



G'OZI YUNUS – A JADID ENLIGHTENER

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Abstract: This article explores the enlightening and reformative activities of G'ozī Yunus, one of the prominent representatives of the Jadid movement in Turkestan. G'ozī Yunus, like other Jadid intellectuals such as Mahmudhoja Behbudi, Fitrat, and Munavvarqori, devoted his life to awakening the nation from ignorance, promoting modern education, and purifying Islam from superstitions and outdated traditions. His poetry and prose, especially works like “*Eski maktablar haqinda*” and “*Al-Ulamo varasatul anbiyo*”, emphasize the need for new-style schools and call upon religious scholars to fulfill their role in guiding society not only spiritually but also culturally and intellectually. G'ozī Yunus advocated for unity, enlightenment, and rational thinking, showing that religious leaders should act as heirs of prophets by serving the nation and preserving its dignity. His philosophical and educational ideas remain significant in the context of modern social and cultural challenges.

Keywords: Jadidism, G'ozī Yunus, enlightenment, reform, Islamic modernism, education, Turkestan, religious scholars, national revival, cultural heritage.

Introduction

G'ozī Yunus also made a significant contribution to the development of the Jadid movement in Turkestan. He also served the interests and goals of progressives such as Mahmudkhodja Behbudiy, Munavvarqori Abdurashidkhanov, Abdurauf Fitrat, Obidjon Mahmudov and other similar people. On the one hand, he emphasized the need to bring Islam, which had become entangled in various heresies and superstitions, to a pure and clean state, and on the other hand, he encouraged the people to study in new schools. G'ozī Yunus, like most intellectuals, emphasized that the old schools had outlived their usefulness and were no longer of any use, but rather were causing harm. In particular, he writes in his poem “*Eski maktablar haqinda*”:

*Ko'z oching Turon eli, biz ilmsiz pomolmiz,
Ish agar bu yo'lda ketsa ne bo'lur ahvolimiz.
Yangi maktablar ochildi bizga lozimdur o'qish
Ilm olsaq yaxshi bo'lg'ay bizning hama af'olimiz.
Eski maktab orqasida bo'ldi Turkiston harob*



Ilmsizlik orasida bitguvsi islomimiz [1].

As a conscious Muslim, G'ozzi Yunus deeply understood the place of Islam in the life of the region. He addressed the most mature representatives of this religion, the scholars, and asked them to awaken the people of Turkestan, direct them from ignorance to enlightenment, and put an end to various intrigues and corruption. Gazi Yunus emphasized that their real task was not to divide into factions and quarrel, but to enlighten the nation and people.

For example, G'ozzi Yunus in his article "Al-Ulama warasatul anbiyyah" (The Scholars are the Heirs of the Prophets) states: "Every Muslim who has been honored with the acceptance of Islam and who has been raised with Islamic upbringing believes in the above hadith sharif as the saying of our great master and our beloved Prophet. Therefore, when a pure Muslim scholar attains the title and rank of an anbiyyah, he is endowed with the qualities of an anbiyyah and attains the succession just as the prophets have proven themselves in their selfless service to their nations, so if they prove their right to serve their religion and nations with selfless service, they become the successors of the prophets. There is no reason for any Muslim to doubt that the prophets, who were the successors of the Prophets and who were called scholars, were the successors of the Holy Prophet. Each of the prophets, while being a unique individual, raised their people to a level that is incomparable to other peoples by their steadfastness and perseverance, by their call to spirituality and by their promotion of culture [2]."

According to G'ozzi Yunus, just as scientists strive to show tolerance, patience and perseverance to any oppression of their people and guide people to the right path, so too should scholars set an example and show people a happy destination. Also, like prophets, they should call not only to religion, but also to culture, and invite people to rational thinking, to reflect on the world and social life. If "...they believe that they are the successors, they should unite and organize the nation with the power given to them by Allah the Almighty, and they should understand the tasks entrusted to them by Allah, the Holy Word and our Holy Prophet, and should be connected to Allah the Almighty and perform the necessary services for their nations. "Let them show that they have any religious, national, cultural, or political message and make it a burden and a burden for every society worthy of the nation" [3].

Gazi Yunus, like most other Jadids, considered the issue of reforming madrasas to be one of the tasks that needed to be carried out. In this regard, he himself said: "Although the issue of reforming madrasas had been stirring in



Turkestan for a long time, behind the counter-movement of certain dark forces (Gazi Yunus refers to the tsarist and Bolshevik governments) and the counter-defeating ways of the old-timers, each time waiting for the sound of reforming madrasas, a deeper grave was dug. Although reforming madrasas existed in the cities of Khokand and Tashkent, they were forced to languish in the outskirts before the power of the old-timers. With the beginning of the change, small groups that practiced reforming madrasas in accordance with the times were able to breathe and gather supporters around them.” [4]

In 1917-1918, supporters of educational reform rose in some madrasas of Kokand and in the famous Barakkhan madrasa of Tashkent. However, due to the events surrounding the Autonomy that began in Fergana, this noble intention remained unfulfilled. According to Gazi Yunus, students trying to reform madrasas in Tashkent took Barakkhan madrasa as their headquarters and fought against the “old men and old men”. The supporters of the reform expelled the “blessed” hodjas who had been working in the madrasa for 40-50 years, and replaced them with teachers who had shown themselves to be up-to-date and who met its requirements. However, “...even so, it was necessary to reckon with the spirit of the people, and it was not possible to reform the madrasas all at once.” [5]

The Jadid progressives also aimed to educate Uzbek youth in foreign educational institutions, and in this way they raised this factor to the level of a national issue that needed to be resolved as the most powerful means of development and to improve the scientific thinking of the people. Due to the lack of higher educational institutions in Turkestan and the low practical experience in this regard, the Jadid progressives aimed to educate young people abroad, especially by familiarizing young people with the achievements of European science, in order to lead Turkestan to freedom and independence. For this purpose, for the first time on May 12, 1909, the “Charity Society” of the Jadids of Turkestan in Tashkent sent the first group of students to study in the Russian cities of Petersburg, Saratov, Kazan, Ufa, and Orenburg. This process developed rapidly.

On July 18, 1909, the “Tarbiyali Atfol” society in Bukhara sent many young people to study in Istanbul, including Fitrat, Usmonkhodja Pulatkhodja oglu, Ato Khoja, and Mazhar Burkhanov [6]. As a result of these efforts, the number of students sent from Bukhara to Istanbul increased from 15 in 1911 to 30 in 1912. In addition, the “Komak” organization also did a great deal of work in educating Uzbek youth abroad. In the emergence of this organization, the ‘Literature’ circle of Uzbek youth studying in secondary and higher schools under the Uzbek Board of Education



of the Commissariat of Education served as the main nucleus [7]. Salimkhon Tillakhonov writes the following about the process of the emergence of this organization: “The goal of the “Komak” association is to create the foundations of higher education for Turkestan students, to facilitate the work of students traveling abroad and within Russia” [8]. Salimkhon Tillakhanov also noted in his article that the association was established to effectively continue the education of students who studied at the Tashkent Medical Academy and other schools. He also wrote that Sayyidalikhoja, Ibrohim Orifkhonov, Kamol Dadakhoja oglu, Rizqi Rahimiy, Abduvohid Jahongir, Tolagan Momin oglu, Ochil Khoja, Ahmad Shakuriy, Tohir Shokiriy, Salimkhon Tillakhanov gathered and founded the “Komak” association on May 2, 1922 [9].

Of course, the above work was enthusiastically supported by most progressive intellectuals, but it soon became clear that the money collected for the needs of students studying abroad was very small. About this, Gazi Yunus: “It is clear that the number of our students studying in Russia is increasing steadily. Bultur If there are less than 20 Turkestan students in all of Russia, then this year's number may exceed 200 (if there are no various obstacles to the students studying abroad). Bultur Many of us know the difficult situations in which our students studying in Moscow and St. Petersburg, in addition to the lack of household and musical instruments, are in”[10] , – reports and calls on everyone to collect donations for students.

In conclusion, along with all the enlightened Jadid thinkers, Ghazi Yunus, as a Jadid and active public figure, actively participated in the development processes of the early 20th century. Along with the Jadid progressives, he boldly raised the age-old and unresolved problems of Turkestan and tried to draw the attention of the people and the government to them.

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