the enlighteners defended the interests of the people. Through their works and articles, they called the people to enlightenment. Mufti Mahmudkhodja Behbudi guided them on this path.

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The leader of the Turkestan Jadids, one of the leaders of the views on the autonomy of Turkestan, the founder of Uzbek dramaturgy, publisher, journalist Mahmudkhodja Behbudi is considered one of the selfless Uzbek enlighteners who were a panacea for the suffering of the peoples of Turkestan in a very difficult and dangerous period of history. If we pay attention to the period in which he lived, that is, from 1875 to 1919, the Turkestan region was going through a very difficult period. Although Mahmudkhodja Behbudi lived for a short time, he was one of those who sacrificed himself for the benefit of the people on many fronts. The thoughts of orientalist L. Azizoda about this person are especially noteworthy: "If a statue is erected in Uzbekistan to a third figure of science and culture, besides Navoi and Ulugbek, it will undoubtedly be Behbudi's statue." With these words, the orientalist scientist includes Mahmudkhodja Behbudi among the great thinkers of the East. It is no exaggeration to say that the services of this figure to the motherland and his dreams for its future are closely related to the ideology of national independence of our state today. One of his contemporaries, Haji Muin, expressed the following thoughts about the life path and biography of this man from the perspective of that time: "Despite the fact that it has been 4 years since Mahmudkhoj Behbudi's death in 1922, his full biography has not yet been written." expressed the idea. He tried to partially shed light on Behbudi's biography based on the testimonies of his relatives. Researchers have

used his work as a reliable source to this day. Behbudi received religious and secular education from a young age. There is information about his many trips. If we rely on the sources, Behbudi's first trips were to perform the hajj, one of the obligatory acts of Islam, on the one hand, it can be said that they were also aimed at further enriching his ideas about world development and gaining a deeper understanding of international events taking place at that time. This trip took place in 1899, when Behbudi was 25 years old. During the hajj, he visited many cities in Russia and countries such as Iran, Turkey, and Egypt. Behbudi himself writes about his impressions of this trip: "In 1318 AH, I went to the Kaaba via Istanbul and Cairo. The journey lasted eight months." After that, Behbudi worked hard on himself, studied the field of Sharia, and rose to the position of qazi and mufti. An active participant in the socio-economic, spiritual, educational, and political processes of the Turkestan region at the beginning of the 20th century and the initiator of these changes, Mahmudkhoj Behbudi, in his many articles and works, was a wide propagandist of ideas such as enriching the spiritual worldview of the people, and then, through this, including our country among the independent states, and saving it from the colonial oppression of that time. First of all, he began by eliminating innovations that were alien to the Islamic religion among the population. He strives with all his might to bring Islamic culture to the right state among the people in order to increase the love of Muslims for their religion. In this way, he never deviates from the requirements of Sharia.

He expresses his views in his work. After the establishment of the national press, it served as a means of conveying his views to the public. The fact that Behbudi grew up with religious and secular knowledge from a young age was reflected in many articles written for the public in the future. He tried his best to convey the sacred religion of Islam, which was practiced by the majority of the population of Turkestan at that time, to the broad masses of the people, and to spread Islamic culture among Muslims. In order to convey the religion of Islam to the broad masses of the people, he first of all worked to illuminate the history of Islam and share it with the broad masses in a concise form, and wrote the work "Abridged History of Islam", which embodied

the history of Islam in a concise form. The purpose of writing this work was to remove religious misconceptions left over from the medieval era from the minds of ordinary people and to explain the history of Islam in a pure way. His articles on religious and educational topics were published in the magazine "Oyna", which were brought to the attention of the public under the following titles: "The issue of clothing and initiation" (June 14, 1914, issue 34), "A look at the history of the Holy Quran" (January 30, 1915, issue 8), "Culture among the Early Muslims" (February 28, 1915, issue 10, April 16, issue 12), "Education and the time of travel and food" (February 28, 1915, issue 10).

Mahmudkhoja Behbudi tried to reveal through the images in the play that the knowledge and education prescribed by our religion are necessary for every Muslim. For this reason, the second title of this play is called "The Case of the Father-Killer or the Uneducated Boy". This play is supposedly commented on by Behbudi in another article of his. In the article "The Time of Education and Travel and Food", he cited the following information: Our Prophet Muhammad Mustafa (pbuh) said, "Al-ilmu ilmani, ilm ul-abdan and ilm ul adyan", that is, "Knowledge is two: one is the knowledge of the bodies, the other is the knowledge of religions". Also: "Al-hikmatu zollatul mu'minin...", that is, "Knowledge is like lost property, which is found where it was found". They also said, "Utlub ul-ilma wa lav bis-Siyn," meaning "Seek knowledge even if it is in China!", "Talab ul-ilmi farizaton 'ala kulli Muslim wa Muslimatin," meaning "Seeking knowledge is obligatory for every Muslim man and woman," and And the command of the Prophet, similar to the above hadiths, is known to thousands of people of knowledge."

These works and articles written by Behbudi with great passion for conveying knowledge to the younger generation are supported by hadiths and encourage the pursuit of knowledge in the example of the play above. Considering that Islam has made acquiring knowledge obligatory for every believer and Muslim, such various works have been presented to the public.

Another of Behbudi's articles is the article "A Glimpse into the History of the Holy Quran". This article was published in the magazine "Oyna". The article begins with the revelation of the first revelation to our Prophet Muhammad (peace be upon him). It is emphasized that the first verses of the Holy Quran that were revealed also began with the word "O'qi". This article is mainly about the brief history of the Holy Quran. It provides information about how and why this book is called a mus'haf.

At the same time, in another article, he argued that the colonialists are trying to spread a culture that is contrary to the religious and national culture of their countries, which has been preserved in Turkestan for centuries, and that only the necessary aspects can be taken from this culture. If we talk about the importance of the work that Mahmudkhoja Behbudi has done in a short period of time, it is also worth recognizing his influence on the socio-economic, political and religious processes taking place today. Religion, according to his interpretation, is a concept that actively shapes the traditions, customs, mentality, way of thinking, enlightenment and culture of the people and nation, especially justice and the observance of duty to God. It is the only constant that should protect a person, society, people, nation, individual from all kinds of evil deeds, errors, and oppression. That is why, no matter what issues of the development of the nation and the Fatherland Behbudi speaks about, he calls on those who carry out these works not to break away from religion, but on the contrary, to become more firmly connected with it. He concludes that it is impossible to develop by breaking away from religion. Behbudi strongly relies on the enlightening aspects of the Islamic religion he is thinking about, but in many places he emphasizes its mainly universal, universal qualities. Putting forward the idea that knowledge and enlightenment cultivates a worldview, purifies conscience, and clarifies the mind, Mahmudkhoj Behbudi encourages young people to seek knowledge.

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