

JADIDISM AND POLITICS OF REPRESSION

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Abstract. *The article talks about the way of life of our Jadids, national independence movements and the reasons why they faced repression. In particular, the reasons why Abdulla Qadiri, Abdulhamid Cholpon, and Abdurauf Fitrat were studied.*

Keywords: *jadid, repression, soviet power, national independence, madrasah, school, newspaper, local population, cultural and spiritual life.*

Drawing a conclusion from the words noted by our honorable president Shavkat Mirziyoyev: "The new schools, theaters, libraries and museums, newspapers and magazines established by the Jadids, and the charitable societies formed to send the children of Turkestan to study abroad awakened our people from the sleep of several centuries of ignorance and gave incomparable strength to the national liberation movement", we historians need to study the period of our ancestors, including the reasons for the persecution of our ancestors, in the perfect study of the science of history. On October 4-15, 1938, about 500 party, state and public figures from Uzbekistan, especially intellectuals, writers and poets, most of the employees of science and higher education institutions, were shot in the congress meetings of the military collegium of the Supreme Court of the USSR in Tashkent. The prisoners who were sentenced to be shot at the congress meeting of the military collegium were shot in the presence of the commandant of the People's Commissariat of Internal Affairs of the UZSSR, the senior lieutenant of the State Security Service Shishkin, and the assistant of chief military prosecutor Shulsan in the area where the current Shahids' Memorial Complex is located in Tashkent. 371 people sentenced to the highest punishment were shot on the day of the announcement of the sentence. Among them, Abdulla Kadiri, Abdurauf Fitrat, Abdulhamid Cholpon, Raim Inoghomov, Usmonkhan Eshonkhojayev and others were repressed.

If we talk about one of our jadids, Abdulla Qadiri, Abdulla Qadiri was born on April 10, 1894, in the family of a gardener at 19, Termiz Street, Samarkand Darvoza District, Tashkent. But in the diaries of his son Masud Abdullayev, he wrote that "My father was born in 1897 (or) 1895". In his diaries, he says that he was born in the year that Nicholas ascended the throne. First, he studied at a Muslim school, then at a Russian-Tuzem school and at the Abulqasim Sheikh madrasa. From June 1924 to June 1925, Abdulla Qadiri studied in Moscow at the expense of the Old City Foundation, he wrote about it in the "Moscow letters" series. If we talk about his family, his father is Kadir -bobo, his mother is Josiat-bibi, his wife is Rahbarbanu, his children are Nazifa, Habibulla, Adiba, Masud, Anisa. If we talk about the oeuvre of Abdulla Qadiri, the first news in the April 1, 1914 issue of the newspaper "Sadoyi Turkestan" with the signature of Abdulla Qadiri, titled "New Mosque and School" was published. Among his works, he wrote Juvonboz on June 24, 1914, Unhappy groom in 1915, Against the Priests in 1923-1924, "From the Memoir of Kalvak Mahzum", "Bygone Days" in 1924-1925. This novel is the first novel of Uzbeks. In 1926-1928, he wrote the work "Scorpion from the Altar", the work was finished in February 1928. It was published in Samarkand in 1929. The work depicts the life of the people in the time of the Khan,

the love affairs of the palace, and the two young souls, Anwar and Rana. Abdulla Qadiri was imprisoned for the first time in 1926. He was imprisoned on March 8, 1926, on the instructions of Akmal Ikramov, for a comic article against Akmal Ikramov in "Mushtum" magazine. According to it, a trial was held in Samarkand on June 16, 1926, and after that, his literary activity was suspended until 1932. In 1933-1934, he wrote the work "Obit Ketmon". In this work, he wrote about the construction period of Kalkhoz. He condemns the communists and opposes the collectivization of our agriculture. Abdulla Qadiri's works were written during the communist period and are considered to be the works that revealed the original ideas of that era. It was after this work that Abdulla Qadiri was imprisoned again on December 31, 1937. In the course of the investigation into the crime of the anti-Soviet organization of nationalists who acted in cooperation with the Trotskyist-rightists in Uzbekistan, it was found out that the accused Abdulla Qadiri was arrested as an active member of that organization. As a result of the further investigation, it became clear that they blamed that he was an ardent enemy of the Soviet government, that he joined the organized counter-revolutionary movement of nationalists from the first day of the October Revolution, and that he consistently carried out anti-Soviet and nationalist activities as a bourgeois nationalist until the last moment. He later admitted that he was a member of the counter-revolutionary organization of nationalists called "Millati Ittihad" and that he took an active part in the practical work of this organization. After being assigned to the office of the "Mushtum" magazine, from 1923 to 1926, he actively spoke against the Soviet power and factional politics on the pages of this magazine, discrediting the Soviet order and the state system in specially written articles. He writes works in the spirit of nationalism directed against the Russian people. In the same period, he creates the novel "Bygone Days", in which anti-Soviet and nationalist ideas are clearly visible, in which he clearly elevates the pre-revolutionary regime and Uzbek nationalism. In various ways, he tries to raise the masses against the Soviet power, portrays the Soviet Union as colonialism. Abdulla Qadiri, who was investigated as an accused, confesses to the charges against him, but denies that he is an official member of the anti-Soviet organization of nationalists. However, it was exposed based on 15 people's tips, the arrested members of that organization - Sadulla Tursunkhojayev, Salimjon Tillakhanov, Narzulla Inoyatov, Ganikhan Hamidkhojayev, Kurban Beregin, Momin Usmanov, Ghozi Olim Yunusov and others. Based on the evidence mentioned above: Abdulla Qadiri has not worked anywhere for the next 10 years, Qadiri, who was previously convicted for his anti-Soviet speeches in the press, was convicted of the crimes provided for in Articles 58, 64, 67 of the Criminal Code of the UzSSR in the name of the Union of Satsalist Soviet Republics, the Supreme Court of the USSR sentenced Abdulla Qadiri to the highest penalty of criminal responsibility - death, and confiscation of his property. The sentence to shoot Abdulla Qadiri was executed on October 4, 1938 in the city of Tashkent.

Abdulhamid Suleiman's son Cholpon was born in 1898 in the Qatorterak neighborhood of Andijan city, at the place where the current Navoi street crosses. Abdulhamid Suleiman was the only son of Bazzoz, so he sent his son to study in a madrasa. At the age of 11-12, he finished the Holy Qur'an. He learned Persian, Arabic, Turkish and Russian languages, and even music, from teachers hired by his father. He studied at Andijan madrasa. In 1912-1914, Cholpon studied at the Russian-Tuzem school after receiving madrasa education. On January 18, 1914, Cholpon's first article was published in the "Oyina" magazine. On April 18, 1914, "Sadoi Turkistan" newspaper published Cholpon's first poem "To our Turkestan brothers", and on April 29 of the same year, Cholpon's first story "The Victim of Ignorance" was published in "Sadoi Turkistan" newspaper.

Cholpon lived in a complicated historical period. In such circumstances, the writer considered it his duty to awaken the oppressed people, he sang the ideas of freedom and Independence in high chords. In 1917, the February revolution took place in Petrograd, and the overthrow of the Ramanov dynasty gave rise to unquenchable hope that his blue dreams would come true. But the "Red colonists" who immediately replaced the "White colonists" did not allow these dreams to come true. During these years, Cholpan wrote fiery poems like "Broken Country" and then encouraged the people to fight against the "red colonialists". In February 1918, after the dissolution of the Turkestan Autonomous Government, Cholpon went to Orenburg at the invitation of Zaki Validi and served as secretary of the head of government in the Autonomous Government of Bashkortostan. On November 26-30, 1917, the anthem of the Turkestan Mukhtar government, Cholpon's poem "Ozod Turk Bayrami" was released. On February 14, 1927, an article titled "Uzbek poet Cholpon" was published in the "Red Uzbekistan" newspaper. The author of the article was Olim Sharafiddinov. The article sharply criticized the poet's works. He made terrible accusations against the shepherd. He was declared an open enemy of the Soviet system. In the article, he wrote "Cholpan is not the poet of the poor people. He is a poet of nationalist, patriot, pessimistic intellectuals". Olim Sharafiddinov made a judgment based on a similar extremely unstable opinion was made claiming that "Cholpan's saying "I burn for the people" without dividing the people into any strata is equivalent to saying "I am a nationalist"". Naturally, this opinion of Olim Sharafiddinov about the great poet could not be ignored. In the May 17, 1927 issue of "Red Uzbekiston" newspaper, Oybek published an article entitled "How to check a poet-Cholpon?", he proves that Sharafiddinov's article is methodologically far from Marxism, that the author has neglected the specific features of artistic creativity. He admits that Cholpon's poems were not without some flaws, and compares him with Pushkin. Finally, 1937, the most terrible and blackest year in the history of our country, arrived. Abdulhamid Sulaimanov is suspected of having committed a crime under Articles 66-1, 67 of the Criminal Code of the UzSSR and was arrested by the NKVD court of the UzSSR on July 14, 1937. He is accused of conducting counter-revolutionary propaganda as a member of the nationalist counter-revolutionary organization "Millati Ittihad" in his published works and oral lectures. During the investigation on July 23, 1937, Abdulhamid Sulaimanov testified that he was one of the ideological leaders of counter-revolutionary nationalists in Uzbek literature, and that he had chosen this path since the first day of the October Revolution. In August 1937 (the date is not specified) A. Sulaymanov was indicted under Article 66, Clause 1 and Article 67 of the Constitution of the UzSSR. On December 16, 1937, the indictment drawn up according to the criminal code was confirmed. On October 3, 1938, according to the indictment approved by the central NKVD leaders, Sulaymanov Abdulhamid was charged that: a) he was a member of a counter-revolutionary nationalist organization and actively carried out harmful activities aimed at overthrowing the Soviet state and establishing a bourgeois system in the territory of Uzbekistan; b) From 1913, he went on the path of counter-revolutionary struggle against the Soviet state; he was a member of counter-revolutionary organizations "Ittihad va taraqqi", "Milliy ittihad", "Milliy istiklol". In 1920-1922, he was one of the leaders of the printing movement in the Ferghana Valley.; c) From 1931, he established contact with a foreign intelligence agent and carried out espionage work while working in the apparatus of the Soviet Union's ISS. The poet who only sang about freedom and wished for his people to live in peace and freedom was subjected to such political insults. The investigation of the criminal case was conducted by lieutenant Trigulov and the deputy head of the IV department of the NKVD of the

UzSSR, lieutenant Matveev. On October 5, 1938, at the session of the mobile court of the Military Committee of the Supreme Court of the USSR, A. Sulaimanov confessed his guilt after a thousand physical and mental tortures. The court session lasts only 15 minutes (starts at 1:55 p.m. and ends at 2:10 p.m.). Abdulhamid Sulaimanov was sentenced to death, the highest penalty of criminal responsibility, by the congress assembly of the Military Commission of the Supreme Court of the USSR as a member of an anti-Soviet, bourgeois-nationalist, insurrectionary, and genocidal organization in accordance with Articles 58, 64-, 67 of the Constitution of the UzSSR on October 5, 1938. According to the note prepared by the 1st special department of the Internal Affairs Inspectorate of the USSR, the sentence to shoot Abdulhamid Sulaymanov was executed on October 4, 1938 in Tashkent.

Abdurauf Fitrat was born in 1886 in the city of Bukhara in an intellectual family, the writer's father was engaged in trade and remained in Kashgar until 1918. Young Abdurauf is mainly raised by his mother, Mustafa Bibi (Bibijan). At first he studied at the old school, then at the Mir Arab madrasa in Bukhara. In 1902-1903, he went on a pilgrimage, and after performing it, he traveled through Arabia, Anatolia (modern Turkey), the Caucasus, Iran, Afghanistan, and India. In 1906-1908, he was in the Russian cities of Kazan, Nizhny Novgorod, Yaroslavl, Moscow, and Petrograd. In 1908-1913, he studied at the Voizon madrasa in Istanbul with the support of the "Tarbiyai atfol" society, which was established at the beginning of the 20th century. In 1908-1913, while studying at the Turkish Faculty of Medicine, his intelligence and knowledge impressed the professors and teachers. They give him the nickname Fitrat - Wise. While continuing his studies in Istanbul, Fitrat together with his compatriots founded the community "Buxoro ta'limi maorif jamiyati". When Fitrat returned to his homeland, as one of the organizers of Bukhara Jadidism, he fought hard for the people to enjoy enlightenment and culture, in particular, he taught in different districts of Bukhara and widely promoted the ideas of Jadidism. From 1915, Fitrat led the left wing of the "Young Bukhara" movement. After the events of February 1917, when the situation of Jadids in Bukhara became complicated, he moved to Samarkand and edited the "Hurriyat" newspaper, which was published from April 1917 to March 1918 (from issue 27, 1917 to No. 87 of 1918), in order to develop newspaper work, Fitrat invites to the publishing house mufti Mahmudhoja Behbudi, a dargah of Central Asian Jadidism. According to some information, Fitrat was also the chairman of the Old Bukhara branch of "Ittihad Taraqqi" organization. He assessed the month of October 1917 as "Sadness of the country". But he did not lose hope for a bright future. He welcomed the independence of Turkestan, announced on November 27, 1917, with great affection. He even called November 27 "our national holiday". But his joy did not last long, on February 19-20, 1918, the autonomy of Turkestan was drowned in blood by the Bolsheviks and the Armenian "Dashnaksutyun" party. This event is known in history as "Kokan incident". After the Kolesov incident in March 1918, he came to Tashkent. At first, he taught language and literature at the school in Khadra, and from May-June at the Darulmuallim, which was established under the supervision of the Turkestan Muslim doctor. In 1919-1920, he worked as a translator at the representative office of the Afghan Emirate in Tashkent. But in 1923, a commission from Moscow headed by Jan Rudzutak dismissed Fitrat from his job and announced that he was "called" to Russia, and Fitrat worked at the Institute of Oriental Studies in Moscow (until 1921 it was called the Institute of Oriental Languages) in 1923-1927, engaged in science. He taught Turkish, Arabic, Persian language, literature, and culture at the Eastern Faculty of Leningrad State University, elected to the professorship of Leningrad State University. He wrote and published works such as

"Abulfayz Khan", "Bedil", "Qiyamat", "Satan's Rebellion to God". After returning from Russia in early 1927, he worked at the Higher Pedagogical Institute in Samarkand (now Samarkand State University) and the Institute of Language and Literature in Tashkent until 1937. During his life, Fitrat created hundreds of socio-publicistic articles, dozens of socio-political and scientific pamphlets. He took an active part not only in Turkestan, but also in the press of Afghanistan, India, Turkey, the Caucasus, Volgaboyi. Fitrat was accused of blasphemy and treason along with many Jadids for his progressive democratic ideas and opinions. The Tsarist authorities accused him of opposing colonialism, and during the time of Soviets, when communist ideology prevailed, they accused him of nationalism, a supporter of the idea of pan-Turkism, and with slander that he was an "enemy of the people". On July 22, 1937, Abdurauf Fitrat was arrested by the NKVD court of the UzSSR as a member of the nationalist counter-revolutionary organization "Millati Ittihad". After being imprisoned, Fitrat was interrogated for the first time only on October 25, 1937. The investigation was conducted by Lieutenant Trigulov, assistant to the head of the IV department of the NKVD of the UzSSR, with the employee of the IV department of the NKVD of the UzSSR, junior lieutenant Sharipov. The indictment drawn up on December 16, 1937 in connection with the criminal case of Abdurauf Fitrat is confirmed. Even after the official end of the investigation, from April 4 to October 2, 1938, the investigation process of this case will continue. On May 20-23, 1938, Fitrat was interrogated again. The investigation certificate was typewritten (20 pages) and issued only in one copy. During the investigation on September 23, 1938, Fitrat testified that he had been a member of the counter-revolutionary organization of nationalists since 1921. Fitrat pleads guilty in court. The court session lasts only 15 minutes. On October 5, 1938, as an active member of the anti-Soviet, insurrectionary, murderous, destructive organization of nationalists, the congress session of the Military Committee of the Supreme Court of the USSR sentenced Fitrat to the highest penalty of criminal responsibility - death. But Abdurauf Fitrat's sentence to shoot was executed on October 4, 1938 in Tashkent.

In conclusion, it should be said that the words of our president Shavkat Mirziyoyev: "In general, we need to deeply study the legacy of the Jadidist movement and our enlightened grandfathers. The more we study this spiritual treasure, the more we will find the correct 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 independent life" biinvites young people to deeply study our history and learn from it. The history and patriotic struggle of our great ancestors is an example for the youth of independent Uzbekistan. In the 30s of the 20th century, it was associated with the escalation of practices that were against the national interests and the discrimination of the high culture and spirituality of the people of Uzbekistan, despite the fact that the Soviet government had a positive and negative impact on the cultural and spiritual life of the local population, most importantly, it could not destroy the basis of its spiritual values. Our ancestors in Turkestan put forward the ideas of national independence, liberty and freedom on the democratic path, and fought for truth and justice.

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