



Reflection of the Religious Life of Turkestan in the Legacy of Gazi Yunus

Alijanov Muslimbek Bahtiyorovich

Independent researcher
of the State Museum of the Repression
Victims Memorial of the Cabinet of Ministers.

Abstract: This article analyzes the religious life of Turkestan at the beginning of the 20th century through the press legacy of the Turkestan modernist Ghazi Yunus.

Keywords: Turkistan, Ghazi Yunus, religious life, "Mushtum", "Turkistan", "Al-Izah", Sebzor, Hazrat Imam.

Introduction. The history of Central Asia in the late 19th and early 20th centuries is distinguished by its complex and contradictory processes. Studying the activities of the Jadidist movement and the representatives of this movement, which arose, formed and became a theoretically and practically strong political movement by 1917, is especially important today. For this reason, intensive scientific and research work is being conducted in Uzbekistan today to study the revolutionary movement and the life of progressives. Why, "The more we study this spiritual treasure, the more we will find the right answers to many questions that concern us even today. The more we actively promote this priceless wealth, the more our people, especially our youth, will understand the value of today's peaceful and free life." Ghazi Yunus, a progressive, contributed to this spiritual treasure.

Materials and Methods. Ghazi Yunus was born in 1887 in the 3rd Ahundguzar neighborhood of Tashkent city, in the family of Mahamatyunus and Zulfiya Atin, the sister of the famous poet - "Kotib" - Pirmuhammad A'lam Tursunmuhammad's son (1;2). Ghazimahamat received his first education at the hands of his mother. In this regard, he himself writes the following: "My primary education was in the old school, when I was 15 years old, I entered the Baraq Khan madrasa, and in my 8th year of residence, I started with "Awwali Ilm" and reached "Aqoid". Sirojiddin Ahmed Ghazi says that Yunus's financial ability did not allow him to continue studying at the madrasa (2;14), while Gafur Umurzakov, on the contrary, said that he studied at the madrasa and mastered the Persian, Arabic, and Turkish languages perfectly, and that he was given the title of "mullah" after completing his studies (3;7,8). He writes that he was even invited to the post of editor, but this offer was rejected by Ghazi Yunus due to his plans to open a printing house. Tolkin Ghaziyev, the son of Ghazi Yunus, also recorded in his memoirs that Ghazi Yunus was a craftsman with his father. However, taking into account the fact that Ghazi Yunus was engaged in publishing, traveled to Lapland and got acquainted with printing works there, and then went to Azerbaijan to bring typefaces for "Publishing Ghazi Yunus", it is doubtful that he came from a laborer's family. remains under. After all, Ghazi Yunus had a solid material base to carry out the above works. In addition, the photo of the house built by Ghazi Yunus, kept in Tolkin Ghaziyev's personal archive, shows



that he was very rich in material terms. Also, Tolkin Ghaziyev notes in his memoirs that his father, Ghazi Yunus, worked as a master plasterer, and in another part of his memoirs, he writes, "When I was a child, servants worked in our house, and my mother was carried in a carriage." In this regard, it can be concluded that Ghazi Yunus came from a well-to-do and rich family, never engaged in the profession of plasterer with his father and did not live in economic difficulties. The reason why Ghazi Yunus changed his biography in this way was the politics of the time, the Bolshevik government wanted to build a country of the poor and naturally, in such a country, rich and satisfied people could not be. Because of this, Ghazi Yunus was forced to make a "poor" person out of himself due to the necessity of the times. In addition, Ghazi Yunus noted that he was orphaned by his father in his poem "Otanga marsia" (4;1), which is preserved in the hands of the writer's descendants. Ghazi Yunus also worked as a teacher in the madrasa for a while and was one of the leading representatives of his time in religious sciences.

Results. Views on the religious life of Turkestan are important in the journalism of Ghazi Yunus, and the writer published his articles on this issue in the "Mushtum" magazine. In his articles in the magazine, Ghazi Yunus announced a fight against various heresies and superstitions that entered Islam at the beginning of the 20th century. This struggle of his even took a very sharp turn, and in the meantime he managed to quarrel a little with Abdulla Qadiri. Ghazi Yunus published in Turkistan newspaper and Mushtum magazine "It's going to be bad, my child", "Second Bahavaddin", "We ask our scholars for fatwa-shari'i", "Without belief" "Curse the ignorant" and many other articles like this, sharply criticized religious superstitions and the activities of false believers and individuals who mislead the people under the guise of religion.

Ghazi Yunus publicly criticizes representatives of false Sufism in his article "Ikkinchi Bahavaddin". The author is saddened by the fact that dozens and hundreds of "Bahovaddins" have been created by some people, while the only great sheikh and saint named Bahauddin Naqshband is the only one for the people of Turkestan and Mowarounnahr. Ghazi Yunus took this situation under bitter satire and sarcasm and said, "Bahavaddin is not one, but three, no, seven (5;15). Well, we know the most famous Khoja Bahavaddin Balogardon without counting other Bahavaddins. Oh, may my life be sacrificed for your honorable name... Bukhara is not as important as Bukhara in front of us other Bahavaddins. Day by day we see that we have gone before. In our country, every year we make new inventions in the science of spirituality, the profession of Sufi, and the art of muridism. In sociology, we graduated from the poppy school, the cannabis school, and the opium school. Here, progress is not canceled, it has its own result, if we show one great result after our claim above, maybe there will be no need for other retails." Many people in our nation have reached the rank of Bahavaddin after the muridism and then the sufi service".

Discussion. Ghazi Yunus's article "Qori bo'lishni xohlovchilarg'a" published under the pseudonym "Mulla Chokmor" is also important because it raises an actual issue (6;17). The article was published in the form of a humorous announcement, in which Abdullah Qari ibn Abdulkarim, Khoja Eshan al-Shashi, who works in the tomb of Hazrat Imam, Sebzor daha, is laughed at. With this article, Ghazi Yunus points out that it is necessary to deal not only with religious knowledge, but also with secular knowledge, otherwise there is no difference between a person and an illiterate person, and in the meantime he manages to criticize the moderns. The article is written in the



language of Abdulla Qari: We have perfected our Qarikhana, which has been going on for many years, inside Hazrat Imam's tomb. This school is not affiliated with the Maarif Shura. People who come out of this place will be rich and will be the owners of crimson knowledge. I am asking Muslims, don't destroy this world and the next world and the happiness of your children by sending your dear children to schools opened by extremists. It is wrong to give up the world because it is the world. I have gained only one knowledge in the world, and that is the science of the cold. Otherwise, I can't write my name and my father's name. But my turban is in its place. My beard is longer than the rest of the people. My livelihood is very rich. That's why I didn't teach my children and grandchildren how to read. The articles written by Ghazi Yunus criticizing religious superstitions and heresies were coldly received by Abdulla Qadiri due to their bitter and sharp language, although he himself criticized many religious representatives under the pseudonym "Kalvak Mahzum". although it was covered with laughter and humor. However, instead of suppressing the critical spirit, Ghazi Yunus published an article titled "Julqunboy Kasal" in "Mushtum" magazine and made fun of Abdulla Qadiri's refusal to write articles for the magazine. In this article, Ghazi Yunus points out that he does not retreat from his method of criticizing religious superstitions and heretics, and advises to read "Mushtum's" comics about the heretics and superstitions of the Eshans as a claim of "disease" by Abdulla Qadiri (7;12).

Conclusion. One of the most prominent topics in Ghazi Yunus's journalism is the coverage of issues related to the religious life of Turkestan at the beginning of the 20th century. Adib appeared as a true "Ghazi" before the eyes of the reader in covering the issues related to this topic.

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