

“OYINA” – first uzbek national magazine

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ABSTRACT

This article covers the activities of “Oyina” magazine published by Mahmudkhujja Behbudiy in Samarkand in 1913-1915, its role in Uzbek press, the attitude of local population to the magazine and the reasons for the termination of “Oyina”.

Keywords: national awakening period, time press, M.Behbudiy, “Oyina” magazine, critical letters, editorial activity.

1. INTRODUCTION

We can look at the magazine “Oyina”, which Behbudiy founded on August 20, 1913, as a reflection of the most ardent creative palette of the editor. The first magazine “ayina”, which appeared in Turkish and Persian middle dialect [1] №2, was quite popular among the people. [2] –B.14] not only in Turkestan, “good fame and attention among Muslims of the World” [3] - B.31] the winning “Oyina” “was” made “for the nation:”...the code is not ours, it is milletnikidur,” Behbudiy himself said. [4] –B.155] indeed, ayina, who was recognized as a “great service to Turkestan”, made an indiscriminate creation on this path, “made a great contribution to the intellectual awakening of the peoples of the country”. [5] – B.191] it can be said that the factor that inspired Behbudiy in the occurrence of the magazine was the first tatar magazine “Mir’ot”(“Oyina”). He named the magazine “Mir’ot” – “Mirror” – “Zerkalo” – “Oyina” in four languages, and he found fame in the name of Persian. Articles of “Oyina” are written in Uzbek and Tajik languages. A greater share of this falls on the Uzbek language. The magazine went on advertising and announcements in Russian.

In the process of researching the pages of the Journal, it is possible to observe that in the first year of its issue, articles on different topics are given a wide place, and when the second year comes, the power of criticism of “Oyina” is somewhat diminished, the amount of poetic excerpts increases. In particular, in a letter sent by one of the readers, This is how it is described: “ayina” bultur customers would scream that your eyes were hungry. And this year, let the singers sing tanbur in the cradle, let them continue in the profession of ilgarigi.” [6] –B.203] if we pay attention to the magazine, then we can see a variety of foreign and dohlic messages, scientific articles, poetry and prose works, satirical pieces – so, the color that can attract the customer. However, the magazine, which started with big plans, is sufficiently supported by customers. The fire of passion in its organization quickly faded away. All the work was left without a single editor. This, in turn, did not affect the level of the magazine. As in all matters, in relation to “Oyina” there were two different views in the eyes of fans. “Congratulations rain” showered in the magazine Honor [7] - B.In addition to 165], soon after the establishment of “Oyina” letters with the initials began to come. The above situation is analyzed in much more detail in the article of Fitrat “the right of a nation without honor and perseverance does not exist”. In particular “ ” even if it is not in all Turkestan, it is not surprising that there are not a few dignitaries in the great city of Samarkand who have saved shul from the destruction of the necessary majallan?! Where ul greeting rains! Where ul thanks Hurricane?...”[7] –B.165] it is possible to bring words full of suffering. In another aspect, taking into account, this criticism also proves that “Oyina” is always in the spotlight. But many of these Saints denied each other. Behbudiy published in the 15th issue of the Journal just as many of the letters that answer each other. The author of the first letter accuses the Tashkent magazine of “flattery” of “flattery” to the people for their own benefit. In his opinion, “Oyina” writes very empty. Another author of the letter, “Kokandlik”, who strongly sympathizes with the readers and assesses the style of” empty

“magazine as “extremely strict”, saying that if the people continue to hate themselves,”Oyina “will not have a” sinub ” in itself: I'm sorry “...alalkhus ulamo and even the method of the rich gives the people self-hatred by touching the words of “Oyina” firmness of jadidchilga.after the printer said bad, the people could not read "Oyina". Of course, do not criticize the people in particular the scribes...."[8] – B.246] in another letter, which shows the way to a similar “Oyina”, “Oyina” always finds and writes bad deeds, it is criticized that she does not see good aspects. That is, it is criticized that the Behbudy nation opposes the ill-deeds that it considers unworthy of honor and expresses its attitude towards them on the “ayina” pulpit. The author of the letter opposes this work of the editor: “...writes that the wedding and the sacrament should be small, let the masorifi be little, let the bezms disappear. But these things were there before. More divide”.

In subsequent letters, the language of the magazine is spoken. The author of Samarkand calls on the people to write “with an easy language”, which he understands, because articles and poems in Persian make the language “Oyina” difficult. Again, the author writes: "We do not write from history and Science, everyone write from a bilateralist and an interesting message and strange wonders. This "Oyina" you are not interested. It would be nice if the loving gazelles were written more poppies.” As can be seen from the mood of honor, the owner of the letter is an ordinary avom representative. And the content of the letter in the queue is aksi of the above: the language “Oyina” is sent as a commuter and street. Muni avom is illiterate.

The people of Science and literature read the jadida lovers." According to the author of the letter, the magazine was not for avom, it was necessary to write it more than a science fiction and make it more scientific. Among the letters there was also one written in Persian, the author of which was Munzim Buhari. Munzim puts the question of why “Oyina” writes Persian less, while the Persian language is now widely spoken. Depending on the customer's opinion, akalli suggests that it is necessary to enrich the magazine with Persian poems and articles, even if they have half. [8] –B.246-248] in Behbudiy, there was a language to Persian and Turkish, that is, a Muslim approach. [9] –B.42] apparently, the readers were not disappointed by “Oyina”. The article had to make the editor more creative because there were fewer visitors. It is natural that the same style also bored readers. In relation to some numbers of the magazine, “24 pages will be filled with the pen of Mahmudkhajani, even if we say so.” [10] –B.215-217] the reason was that the article senders were becoming more and more sparse, as said above. In response to this, Behbudiy points out that the pages of “Oyina ” are open to everyone. [11] –B.]

The magazine "Oyina" starts its second year with very few customers. And the requirements for his responsibility will be met again. Now customers began to compare the magazine with other publications. A steam letter sender will come out with a proposal to Oyina to accept the spelling”Sadoi Turkistan“. Namanganlik sharply demands that the author “Oyina”be removed from the “soul” and “vitality”. [6] –B. 201] Behbudy tries to understand that the press works in Samarkand are not perfect, it takes another 15-20 years to produce “vitality” and “dignity”. Mirmuhsin Shermuhamedov (1895 – 1929) also asks in his letter that the magazine be written on the previous page, like “Shura”. It can be assumed that Behbudiy left this without execution, because the satisfaction of all requirements is impossible.

One of the topics on which opposing views were written was the seal, the battle messages. Military and political messages were one of the topics that the Turkish press could gather the most readers. Such messages were convenient to give in the newspaper, and until the magazine came out once or twice a month, these messages would lose their freshness. In the” Oyina ” magazine, the publication of the news of the seal was published by M.Shermuhamedov expressed much respect. Even some criticize the authors who send letters with such requests:”it is better if the news of the seal or the events of the sudu judge are not written, what is more abundant events are heard from other jarids." [6] –B. 202] Behbudiy is also a supporter of these ideas. He recommends “Sadoi Turkistan” and “Sadoi Fergana”to read the messages of the seal. And the style of the journal should consist of literary, scientific, historical and scientific articles. [11] –B.]

Threeraydi a lot of lovers of poetry in letters coming to the office. At the same time, there was a severe condemnation of the jadididian writing of the gazelles. Romantic-traditional poems are not completely denied. In particular, even in the magazine "Oyina" published artistically thorough romantic poems. Only in this period the literature demanded that the ideas of national freedom, independence take the main place. Therefore, many of the same poems in the Enlightenment spirit are given. For example, "

laziness and declaration come true "" 1913.Number 1.- What?9-10),” confession " (1913.Number 3.- What?64. (saying): "to the people of" (1914.Number 4.- What?223),” to us the masses " (1914.Number 15.- What?255),” pity " (1914.Number 18. B.Poems like 327) are similar in meaning.

From the day of the establishment of” Oyina”, various tips on its activities and enrichment of content went side by side until the last issue of the magazine. The volume of articles in them did not exceed two pages, the requirements for the magazine to be “thicker” and want more output began to be echoed. There were a lot of dry tips. But for the progress of the magazine, there were not those who would do practical work on their account. Behbudy openly wrote that there was no money and no volunteers for the realization of these desires, that he was helpless in this case with his “sick nimkora”. [6] –B. 201]

From the last numbers one can also notice that”Oyina " is slowly going cracked. At the beginning, the hundred –year-old son [12] - №22] also passed to the Samarkand intelligentsia. Haji Moin, Saidahmad Vasli, Samarkand, Siddiquiy-Ecziyids stopped their pens from “ayina”. Scientific articles and poems of the magazine Behbudy were becoming a ball. In this regard, it is appropriate to bring the following thoughts of Mirmuhsin Shermuhamedov: “...we head to see a new worklasa 5-6 yelling days- we write poems and articles, and then become a tired person, we will sacrifice a poor nation for our own benefit. Therefore, the press Between Us will be ignored.” [10] –B. 215-217] from these “petitions”one can notice that “Oyina” really did not find a common path to the hearts of the people.” [13] –B.]

2. RESULT

After the number of 1914 year 52, “Oyina " decided to stop its activities. However, the reason for the requests to the office lasted until the 68-th number. In 1915 year from 15 June 16 number (68) “Oyina” was finished. The office made it clear that the last reason for this was the editor's check and the absence of the editor. Although the notice states that the 17(69) number of “Oyina” is removed, the magazine did not see the face of the world back. Although the magazine “Oyina” is short-lived, it contains both critical and scientific-educational articles and poems about the unknown pages of literature of the 20th century. In revealing the most intense and important aspects of Mahmudkha Behbudi's creativity, the magazine “Oyina” undoubtedly holds a great place.

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