

LITERARY AND AESTHETIC VIEWS OF MAHMUDHOJA BEHBUDI

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Annotation

An important part of Behbudi's work is journalism. His work as a journalist, along with the organization of a bright side of the writer's talent, manifests itself as a passion of the people. The reason is that in each of his articles, he cares about our nation and its future.

Key words: "Oyna" magazine, "What is theater?", "Criticism is Sorting", "Our Action or Our Purpose", "Violent Rich", "We Need Four Languages, Not Two", "The Needs of a Nation".

Behbudi, known as "Jarida and magazines are a human invention that develops the nation," has done a great job in this regard. In 1913-1914, the writer, who published the newspaper "Samarkand" and the magazine "Oyna", with his articles on various topics such as astronomy, archeology, geography, ethnography, medicine, national economy, led to the emergence of a new generation of Uzbek intellectuals [3.200]. Behbudi's contemporary, Abdullah Avloni, said that "this magazine was the first and best of the magazines published before "Oyna" confirms the magazine's high ranking.

Behbudi's literary and aesthetic views, in particular, articles on art, theater, education and everyday life, appeared in the pages of the magazine "Oyna". An article in Oyna magazine on the biggest and most art-oriented theatrical art this is Mahmudhoja Behbudi's "What is theater?" is a work of art called. This article was published in 1914 in issue 32 of the magazine. "What is theater? "Theater is an example, theater is a sermon, theater is literature. The theater is a mirror in which the general ideas are instantly embodied and demonstrated and the deaf and hard of hearing are affected. In short, the theater is a preacher and critic and a clear demonstrator of harmful habits, customs and traditions, ugliness and harm ... "[1.82]. The ideas are simple, free of terms, in a simple and understandable language. This is not due to the author's ignorance of theatrical terms, but as a way to explain theater to the people in a simple and national language. We read in the article: "It is said that one of the first reasons for development is theaters ..."

The author wants his contemporaries, who are two or three steps behind in spiritual life, to awaken, to strive, to develop with their nationality, like other nations. This desire is evident in his every word, in every example. Behbudi said that "theatrical productions are tragedies; mazhara, laughter; drama, a hangover depicting an event and incident and shown to the crowd. Everyone sees, understands and learns from the appearance and cause of evil and good in that event and the events shown in the theater lead to the avoidance of evil and the pursuit of good" [1.83] tries to educate the audience coming to the theater through this article and most

importantly, to see the play. And in a sense, they do. Through these ideas, Behbudi skillfully informed the audience about the theatrical genre.

At the heart of the magazine's theatrical articles was one play, Behbudi's drama "Padarkush". It was normal. The reason is that in those years there was no drama that met the requirements of the stage other than this play. This tragic drama of Behbudi played a great role in the prosperity of the theater, in the formation of people's consciousness. It is known that the issue of learning foreign languages has always been relevant. Knowledge of foreign languages is important for economic and social, cultural, political life and its development. In the early days of human development, he sought to learn other languages. Our ancestors paid special attention to learning and teaching the languages of other peoples. It was through the study of this language that they learned the customs and ethnographic history of the neighboring peoples. Because due to the knowledge of the language, each state develops, maintains diplomatic relations with countries in diplomatic, socio-economic and other important areas. Today, thanks to independence, we understand how true Mahmudkhoja Behbudi was when he said, "We need four languages, not two." Behbudi's article of the same name, in which the issue of learning foreign languages is mentioned, is still relevant today. It is fair to say that Behbudi's article addresses Turkestans on another important issue. In the article, the writer tells the audience about the present and future of the nation, the necessary work that is crucial for the maturity of the youth. This is what the text of the article looks like. It is as if the preacher has been given a short time and is trying to say the most important thing. That is, the text, despite its brevity, is perfected with the most appropriate words, considerations, evidence and proof.

In the article, Behbudi mentions uzbek, persian, arabic and russian as four languages. First of all, it should be noted that when studying an event or work related to the social sciences, it is very important to take into account the conditions of the period in which it was created. Thus, the study of Persian, Arabic and Russian languages was considered the most important for the peoples of Turkestan at that time. In fact, the urgency of learning these languages has not diminished. In particular, from the point of view of literature, the beauty and vocabulary of our classical literature is directly related to the Arabic and Persian languages. The masterpieces of art created in the X-XIX centuries are a clear example of this. Behbudi explains why he lists these languages:

"We Turkestans need to know Turkish, Persian, Arabic and Russian, because Turks, that is, Uzbeks, are the majority of the people of Turkestan," he said. Persian is the language of madrasa and udabo. ... Just as Arabic is necessary for religion, so Russian is necessary for life and the world " [1. 78]. First of all, Behbudi does not intend to spread the fame of the Turkic language in the world through the article, he is talking about learning foreign languages. In addition, the languages to be studied are first and foremost "Uzbek". Secondly,

the issue of learning the Turkic language (that is, "the majority of the people of Turkestan speak Uzbek") is the main condition for the preservation of the national language.

Thoughts on the Persian language, while seemingly outdated for today's context, were considered important in their day. Elsewhere in the article, he says, "Anyone who knows Persian will enjoy Firdausi, Bedil, Saadi and "Masnavi". "We also admire Behbudi's word choice skills here. Note that at the end of the sentence, the author chooses "enjoys" rather than "learns" and "knows". Behbudi also expresses the fact that fiction is an aesthetic phenomenon that depends on the heart. Not only that, there are still those who say that enlightenment literature is only a means of drawing the nation to science, to the sorrow of the future.

It is no secret that the Arabic language is of great importance for the religion, the sciences of Sharia and the development of Muslims. At this point, we see Behbudi as a point scientist. In other words, the author emphasizes the need to learn Arabic, calling it "for religion." The other three languages said "for us." As one of the great muftis of his time, he deeply understood the superiority of religion over his "I" for every Muslim. But, unfortunately, the fact that his activities were condemned and sold by fanatics preferred lust, not religion. Because in his article Behbudi cites one of the famous hadiths as evidence for the study of foreign languages. Behbudi's work as a publicist is a very bright aspect of the writer's talent [1.18]. His concern for our nation and its future is evident in almost every of his articles. In this sense, what he wrote and expressed is still relevant and valuable today. As we read articles such as "Our deeds or our desires" and "Violent rich", we can find confirmation of our opinion. The Shari'ah proves with sufficient evidence that opening the door to extravagance as a wedding event will ultimately lead to poverty.

In the article "Our deeds or desires", Behbudi emphasizes that "day and night work and hard work is for the future" and emphasizes that it is not commendable to have a dreamy, that is, luxurious wedding for the money we earn through hard work. This is illustrated by the example of a carpenter. Here, based on Behbudi's views, he can be seen not only as a sharp scholar of Sharia, but also as a father of the nation who tries to regulate national social issues with restraint and correct explanations.

Mahmudhoja Behbudi raised the issue that in addition to providing children with religious and secular education, the children of the nation should be sent to educational institutions in developed countries for modern education. He put forward the following three rules:

- 1) work on the basis of modern education;
 - 2) training of personnel who will determine the fate and prospects of the nation;
 - 3) to leave the national unity and become a nation that can think globally, work at the level of world standards in political, economic, cultural and spiritual relations with foreign countries.
- These views, put forward at the beginning of our century, are also important in that they are relevant to our time. Such progressive ideas are in line with the policies pursued in our independent republic to train modern personnel. This should be seen as the realization of

Behbudi's dreams. Behbudi's articles were well received by the local intelligentsia and the people for their level, relevance and variety of topics. In other words, the formation of public literacy and worldview, the growth of their spiritual consciousness, the development of language and most importantly, the "opening" of the people in a sense was a great impetus.

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