



The Major Contribution of Haji Muin to the Development of the Jadid Press

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Abstract

In the article, are studied the creative activity of publicist and editor Haji Muin Shukrullaev, a brilliant representative of the jadid movement in Turkestan at the beginning of the 20th century, including the various publicist works and the essence of the publications he edited.

Keywords: *Turkestan; Colony; Jadidism; Movement; Nation; Renaissance Period; Press; Newspaper; Journal; Editor; Education; Upbringing; Ignorance; Progressive; Article*

Introduction

Nowadays, the literary and publicist activities of several creators who worked for the liberation of Turkestan from the colony of the empire of Russia, *improvement* of the nation, contributed to the development of Uzbek journalism, literature and art at the beginning of the 20th century are being *explored*.

Haji Muin Shukrullaev (1883–1942) is one of such hard-working creators. He lived in the same direction with the enlighteners of Turkestan who came to the stage of history at the beginning of the 20th century, including Mahmudhoja Behbudi, Munavvarqori Abdurashidkhanov, Ashurali Zahiri, Abdurauf Fitrat, and devoted his life and ability to the freedom of the nation and the development of the homeland.

The personality of Haji Muin, the diverse heritage of his work, importance of journalism, editorial and organizational skills, selflessness in the cause of public education, creation of notable works in the field of dramaturgy show that he is a progressive intelligent of his time.

Haji Muin started his educational activity when the feelings of freedom appeared in the hearts of the nation as a result of Turkestan was the colony of the empire of Russia. According to the information of Sadriddin Ayni, “In 1901, all of Turkestan, in particular, Samarkand was a place like a dark dungeon and far from the modern world. The people were ignorant, religious scribes, government was extremely cruel, unethical and tyrannical with a bad attitude. It is *necessary* to bring specialist wise intelligents who

make the people knowledgeable for nation and the world of Islam. In addition to that, editors, teachers, religious scholars, the knowledge of economy, and social specialists, political leaders were important to the nation”.

Haji Muin, who began his pedagogical activity with teaching children in the old school in 1901, joined the ranks of the enlighteners of Samarkand such as Behbudi, Shakuri, Siddiki. In 1903, he organized a new school of “Usuli jadid” in his neighborhood.

In the creative activity of Haji Muin has a big impact of Behbudi. Haji Muin first time met Mahmudhoja Behbudi in 1903 in the apartment of his teacher Sayidahmad Vasli. As a result of the impact of his progressive contemporaries, continuous reading of the press of the period, and his desire to be aware of world situations, Haji Muin became one of the progressive intellectuals of his time. Haji Muin had a wonderful motto that “The press is the first factor to awaken a nation”.

His first movements in the press for scientific researchers identified as a message titled “New works” published in “The newspaper of Turkestan region” in 1908. Haji Muin gave information on it about the two published books of his teacher Saidahmad Vasli. In general, the reports and reviews about books of Haji Muin indicate that he read a lot, and at the same time promoted knowledge.

While he was working as a teacher of a jadid school on journalism, he emphasized spreading enlightenment among the nation by increasing the number of new educational establishments: “.....the progress of every nation starts first of all with regular schools.....The major role of language and national literature, religion and ethics education like a school, and the door to good life and happiness is the only school”.

Generally speaking, the issue of education and training is the main theme of creativity of Haji Muin. The articles of Haji Muin such as “School, teacher, book”, “In the society of teachers”, “On the occasion of the opening of the course of teachers in Samarkand”, “Exercise book, pencil, book”, “Educational points are being built”, “Nursery”, “The issue of school and education” raised issues such as establishing schools, training teachers, supporting with textbooks and other essential equipments, and using of the help of government on time.

A person will be in the attention of family, school and environment in the process of birth and growing up. They formed the standards of etiquette which preserve forever in the mind of a growing baby.

Haji Muin, in his articles titled “The education of family”, “The cause of indecency and its remedy”, revealed on the basis of historical examples that the deficiency in these three points of educational center leading to the obscenity of child, which causes to the decline of the family and the whole nation. The publicist shows the reasons for the decline and being dependent on others in the following centuries as disruption of the education of family, immorality and ignorance.

In the article entitled “The cause of indecency and its remedy”, he emphasized that as official persons are to blame for the condition of nation: “...if our khans, nobles and religious leaders had fulfilled their duties in their time, we Muslims would not have become ignorant and rude today in such a shameful way”. After the criticisms and deep analyses, comes to the conclusion: “...until we bring up our sons and daughters together, we will not have happy families in the future.

The jadid intelligents, who well-informed that a nation that does not know its history and identity, would have no prospect, revealed the issue of creating a national history. The history of Turkestan written by Russian scholars and native intelligents at that period was aimed at humiliating the national pride of indigenous people. Haji Muin also could realize the subtlety of the issue. In 1914, in the

newspaper of “Sadoi Turkestan”, in response to a question on this issue, the article entitled “Who will write our national history” of Haji Muin was published. The author of the letter emphasized and set rigorous requirements for editors that a detailed history for Turkestans and a trustworthy history for teachers of Turkestan are necessary, the author who writes it should research and study old and new books written about Turks and Turkestan in four languages – Turkish, Persian, Arabic and Russian, and then make the history.

The duty of the journalist is to indicate the issues, to remind it to the public, if something is overlooked. Since this matter remain without a solution, publicist Haji Muin also back to the theme in 1915. In his article entitled “About national history” published in the journal of “Oyina”, he refers the writing of history to “Turkistanis” themselves.

He also pointed out that serious zeal and enthusiasm are necessary for this, if all intelligents work hardly, good results can be achieved. The publicist, who came out with a practical undertaking, dreamed of creating a history book that would arouse a feeling of honor and pride in the soul of the nation, and aware of their identity.

Although Haji Muin had been immersed himself in press work from 1918, he did not abandon educational activities. In his publicist articles, he courageously raised the issues in the education system and worked non-stop to improve and progress it.

According to the information published in the newspaper of “The sound of workers”, because of illness of Behbudi in the commissionerate of education system, Haji Muin appointed to a new position for performing the tasks of the Minister of Public Education. However, the activities of representatives of native people in higher ranks did not last long. That’s why Behbudi resigned from his position soon after.

The article entitled “Open letter” of Haji Muin is said to have caused him to be declared a nationalist. Actually, the most major reason of his persecution is the announcement of the autonomy of Turkestan and its bloodbath.

For example, in his article entitled “Bolsheviks and us”, he writes that “When the Bolsheviks came to the top of the government, they promised to give freedom and independence for all the small nations”, but over time these empty words remained only on paper. Until now, they have not confirmed the autonomy and independence of any nation, on the contrary, they have fought with cannons and machine guns against the nations that have declared such autonomy and independence. It became obvious that the Bolsheviks, who were supporters of socialism, would not give freedom and independence to nations who did not accept their ideas.

“In addition, says the publicist, “so as not to reveal their aims to the Bolsheviks, all of Muslim soldiers, workers, and peasants in Turkestan held an extraordinary meeting in Kokand on December 25, and 200 representatives participated at the meeting, accepted all the decisions made by the fourth congress of Muslims, and made a decision immediately hand over the administration and authority of Turkestan to the autonomous government. Let’s see now! With what eyes do the Bolsheviks look at this meeting! What will they say! In any case, the Bolsheviks do not keep silent on this matter! We are sure that they will find some excuse to disturb our peace again. Because their original desires are not fully revealed to us yet. That’s why we need to be ready to resist such emergency situations. Let’s all come together and gather strength for common unity. Let’s be ready to sacrifice wealth and lives to preserve our freedom and autonomy”.

In that period, writing such opinions required courage and perseverance from the journalists.

After the Bolsheviks came to power, Haji Muin began to write some feuilletons on comic journalism. Many of his feuilletons, written in a democratic spirit, such as “Ways to get rich”, “Bribe and bribery”, “Signs of the end times” were published in the newspaper of “Zarafshon”, the follower of the newspaper of “Hurriyat” and “The sound of workers, which was supported the policy of Bolsheviks.

In the feuilleton of “Ways to get rich”, he criticizes officials who are getting rich by “taking proportion from the public wealth” in the departments of government, while in the feuilleton of “Bribe and bribery”, he reveals the individuals who are engaging in bribery”.

He commented the meaning of the word “bribe” as follows: “Bribery is not a good deed... That’s why our religion has prohibited for Muslims to take and give bribes. It is a lexical meaning of the word of “bribe”, and in the term of the word of “bribe” it is a special form of money that is more honest than milk of mother in the eyes of dishonest nations, a person who eats it will become fat as a pig in a few days, extraordinary blessings will also appear in his country”. The publicist described the bribers in a *funny situation* as follows: “Bribery was in a bad condition during the time of the tyrant Nicholas. In addition, he also criticized government offices and said that “After the changes, just as every field of society developed, the art of bribery has also progressed well”.

After being removed from the administration of government, Haji Muin started to write articles with biographical nature in his creativity. His articles with biographical nature and essays such as “Mahmudhoja Behbudi”, “Sayidahmad Vasli”, “Qozi Kaloni shal”, “First teacher of geography”, “Marhum Shakir Mukhtari”, “25 years of service” can be proof of our points. In the scientific works and articles of our scholars observed that Haji Muin and Mahmudhoja Behbudi were mentioned together by names. This is not only for their collaborative activity, but also the articles of Haji Muin are the most trusted source for the explore of literary heritage of Behbudi. Many articles and memoirs were published in the press of that period about Mahmudhoja Behbudi, the spiritual father of jadids of Turkestan, a mentor of progressive youth. However, there is no creative person who remembered the name and memory of Behbudi, and tried to make immortal his personality.

Haji Muin, who could notice that “the press is the first factor for awakening an entire nation, its history is also considered an important part of the history of the renaissance period”, in his several articles, such as “History of the press of Samarkand”, “Works of the printing house and the local press in Samarkand”, “The condition of the press in Samarkand”, “Comic magazine”, “On the way to completion” related to our national journalism, revealed the events of the complicated period as a document in the history.

Haji Muin has made a great contribution to the formation and development of Uzbek national press. Initially, he worked as an organizer and editor of the newspaper of “The sound of workers” and later the journals of “Tayoq” and “Mashrab”. Haji Muin gained his first experience as an editor in the control of newspapers and journals while working in the journal of “Oyina” and the newspaper of “Hurriyat”.

Mahmudhoja Behbudi saw him doing his job with responsibility, that’s why, in 1914, when he went out a trip, appointed Haji Muin as an editor-in-chief of the journal of “Oyina”. According to the facts that Abdurauf Fitrat, who controlled the newspaper of “Hurriyat”, handed over the editorial control to Haji Muin ibn Shukrullo, when he was on a trip.

The activity of Haji Muin as a fearless and ambitious journalist, the content of the publications that he led, and publicistic works have reached to our present time. If you focus on the following opinion given by Haji Muin at the time of depression in the spirit of the people who were worried about the conspiracies and murders of the colonial conquerors after the declaration of independence of autonomy of Turkestan, you will be convinced of this situation once again:

“We do not flatter and afraid of anyone. We do not trade our conscience and honor for money. Our friend and lover is only reality, that’s why, we do not adhere to anyone except truth and propriety. We are not afraid of slander, arrest and even death in the path of righteousness. We consider as an honor for ourselves to be sacrificed in the way of truth and our holy beliefs”.

Because of the death of Haji Muin is indicated as 1942, some scientists believe that he was not repressed. According to the original sources, he was arrested in 1937 together with other jadid intellectuals too. He was sentenced to ten years in prison in 1938. Due to serious illness, he died away from his homeland in prison. Haji Muin was an intelligent who put his life in danger and fought for the benefit of the homeland and the nation, and was an enthusiastic person of the national press.

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