

Said Rizo Alizoda's Role and Scientific Legacy in the Jadidist Movement

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Abstract. *This article highlights one of the main directions of the Jadid movement that emerged in the late 19th and early 20th centuries - Jadid schooling and its role in socio-spiritual life. In particular, the educational views of Said Rizo Alizoda, one of the prominent representatives of this movement, his contribution to reforms, and his practical activities in establishing new-method schools are analyzed. Alizoda's efforts to modernize schools and madrasas based on contemporary requirements, his role in the national-educational awakening, and the significance of his legacy in today's education system are examined on a scientific basis.*

Key words: *Said Rizo Alizoda, Jadidism, Jadid schools, enlightenment, new method, educational reforms, national awakening, spiritual heritage.*

Introduction

The educational programs developed by the Jadid enlighteners encompassed the existing social, economic, political, and cultural relations of that era. Notably, the idea of developing national education in some cases led to confrontations between the local intelligentsia and their Russian counterparts. This is openly acknowledged by most Jadid scholars and foreign specialists alike. This situation is significant because, firstly, it reflected the institutional structure, essence, functions, and developmental laws of the educational programs created by the Jadids, showcasing the peculiarities of development at local, national, territorial, and regional levels. Secondly, it enabled the creation of an educational system in Turkestan based on national democratic principles and specific socio-economic relations, while also strengthening educational integration in the Muslim world. Thirdly, it aimed to radically reform all spheres of Turkestan's socio-political life by improving the national education system and abandoning outdated educational practices that hindered spiritual and educational reforms. Fourthly, special attention was given to increasing the involvement of enlightened youth in improving the quality of life for the population of Turkestan. [3.B. 19].

Research Methodology employs methods such as historical and logical approaches, analysis and synthesis, content analysis, systematic analysis, and observation.

Analysis and results

At the end of the 19th and beginning of the 20th centuries, fundamental changes occurred in world development. Advances in science, technology, culture, and socio-political spheres had a profound impact on human thought worldwide. In Central Asia, this period led to the emergence of new thinkers, namely representatives of the Jadid movement. Said Rizo Alizoda, distinguished by his rich scientific heritage, philosophical views, and spiritual and educational activities, is recognized as one of the prominent figures of this era. Today, he remains an invaluable source and a scientific and spiritual guide for nurturing a harmoniously developed generation. Saidrizo Alizoda, a

prominent representative of the Jadid movement, in 1914, in collaboration with Mahmudhoja Behbudiy, founded the newspaper "Samarkand," and later the magazine "Oyina." In these publications, he sharply criticized the outdated teaching system in Samarkand's schools and madrasas, publishing articles on reforming the education system. He highlighted shortcomings such as the lack of textbooks in Samarkand's Jadid schools and the practice of presenting chapans during examinations by referencing articles written by the famous political figure and renowned writer Mahmud Tarzi in the Afghan newspaper "Siroj-ul Akhbar," which addressed problems in Afghan new-method schools. Alizoda offered proposals and recommendations to address these issues. He personally funded the "Telegraph News" page of the "Samarkand" newspaper and "Oyina" magazine. From 1917, he worked as a translator and correspondent for the newspaper "Hurriyat."

In 1919, when a Persian department was established under the Turkestan government, uniting Tajiks, Iranians, and Afghans in the republic, Saidrizo Alizoda was appointed head of this department. The department founded the weekly magazine "Sharq mash'ali," and on March 7, 1919, Saidrizo Alizoda was appointed editor of this magazine. Published in 4 thousand copies, the magazine was distributed not only in Turkestan and Transcaucasia, but also in Afghanistan, Iran, Turkey, India, and several Arab countries. Articles and poems by Saidrizo Alizoda, expressing the aspirations of the region's people for a free life, were published in the magazine.

From 1922, he worked as a department head at the "Zarafshon" newspaper. While working as an editor, he also published articles in the newspapers "Turkiston Xabarlari," "Kambag'allar O'qi," "Hurriyat," "Mehnatkashlar Ovozi," "Buxoroi Sharif," "Turon," "Samarqand Ovozi," and the magazines "Mashrab" and "Mulla Mushfiqiy." He published critical articles and feuilletons under pseudonyms such as Bahlul, Zambur, Ranjbar, Bogishamoliy, Shapaloq, S.A.

"Scientific and literary heritage. Saidrizo Alizoda worked as a department head at the "Zarafshon" newspaper from 1922. While working as an editor, Saidrizo Alizoda also published articles in newspapers such as "Turkiston Xabarlari," "Kambag'allar O'qi," "Hurriyat," "Mehnatkashlar Tovushi," "Buxoroi Sharif," "Turon," "Samarqand Ovozi," and magazines like "Mashrab" and "Mulla Mushfiqiy." He published critical articles and feuilletons under various pseudonyms, including Bahlul, Zambur, Ranjbar, Bog'ishamoliy, Shapaloq, and S.A.

He opened a school in Samarkand that taught in the Tajik language and educated children from poor families. He wrote eleven textbooks for students: "Arabic Morphology," "Turkic Alphabet," "History," "Geography," "Mathematics," "Geometry," "Nature," "Religious Obligations," "Regulations," "Physical Education," and "Astronomy." These textbooks were prepared for elementary grades, and through them, students acquired sufficient knowledge and skills, ranging from literacy to exact and natural sciences. Saidrizo wrote an alphabet book called "First Year" for Uzbek schools and distributed it free of charge to new-method schools in Samarkand. In addition to teaching and writing textbooks, he organized evening courses for Russians living in the city and taught them Uzbek and Persian-Tajik languages. Saidrizo prepared the "New Azerbaijani Alphabet" together with the Azerbaijani thinker Abdulla Shoyiq. This alphabet was used as a textbook for Azerbaijani schools.

Saidrizo Alizoda was engaged in compiling dictionaries and published a 2-volume Russian-Tajik dictionary containing 61 thousand words in 1933-1934. This dictionary included numerous professional and creative terms, names of household items, and scientific and literary terminology" <https://jadid.uz/jadids/saidrizo-alizoda/>

Sayid Rizo Alizoda, in his article "Turkestan - Our Homeland," expresses his boundless love for the Motherland with great emotion and calls on the people to defend the Homeland. In the 4th issue of the journal "Sho'lai inqilob" in 1919, Sayid Rizo Alizoda considers sacrificing oneself for the future of the Homeland and fighting to protect its happiness and honor a sacred duty: "If you grow up enjoying the climate of this land, yet fail to protect its honor, allow it to be trampled and devalued, if a wicked foreigner brutally tramples the land where your ancestors' umbilical cord blood was spilled for the glory of their Homeland, sucks its blood and turns it into his garbage dump, and you

passively watch or run away, if you yourself contribute to its humiliation, then you are not an honorable and loyal child of this homeland!" [4. 1919 No. 4]

Sayid Rizo Alizoda considers those who lack love for their homeland to be despicable and even lower than animals.

"Don't we love our homeland at least as much as unconscious animals? After all, if a strange animal tries to enter their home, don't they attack with their teeth and feet, claws and horns to destroy it? Or when thieves and robbers attack their homes, doesn't the owner of that dwelling fight to eliminate them? Don't we have the same patriotic zeal as the owner of that house?" Such passionate journalistic articles by Sayid Rizo Alizoda were of great importance even in those years, increasing the national pride and patriotic feelings of teachers and calling them to defend their homeland.

Such articles, imbued with Alizoda's patriotic spirit, do not lose their value. They are of great importance in educating the younger generation in the spirit of patriotism.

For this reason, Alizoda, along with providing secular education to children, widely promoted the necessity of secular education for the people. Alizoda created programs that lead to knowledge quickly, easily, and efficiently.

In 1906, he opened a new-method school in Samarkand. He compiled 12 textbooks for the school on Uzbek, Persian, Arabic grammar, arithmetic, mathematics, geometry, history, geography, astronomy, algebra, medicine, and physical education. In 1909-1915, he opened the "Hayot" and "Yangi hayot" schools in the courtyard of his friend Halim Karimzoda.

Sayid Rizo Alizoda, as the author of the first published "Molla Nasriddin" journal, strongly exposed the colonial policy of Tsarist Russia on its pages. In Alizoda's articles and poems, the inhuman nature of the medieval system and the fanatical clergy who defended it were criticized. In particular, in his poem "The Mulla and his Wife," he vividly and sarcastically portrayed the hypocrisy of the mullas, their ardent support for medieval customs and the policies of Tsarist Russia. Sayid Rizo Alizoda came to the conclusion that the fanatical clergy were the ideological "protectors" of the Tsarist government. Through acquiring secular knowledge and applying new teaching methods, it is possible to nurture progressive, literate individuals who care about the interests of society and the people. Such devoted sons of Turkestan must think about the independence and freedom of the country and fight towards this goal.

At the end of the 19th and beginning of the 20th centuries, fundamental changes occurred in world development. Changes in science, technology, culture, and socio-political spheres have had a strong impact on the thinking of all mankind. Especially in the territory of Central Asia, this period led to the formation of new thinkers, that is, representatives of the Jadid movement. Said Rizo Alizoda, distinguished by his rich scientific heritage, philosophical views, and spiritual and educational activities, is recognized as one of the leading representatives of this era. Today, he remains an invaluable source and a scientific and spiritual guide for the upbringing of a harmoniously developed generation.

Conclusion/Recommendations

Said Rizo Alizoda's ideas remain relevant even today. In particular, Alizoda's legacy can be widely utilized in educating the younger generation in the spirit of patriotism, independent thinking, and loyalty to national values. Through his works and views, it is possible to nurture students not only as knowledgeable individuals but also as conscious, enlightened, and socially beneficial members of society.

Said Rizo Alizoda is valued not only as a distinguished thinker of his time but also as a spiritual guide and an exemplar of enlightenment for today's generation. His scientific and philosophical views, social activities, and patriotic spirit serve as an important resource in the upbringing of youth. Utilizing Alizoda's legacy on the path to building a harmonious society is a bold step towards spiritual growth.

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