

The Theme of Social Justice in the Works of Jadid Educators from the Ferghana Valley

Iqboljon Gofurov
Andijan State University

Abstract. *In this scholarly article, the author sheds light on the works of Jadid enlighteners from the Ferghana Valley. The article presents ideas about the Jadid ideology of educating people, saving them from ignorance, replacing dogmatic ideas with the true philosophy of religion, improving the education system, and creating a new just society.*

Key words: *Jadids, national heritage, worldview, semi-feudal, semi-violent, new just society.*

Introduction: The colonial policy of the Russians led to the erosion of culture, national heritage, worldview, and unique mentality of the peoples living in Turkestan, which had been shaped and refined over centuries. It transformed the region into a semi-feudal, semi-oppressive peasant country.

Despite such a lamentable way of life, the peoples living in Turkestan did not vanish from the stage of history. Instead, they began to reawaken to honor their ancestors and reclaim their identity. From the late 19th century to the early 20th century, they earnestly engaged in the struggle for their freedom, liberation, and independence.

The Jadid ideology fought for the enlightenment of the people, liberation from ignorance, improvement of the education system by replacing dogmatic ideas with the true philosophy of religion, creation of a new just society, and establishment of a modern worldview that guaranteed education for young people.

Methodology: Muhammadsharif Sufizoda (1880-1937), through his ideological and educational work in the early 20th century, made a significant contribution to the national and social awakening of our people as an educator and mentor, earning a worthy place in the history of our education and culture. In his time, he was one of the Jadid enlighteners who opened a new-method school and worked tirelessly to spread knowledge among children.

Speaking of Sufizade, it should be noted that he is both a creator and a mentor, two aspects of his talent and activity. It is precisely for this reason that he stands in the same line as the illuminators of enlightenment in the late 19th and early 20th centuries: Mahmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Hamza Hakimzoda Niyazi, Abdulla Avloni, Siddiqi Ajzi, Ishakhon Ibrat.

Results: The first examples of Sufizade's poems were included in school textbooks as early as the 1930s. In the "Literary Chrestomatics" written by Abdulla Avloni for the 7th grade of secondary school, published in 1933, he allocated a special place for Sufizade. In particular, the poet's "Cultural Maquis"¹ he cited his work as an example of "Literature of the Proletarian Dictatorship."

We can also find articles written about Sufizade's work in the 1920s, for example, Lutfulla Alimi wrote an article about him in 1925. In 1934, Miyan Buzruk Salihov published a book entitled

¹ Шеърнинг тўлиқ номи-“Маданий макиёнларга тухфамиз”.

"Sufizoda and his work." On January 29, 1935, an anniversary was held on the occasion of Sufizoda's 65th birthday, and more than 200 poems were collected for publication... However, the poet became a victim of repression.

His second creative life began in the 1960s. In 1968, at the initiative of literary critic Tulkin Rasulov, part of Sufizoda's poems was published in a small book. In the same year, the first volume of "History of Uzbek Soviet Literature" published an article by this author about the poet, which reflected on the role of Sufizoda in the history of our literature and culture. Although literary scholars have studied Sufizoda's life and work, his life and work can unfortunately be called a poorly studied research by historians and philosophers.

Muhammadsharif Sufizoda was born in 1880 in the Chust district to a skilled craftsman. His father Egamberdi Sufi was a knife-maker. His mother, thanks to the diligent efforts of Aunt Zaynab, learns literacy at the hands of Muhammadsharif's neighbor Manzura Otin, and then studies at the old school in his neighborhood.

Sufizoda's socio-philosophical views came to the forefront in the 1990s, when Mukimi with his educational satires defined the democratic path, while Furqat exposed the misdeeds of that time with his enlightenment poems. His "Gubori dardu alam," "Kupay"² lyrical ghazals such as "Daka," "Bedanang," and a number of poems about enlightenment were verses expressing the poet's worldview and artistic mastery. Muhammadsharif gained fame in the Ferghana Valley by creating under the pseudonyms "Vakhshiy" and "Sufizoda." But his satirical poems criticizing the "ancient" religious fanatics of that time, the patrons of the existing social stagnation, brought great sorrow to the poet-enlightener. They declare him "atheist," that is, without religion. They call him "imbecile" and "badass." Moreover, after the conversation about his execution, the poet had to leave his native land and lead a wandering life. During this period, he visited Tiflis, Baku, Arabia, India, and Turkey. Finally, at the end of 1913, he returned to his homeland of Chust and opened a new method of Jadid school. Although his life was in danger, Sufizoda was one of the proponents of the idea of enlightening the people and saving Turkestan from the hands of religious fanatics, so the truthful, truthful, and even a little left-handed enlightener wrote on the front of his method jadid school:

"I'm the painter who dyes in the school pot and makes black chappa white in twelve months"³.

It is important to note that, according to the data of that time, this school was the only scientific center in the city that taught secular knowledge. Sufizade's school taught subjects such as native language, literature, geography, and geometry.

Discussion: In addition, it organizes "Dorul-aytom" (Orphanage) for orphaned children and evening courses for adult education in Kamarsad⁴. However, the activities of these schools did not last long, and they were closed down. Regarding this, the "Turkiston viloyatining gazeti" (Gazette of Turkestan Region) wrote sarcastically and dismissively in its January 1, 1914 issue: "In the city of Chust, a mullah poet had opened a modern-method school. The people of Chust disbanded his school and expelled him from Chust, claiming that his morals were corrupt"⁵. Meanwhile, Sufizoda was both a teacher and a well-known artist. The details of his exile from his native land are still unknown, but some of his poems seem to have been clarified. For example, the poems "The Boys of Chust Boasting to Each Other in a Ghaphan," "A Response to the Judge of Chust Abbas Khan, the Son of Hadji Muhammad." In the first poem, a group of friends from Chust sit in a pub and boast of their immoral actions. Rather, they expose themselves. The tragic scenes of the nation and the Motherland are depicted in dark, sharp colors, and in a sarcastic tone. The student gets acquainted with the image of "the priests who found bribes" and "the Chusti who chased the teacher and closed the school." The poem began with the following lines:

The Chusti who chased the teacher and closed the school are us,

² Бу ғазал Муҳаммад Қосирнинг қўл ёзма баёзиди "Муҳммаси Қосир дар ғазали Вахший" номи билан учрайди

³ Қаранг: Расулов Т. Шоир Сўфизода ҳақида//Сўфизода, "Тароналар" китобида – Т., 1968, 6-бет.

⁴ Сўфизода. Тароналар, 1968, 7 бет.

⁵ Муҳаммадшариф Сўфизода. "Туркистон вилоятининг газети". 1914 йил 1 январь сони.

We're the chusti who pay bribes and find priests.

From the beginning to the last line, this poem is full of sharp sarcasm and irony, without saying the school's closure, it analyzes it in detail, and based on it, on the example of Chust, on the scale of Turkestan in general, it emphasizes that the greatest evil is ignorance. Haughtiness, parasitism, bigotry, fear of one's rights, greed, indifference, flattery - all this is based on ignorance. The tragedy lies in the fact that these people boast of this ignorance and find solace in showing it. Is there a greater disgrace in the world? This is what the poem talks about:

We didn't let the train enter the city, let it come, let the people see better days,

We are the Chustis, surprisingly pious, old-fashioned Muslims.

We said let them pray, we sold our daughters to the elders,

Yet we are the Chustis who destroy the world.

Look at the fairness, a poor man without money, a bachelor at forty,

And helpless, wandering everywhere, we are the Chustis.

If Kalova is sold, we take half from the widows,

God's spoiled servants, each one a khan, we are the Chustis.

Let the full eat, let the hungry stand longingly at the door,

We are the Chustis who established this custom, how wise.

Conclusion: The second poem was written in response to Qazi Abbas Khan. From the poem, it can be understood that Sufizoda did not like not only the "usuli jadid" teacher, but also the ruling officials because he was a truthful, truthful educator. Secondly, they continued to accuse him of "badness" and "immodesty." This is not a simple matter, he was considered to be guilty of corrupting the morality of Muslims.

Used literature:

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