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## THE ABILITY OF BEHBUDIY IN THE SELECTION OF WORD

**Avazov Normurod Hakimovich\***

\*Associate Professor,  
 Candidate of Philological Sciences,  
 Tashkent State Institute of Arts and Culture,  
 UZBEKISTAN  
 Email id: normurod.avazov.63@mail.ru

### ABSTRACT

*Behbudi's works were widely used in Turkestan at the beginning of the twentieth century as the leader of the Jadids in language and literature. In Behbudi's work, the problem of mastering the art of speech is one of the new aspects of his work. His drama "Padarkush" and artistic journalism play an important role in educating the Uzbek people in the spirit of enlightenment in Turkestan. Thus, we see that he skillfully used this word. Behbudi's eloquence, the use of popular words further helps to understand the same period.*

**KEYWORDS:** *Word, Vocabulary, Language Of The Nation, Nationality, Turkestan, Turkestan Region, Multilingualism, Reform, Freedom, Motherland, Freedom, Culture, Freedom, Power Of Speech.*

### INTRODUCTION

The influence of Behbudi's journalism is enormous. It is well known that at one time they reached the general public, especially the intelligentsia. Behbudi takes each article seriously, having a clear idea of who it was written for and for what purpose. At the same place, we are obliged to talk about the artistic skill and language of the writer.

How is this skill manifested? Let's try to answer this question first. Let's focus on choosing Behbudi headlines. Many articles by the author pay attention to the title. They clearly show the purpose and purpose of the writer's utterance. The name itself does not leave the reader indifferent. The most important aspects of the theme were stamped: "The right is taken, not given" ("Haq olinur, berilmas"), "The future of Bukhara is in the dark" ("Buxoroning istiqboli qorongulikda"), "Patriotism is needed" ("Vatanparvarlik kerak"), "Oh, the banks have ruined us"

(“Oh, banklar bizni barbod etdi”), “Needs of the nation” (“Ehtiyoji millat”), “Who will reform the nation” (“Millatni kim isloh etadi”), “Habits that ruin us” (“Bizni kemiruvchi odatlar”), “Our factor, or our goal” (“Omilimiz, yoyinki murodimiz”), “Criticism is sorting” (“Tanqid saralamoqdur”), “Assertion of truth” (“Bayoni haqiqat”), “We need an alliance” (“Ittifoq kerak”), “Grief and sorrow” (“Oh va hasrat”), “Duma and Turkestan” (“Duma va Turkiston”), “Wedding and waste” (“To‘y va isrof”), “Appeal to the nation” (“Millatga murojaat”).

Importantly, Behbudi’s personal attitude is clearly expressed in many of them. In the articles: “Patriotism is needed”, “Wedding and waste”, “Who will reform the nation”, “Needs of the nation” reflect the author's affirmative action, approval, consent, “Oh, the banks have ruined us”, “Habits that ruin us”, “Duma and Turkestan ”and “Appeal to the Nation” the author expresses a negative, contradictory point of view.

All this confirms from the title that the writer-publicist has a passionate attitude to the facts of reality, a violent rage of positive and negative emotions, a "call" to express a free passionate opinion about an event, a problem.

It is worth talking here about Behbudi's method for putting an issue on the agenda. The writer begins most of the work with an introduction. Thus, he prepares the interlocutor (journalist, reader) for the release, helps him to concentrate on the problem. At the same time, he creates conditions and an opportunity for others to understand and comprehend the most important aspects of the problem that he or she is trying to solve. Some articles show that this situation is clearly spelled out. For example, in the article “Students need help” we read: “We cannot tell the preface of each work.”

In practice, this idea has found its full effect. Let's take a look at a few examples. “Ahli xabarining ma’lumidirkim, eski hukumat zamonida har nimarsa amr va buyruq bila bo‘lur edi. Xaloyiqning dini va milliy ishlarini isloh va rivoji to‘g‘risida qilaturgan harakatlarig‘a yo‘l berilmas edi. Hech nimarsa hukumatdan bejavob va izesiz qilina olmas edi”(1).

He added: “Hammaning ma’lumidirkim, eski hukumat zamonida har nimirsa oning amri va jabri ila bo‘lurdi. U nimirsa bizning shariatimizga va yo maishat va millatimizga zarar keltirsada ko‘milgan hukumat zoliman joriy qilurdi. Binobarin ellik sana muddatda biz shariat, maishat va axloq jihatidan ko‘p tanazzul etdik va bizning taraqqiy va isloh yillarimizni eski hukumatning ruslashtiruvchi siyosat odamlari va mssonierlari butun bog‘langan edi”(2).

The reason for writing these articles is indicated at the beginning of the article: “On the evening of September 18, I went to a meeting in the Orzok office of Samarkand region. It was about food, that is, life. The chairman of the Mejlis needed money to bring wheat from Russia, and for this money he turned to Russian and Muslim notables for help. Some said let the banks do it. Someone told the townspeople to give two soums per person for each food card. Some felt the need to appeal to the consciences of the rich. Some wanted to ask for help in the store and in the office” (3).

“Muhtaram birodarlar! Hozirgi qimmatchilik, qahatchilik va suvsizlik hammaga ma’lumdir. Allon yozda biroz meva mavjud, albatta yozning tirikligi qishnikidan osondur. Qimmatchilik va qahatchilikning eng qo‘rqilaturgan vaqti oldimizdagi qish va kelar bahordur. Agarda suluh bo‘lmasa va Rossiya temir yo‘llari ochilmasa eng xufiyalik va ochlik hollar oldimizdadur. Russiyaning ba’zi viloyatlarida bug‘doy ko‘b va onda ushbu kunda bir puti uch yoki to‘rt so‘m

bo'lganda, Turkistonda puti Rossiya narxidan o'n da'fa ziyodadur. Endi Turkistong'a Russiyadan bo'g'doy keltirmoqdan boshqa iloj yo'qdur"(4).

Behbudi's influential word art is one of the brightest signs of a writer's skill. Each article is adorned with exactly this art. Not only the choice of words in the statement, the logical flow of thought, the consistency, but also the facts and arguments presented, and even the accuracy in the details of the events, the objectivity in the number of facts and arguments provide this confidence. Let's look at the article "On national affairs in Samarkand": "There is a lot of work, a little work, a little effort.

Through the twentieth issue of Hurriyet, two people from all communities of the city districts of Samarkand region were invited to form the Samarkand Regional Society to discuss the issues covered in the twentieth issue of Hurriyet. sent in several letters to the societies. Meetings will be held in Samarkand on July 11 and 12. Five to ten Russians came. Even two representatives from the Peasants' Society in Tashkent came twice. However, only one person from Jizzakh, Kattakurgan, Khojand and Uratepa in Samarkand region did not attend the meeting. However, at this meeting, vital issues for Turkestan were divided. Or in the article "Bukhara events" the details of the meeting with the amir, the situation and the landscape there, and even the details of the relationship between him and the amir are not in doubt (5) - on the contrary, the reader is under the influence of the narrator.

At this point, it seems appropriate to stop work on the volume of Behbudi's articles. Behbudi has no large-scale articles. The largest of them, at current sizes, is no more than 5-6 typewriters. Most of them are the size of two or three typewritten paper. This fact alone suggests that the power of Behbudi's writings is seen in his conciseness, conciseness and concise clarity of thought. His ingenuity and ability to use the word in its place is noteworthy.

Behbudi's journalistic articles have a character that is often overlooked. It is a repetition of a particular idea or fact. He follows exactly the same path in places that are considered important. But these repetitions should not be interpreted as a weakness of the author's style, but rather as a coherence, priority, consistency in the author's worldview and goals. Furthermore, whether the repetitions are related to facts or to the direction of thought, the author uses them to achieve his goal, that is, as a means of conveying them to his addressee. To prove our point, let's look at some examples:

"If we people of Turkestan spend the money we spend on weddings and condolences on the path of science and religion, we will develop almost like Europeans, and we will find prestige and prosperity in our religion," he said. No, if we remain in the present state, we will have nothing but delusions and pleasure for religion and the world. "

"Let's try to open schools and madrassas, establish public and corporate business. It is necessary to send students to Russia and Europe, Egypt and Istanbul. We, Muslims of Turkestan, will have no other fate "(6).

"Let's try to open schools and madrassas, create public and corporate enterprises, send students to Russia and Europe, Egypt and Istanbul. Muslims of Turkestan, brothers! Open your eyes, look at magazines and magazines and get to know the world" (7).

We know that with the money spent on weddings and celebrations, it is necessary to send children to the Caucasus, Crimea, Orenburg and Kazan to learn the educational method” (8).

As can be seen from the above examples, intellectual repetition is associated with criticism and ridicule of some of the vices that depend on our traditions to achieve a common and serious goal, and at the same time are fetters for the development of the nation. ...

In general, almost all repetitions are intended to emphasize and strengthen the author's opinion. Only in a few cases do the aspects of these repetitions related to the style of the writer come to the fore.

If we approach Behbudi's work from this point of view, then we can understand that his literary heritage also had a significant impact on the development of the Uzbek language at that time. Apparently, Behbudi always thinks about his reader when he writes each article. This does not exclude the student's career, worldview, level, level of knowledge. These circumstances serve to determine the criteria for the choice of a word by the writer. Therefore, it is easy to see that Behbudi chose different words in his articles, addressed to different strata of society.

When it comes to pre-existing reality, we see that the writer is content with the extremely brief and short expressions. Conversely, one can observe indomitable commentary when locals talk about an event or concept that is new or unfamiliar to the interviewer or reader. As an example, let us give an example: “The government, in the name of a private loan, within three days opens small banks in most districts of the Turkestan region, and a short procedure is a matter of business. Each constituency elects from three to four members, that is, from two to three districts of the Vulus. These members borrow more money from their families at a rate of twelve percent for a period of eight to nine months, or one hundred soum for a period of twelve sums” (9). Or: “In some parts of Turkestan, one tenth is four tanobs, and in other countries - six tanobs. But the real profit is calculated on the basis of desyatin, that is, six hundred sarjins for per tanob. The places with one tanob four hundred sarjin give one kilogramm wheat. One desyatin is two thousand four hundred marhib sarjin” (10).

In the first article, Behbudi considers it necessary to comment on the fact that the term “Мелкий кредит” is not only Russian, but also new for the local population as an economic concept. This clarifies the content and essence of the concept. The same can be said for the following excerpt. Here he compares it with the size of the sarjin, which is understandable to everyone, given that the word tithe has different sizes in different muzaffari of Turkestan. We are not mistaken in saying that it is specific for all types of Behbudi's articles.

During the Behbudi period, opportunities for enriching the Uzbek language through the Russian language expanded. Behbudi also uses this opportunity. Behbudi's articles often contain Russian and Russian international words. In any case, they should be understood as a legitimate and true expression of the events of that historical period. Whether Behbudi wanted it or not, these words came true, began to be applied in practice along with their concepts and found their place. In Behbudi's articles, we see many Russian and Russian-international words related to various spheres of social, political and cultural life. In particular: economic: banking, credit, finance, commerce; related to politics: дума, parish, member, autonomy, contour; military: military organization, governor, missionary and other words.

The writer does not use these words on his own. Assuming they are unfamiliar, he explains this with another word or comment known to the Uzbek reader. For example: “Учредительная собрания” means “Majlisi muassison” (Haq olinur, berilmas), федерация-muhtoriyat (Haq olinur, berilmas), калония-mustamlaqot (Bayoni haqiqat), assembly of a military organization: военный организация, Meeting of the soldiers and workers are совет солдатский, рабочий депутат (We need an alliance).

Of course, it is difficult to say that they are all understandable to ordinary people, the general public. It can be noted that Behbudi himself found it difficult to find alternative words, and sometimes such words were not found. For example, such words as “дума”, - “балдия” (about national affairs in Samarkand), “muboravatimiz” - “парламентизм” (Bayoni haqiqat). The interpretation of the word “Ултиматум” by Behbudi is limited with naming as “an official paper”.

While talking about Behbudi, it is impossible to avoid Arabic and Persian-Tajik words. Even entire Arabic sentences and phrases resigned in place. Many Arab, such as Afgor, amloq, basirat, darilqazo, jadida, jhot, jaft, maftun, mabuxosa, rafiq, manih, mufatish, manzerrat, masraf, mab’us, nahir, takfir, taziyin, tamaxo’r, funun, favran, as well as the first, Tajik-Persian words as bomashvarat, digar, dohlan, sarbozxona, bachcha, olbolu, xazor are widespread. Not only do the behbudi language contain expressive structures typical of our classical traditions, as well as an episodic display of height. For example: "indolla and indannos", "fitammul" (We need an alliance), "kullollahu va lukvn marokh" (an objective appeal to the respected Samarkand people).

Obviously, Behbudi's skill is very evident in the use of a purely Uzbek word. He is well aware that this word has an extremely powerful effect. Therefore, in practice, he uses it very delicately. This is evidenced by the representatives of simple appeal themselves. “Oh, dear compatriots” (on national affairs in Samarkand), “Oy khazrat ulama and agniyo” (The right is taken, not given), “Dear friends” (We need an alliance).

Behbudi may try to find words that can touch the hearts of the people to whom this thought is addressed. These features are evident in our examples above. However, it will not be superfluous to cite the above example once again: “Bovurs! You should know that autonomy has been proclaimed for all the peoples of Turkestan, and you know that the right is taken, not given. ”

The use of the word "Bovurim" here can be regarded as an artistic invention. Such an appeal could only be found by a person who understood and appreciated the customs, national traditions and values of the people's spirit. Such a great person can be seen in the image of Behbudi.

The expressiveness of Behbudi's language is explained by its closeness to vernacular, more precisely, to the way it is spoken. Behbudi speaks the language of the people. Therefore, his articles often contain popular interpretations, articles, texts. It must have been the influence of that spirit. Behbudi’s rises some phrases to the level of wisdom and proverbs. Folk proverbs included in the text of Behbudi's works stand out with a new color. It is known that the proverb “If the baby doesn’t cry, the mother doesn’t give milk” is often used in cases of high demand.

In the Behbudi language, this proverb is used to emphasize the degree of the socio-political needs of the nation. Not only that, in addition to stating the need, the spirit of active action prevails here. To clarify our point of view, we will quote the text to which this proverb belongs: “There is a need to cultural movement, we need to learn from others,” he said. This silence is a

witness to our carelessness, guilt. There will not be given milk to a child who does not cry, we have elections to the city council and country council.”

Let's take a look at another article. The popular proverb “ko’rpanga qarab oyoq uzat”, (cut your coat according to your cloth) requires that you refrain from inappropriate actions or adhere to socio-ethical standards in your actions. In Behbudi's article, he adds an additional tone: “For the sake of the bank, Jews, Armenians and others will become statesmen. We will lose the property and prestige of our state. For example, we do not cut our coat according to our cloth” (11).

As an expert in several languages, Behbudi also uses the subtleties, sayings and folk sayings of these languages: “The Caucasus and Tatarstan should learn from scholars and traders:

(A person is not given any effort if he does not make an effort "(12)).

Apparently, the proverb here is the same as the existing forms in Arabic and Persian. In general, Behbudi created a number of wise sayings as a result of the influence of such wise sayings and his personal observations. Examples of the type “The right is taken, not given”, “The past is the scale of the future” can serve as a confirmation of our opinion. Behbudi's closeness to the language sometimes - though sometimes - also allows him to use dialectal materials. Maybe it will happen naturally. In any case, some elements of the Samarkand dialect are reflected in the proverbs: "Each city has societies?" or is called a “военный организация” “совет солдатский рабочий депутат” (“We need an alliance”, “Hurriyet”, 1917).

“When we will make a progress? If we spend tens of thousands of soums on weddings on our way to schools in order to prepare modern people, we will be a stepping stone in the development of that time, which is far away” (“Who hears”, “Samarkand”, April 26, 1913) ...

“We have a great task ahead of us. If we all unite, make Shurai Islam a political and authoritative society for ourselves, open branches in all cities and work together, our ancient Jadids will be inclined towards autonomous freedom” (Ulug Turkestan, 1917 June 12).

Examples show that Behbudi used the elements of Samarkand dialect effectively. This requests the question of whether Behbudi was naturally unable to escape the influence of the dialect. If one examines Behbudi's other works, there is no doubt that he mastered the literary language of that period. Hence, a different approach to the above dialect elements is required. At this point, Behbudi himself extended a helping hand to us, he wrote: “Xalq tili ilan vaz va pand aytmoq joriydur”.

This means that Behbudi consciously uses the same elements in his articles to say “xalq tili ilan”.

The conclusion of Behbudi's articles is also exceptional. In this respect, too, we can speak of Behbudi's school of skill. In some articles, the purpose of the article is directly related to conclusion. The author pushes it to the end of the article so that he understands the purpose correctly and completely. In particular, the article "On national affairs in Samarkand" concludes: “Matlabimiz shahar dumalari va sahro zemstvolari vakili majlisi muassisoniga xaloyiqni hozirlamoq va ham Toshkentdagi markaziy shuromizga bir – ikki nafar kishi taylab doimo anda turib xalq nafiga ishlamoqlari uchun yubortirmoq ham alarni va ham sho'roi markazimiz masorafini ta'min etdurmoq, tushuntirib, yaxshi hukumatga yordam bermoq lozimligini bayon etmoqdur”(13).

Some articles end with "additional evidence." This task can be accomplished by wise sayings, folk proverbs or exemplary opinions of celebrities. For example, "majlisi muassison bizga berilmaydur, balki o'zimiz olsak, azbaski haq olinur, berilmas"(14).

This excerpt is from the article "The right is taken, not given". Or in the article "Month of Education" we see the following conclusion: "The past is the scale of the future". Let everyone know in terms of size", and the article "We need an alliance" ends with poetic verses that are very consistent with the issues raised:

Davlat ha ma zi ittifoq xezad,

Badavlati az nifoq xezad.

(i.e.: Davlat ittifoqlik tufayli barqaror bo'ladi,

Bedavlatlik dushmanlikdan kelib chiqadi).

There is another series of articles in which the shortcomings of the existing system, which are inherent in society, are severely criticized. Accordingly, the ending may also be embellished with sarcastic words. "Oh, are we rich enough to listen to these words?"

Obviously, the short size of the article sometimes does not allow to explain the end of the idea. At that point, Behbudi divides his thoughts into parts. And this signals the existence of a division. In particular, the article "Turkistan Autonomy" was published in the newspaper "Hurriyet" on September 19, 1917 and was marked as "there is an end" because it was not completed. Its sequel was published in the December 22 issue. But it is having continuance, it is said that "there will be a continuity."

This may have been due to the availability of printing as well as newspapers and magazines. However, there are some articles in which Behbudi emphasizes that the issue has not been resolved or that the issue is very important. For example, in the article "Appeal to the youth", ("Yoshlarga murojaat"), "zamoncha o'qimoq tariqasidan boshqa maqolaga arz qilinur".

Behbudi's journalism is a completely new and unique event in the history of Uzbek culture, especially Uzbek literature. His greatness, dedication and sensitivity are fully reflected in his writings. In terms of subject matter, they have not yet lost their relevance.

As an active participant in social, political and cultural life and a devoted son of his people, Behbudi at the beginning of this century tirelessly fought for the freedom of the people, the inviolability of the homeland, the prosperity of the nation, and the future. the happiness of their compatriots. Those inherited from the author of the article are living martyrs of this merciless struggle. This is their meaning for us. In addition, these articles reflect the extremely difficult fate and life of the Uzbek people, full of contradictions at the beginning of the twentieth century. They focus on politics, government, social order and state building, economic conditions in the country and in various segments of the population, as well as culture, education and the spiritual world of the nation. They are being discussed. Thus, the attention of compatriots, fellow citizen, colleagues will be riveted to these issues.

Putting Behbudi's issues has a special place and position not only in terms of putting issues on the agenda, but also by showing them specific solutions or initiating them to specific solutions.

Behbudi's journalism is primarily a socio-literary phenomenon. His practical work takes Uzbek journalism to a whole new level. For the same reason, it is safe to say that Uzbek journalism cannot be imagined without Behbudi's work. It's not just about Behbudi's journalism, it's about his artistic skills.

In Behbudi's journalism, the Uzbek language, the Uzbek word, fully reflects its beauty and freshness.

The impact of Behbudi's articles is closely linked to their structure, the author's proactive approach to the topic, and the skillful choice of relevant words in the coverage of each topic. For the same reason, his articles should not be read lightly or simply ignored. They are equally important, respected and cherished by their contemporaries and for today's generations.

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