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Who was the real Khamza

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ABSTRACT: This article describes the career of Khamza Hakimzade Niyazi in the jadid press, his educational work. The essence of Khamza articles in newspapers and magazines is also disclosed. These articles encourage young people to learn and stay informed. In particular, the importance of the Jadid press at that time was emphasized. The article reveals that Khamza is one of the great figures in Uzbek culture and science, who was born in the same way as other writers, who put forward ideas for the development of Turkic youth. Khamza Hakimzoda Niyazi, as well as others, showed great interest in national revival and enlightenment. Like the other writers, it depicts the victim of a totalitarian system.

KEYWORDS: «Al-Islah», «Shuro», «Time», «Usuli-Jadid», «Yavmul is dead», «Crying», «Turkic Gulistan or Moral», «Translators», even, enemy of the people, member, cell, love of freedom, «Pan-turkish», «enemy of the people», «member of a group against the Russian government»

I. INTRODUCTION

Khamza Hakimzoda Niyazi is one of the great figures of Uzbek culture and science, who is also one of the writers who put forward ideas for the development of spiritual and educational outlook of Turkestan youth. Khamza Hakimzoda Niyazi, as well as others, showed great interest in national revival and enlightenment. Like other writers, he was the victim of a totalitarian system. True, he was not labeled «panic», «enemy of the people», «member of a group against the Russian government». On the contrary, Khamza Hakimzoda used Niyazi effectively. Later Khamza Hakimzoda Niyazi was planned and killed by the Russian government to achieve certain goals. After his death, various praises on the personality of the writer appeared. It is worth noting that in many works about Khamza Hakimzoda Niyazi, his creative activity is more widely covered from 1917 to 1929. There is little information about the writer's activities during the colonial Russia and his ideas. The main reason for this is that Khamza Hakimzoda Niyazi's ideas were clearly propagandizing national independence during this period. It appears that Khamza's creative work and ideas put forward were unilaterally studied. The death of Khamza Hakimzoda Niyazi in March 1929 opened the way for the achievement of the goals of the Soviet government. They brutally massacred religious leaders and scholars. As we know, the main rivals of the Tsar and the Soviet government in the country were religious and religious traditions. Both of these governments have been fighting Islam and national traditions since Turkestan occupation.

II. RELATED WORK

The peculiarity of jihad thinkers is that they not only create unique works in various fields of art, but also open schools, teach and create textbooks and teaching aids for schools. One such owner is Khamza Hakimzade Niyazi. He is a poet, playwright and composer, as well as one of the leading figures in Jadid pedagogy, a mentor who never left his teaching. Important social and political events of the early twentieth century had a profound impact on the life of Khamza and his creative career. The revolutionary movements of 1905 gave impetus to the peoples of the remote regions of Russia to enlightenment, freedom and independence. Khamza ideas about rebellion and liberation from colonialism revived during his lifetime. In this sense, it is reasonable to assume that the writer's social activity began in 1905. As we know, the Jadids also had the main goal of educating the people and liberating the motherland. Khamza Hakimzoda Niyazi is no exception to such a noble goal. Khamza is in his memories, that is; «In 1907, after my father's departure, I traveled with him to Kashgar, where I first learned to read the newspaper», «Time» and «Boghasaroy». From that day on I began to study old superstitions, madrassa readings, changes in people's lives, culture and economics [1]. The idea of serving the people leads the poet to continuous enlightenment. In 1911, he created a «Community Charity» with his fellow students and opened a fund-raising school [2]. But Khamza Hakimzoda Niyazi's «Community Charity» was dismantled and dissolved by the Tsarist government.

Khamza lived in Namangan in late 1908 and early 1909 and continued his studies there, studying with the well-educated Tatar teacher Abdullitukmullin [3] - She writes in her autobiography. During this period, the



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«Translator» of Ismailbek Gasprali, «Vremya» by Fatih Karimi, the journal Rizifahriddin «Shura», as well as «Tarakki» from the newspapers Khurshid and Abdullilavloni Ismail Obidi began to appear in Tashkent. They met and established contacts with them. In connection with the teaching activities of Hamza Munavvarkori, Abdurashidhanuulu, the leader of the Turkestan Jadid movement and his close associates, worked closely with teachers Jakimi Sokirdzhon and Sobirdzhon Rahimi.

Khamza writes: «Teachers: dear Mullah Sabirjon, Shokirjon Rahimi ... their place in Sebzor, Takhtapulmahalla. Our communication is on October 2, 1910. The honorary mentor of the pirates is the son of Munavvargori Abdumajidhan. Addresses: Old Tashkent, Shaikhantakhur, at the School of the Method of Savtiya, Mahalla in Mehrobod. Our communication is December 11, 1908. The same legend. Addresses: in the Turkiston room (with the Turkiston Library publishing house). Our contact is December 11, 1908» [4].

III. TEXT IN PAINTING

A special place in the development of archaeology, history of architecture and art of Central Asia belongs to academician G.A. Pugachenkova. The analysis of the scientific activity of G.A. Pugachenkova, among the founders of archaeology, and its assessment from the perspective of modernity, leads to a fuller understanding of the development of the historical science of Uzbekistan as a whole and archaeology as one of its branches.

Galina Anatolievna Pugachenkova was born on February 7, 1915 in Verny (now Almaty). Her father was an architect, her mother an educator. In 1931 she entered SAI - (Central Asian Industrial Institute), the architectural department of the construction faculty.

After graduating from the Institute, she joined the Uzkomstaris-Uzbekistan Committee for Museums, Nature of the Old and Arts. Before the formation of the Uzbekistan branch of the Academy of Sciences of the USSR (now ANRUz).

The committee remained the center of research works in the field of archaeology, architecture and art of Uzbekistan.

The beginning of research activity of G.A. Pugachenkova was part of archaeological expeditions almost coincided with the time of "great archaeological discoveries" in Central Asia. One of the characteristics of this period is the formation of large archaeological expeditions, often of a complex nature, and the revival of archaeological research in the zone of folk new buildings. For example, organized in 1936 under the leadership of M.E. Masson Thermesian archaeological complex expedition - TAKE, headed in 1934-1939 by A.Y. Yakubovsky - Zarafshan archaeological expedition; In 1937-1940 SP. Tolstov is a Khorezm archaeological expedition. Among the separate units should be mentioned the excavations of A.I. Gregory settlement of Kaunchi in Tashkent region in 1934-1937; In 1937-1939 V.A. Shishkin opened the remains of the palace in Varakhsh; In 1940-1941 A.I. Terenozhkin excavated Aktep in Tashkent.

Till of prior to TACE, apart from the isolated archaeological excavations and exploration, which mostly took place under the patronage of the Turkistan Circle of Archeology Lovers, only expeditions of the Moscow Museum of Eastern Cultures, headed by B. Denika, worked in Termese. The three-season activity of the MIC expedition in Termez aroused interest in the past of this city. In 1928, there was a local history circle to study the history of the city and the remaining monuments of material culture [4].

IV. EXPERIMENTAL RESULTS

After working in Tashkent for a year and a half, Khamza returned to Kokand in September 1911 and opened the Usuli-Jadid school in Khojibek, where he taught about 30 children. This year the school will open an evening school for adults. He wrote: «He could not read during the day, and a night school was opened for him so that he could die at night. Admission to this school is from 16 to 50 years, with a period of two to four months. Correspondence, accounting will be completed, and acceptance of those in need, who can read and speak Arabic and Persian, will be done as soon as possible. The school will be open from 7 to 11 hours. Training begins on October 1. Khamza» [5]. He lives in Istanbul, the capital of the time, then went on a pilgrimage to Arabia. Whatever the country, Khamza first met with his educational institutions. A year and a half, the poet describes the cities that he saw on this trip: Walking Kashgar, Khotan, Kashmir, India and Afghanistan, Adan, Beirut, Izmir, ShamuHaifo, Iran, Medina, Mecca, Judd, Rome, Istanbul, Hurasan,

In Russia, in every city and in every country, I have never seen you like you. When sandals should be flawless and flawless [6].

In February 1914, Khamza returned to his homeland in Kokand. Isak Khan, a well-known teacher and people's judge, had a close relationship with Khamza. He visited his school in Margilan in 1914 and was pleased with it. He wrote: «Let me test my knowledge in the presence of a judge in the presence of the Supreme Court. How long have I been raising and raising your children. But some people do not look at me with a good look, but speak in



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revenge. And show me what I am teaching you, and if it is Sharia, judge me if it is right, and give me a testimony if there is any inaccurate or distorted knowledge about your descendants. It raised questions and answers» [7].

Another serious Khamza textbook is the Reading Book. The work is reminiscent of the «Turkic Gulistan or Moral» by AbdullilAvloni, but there are many differences. Khamza divides human morality, such as Avloni, into two parts: "one is husbands, and the other is moral», «Morality is beauty», writes Khamza, a flower of the human world, and at the same time, flowers of justice, such as haya, grad, saa, contentment, consent, gratitude, patience, repentance, repentance, humility, poverty, death. Koran Akch, cruelty, injustice, envy, arrogance, denial, hope, Kazb hatred, fraud, anger, slander, slander, gossip, mischief, betrayal, embezzlement, lust, betrayal, perjury, conspiracies and other similar things. Now, we have told you all good and all evil from this moment»[8].

V. CONCLUSION

Like many Uzbek artists, the great leader of the movement, JadidIsmailbekGasprali, played a key role in improving Khamza's worldview and his role in the Translators newspaper. After the death of Gasprali on September 11, 1914, among all the Jadids, Khamza expressed sympathy for the tragedy, saying: «Yavmul died» [9] and «Crying» [10]. Hamza linked his activities with the Jedi press. His articles, such as «What destroys poverty?», «Bidat, is there an obsession?» printed out. Khamza commentary on the New Happiness novel published in Al-Islam magazine underlines the effect of the work: the revival and publication of the 46-page Turkish and Turkestan shewasinA new watch impressed us greatly. It would not be an exaggeration to say that such an impressive rhyme has not yet been released in Turkestan to promote reading and writing. The editor of this book is KhamzaHakimzodaNiyazi and «Madori Library» [11]. In the poem «Turkistan autonomy» written in January 1918, two and a half months after the victory of the revolution, the message «Glory be to Turkestan autonomy» is repeated. The poem says «Islamic nation», «heart cheer», and «Temurshahs' spirit calls the Turkish son to freedom» [12]. The poem is 45 verses long, with no mention of the October Revolution, the Russian government, the Bolsheviks. The poem is written after the Revolution. The author's ghost, «Who Crys», published in 1919, resembles the meaning of Cholpon's poem «Beautiful Fergana, What happened to you». Khamza dramatic work, The Tragedies of the Ferghana, which was created in the early 1920s, also shows that the book does not celebrate the blessings of the people of the Ferghana Revolution. This work has not reached us yet. It is likely that the work was not «lost» but «disappeared» because of the true face of the Soviet system. From 1918, Khamza taught in Kokand and Ferghana, from 1921 to 1924 in Bukhara, Khorezm and Khojayli. In 1926, Khamza was awarded the title of People's Writer of Uzbekistan for his great contribution to the development of literature and theatrical art. When we read the literary writings, many poems about elections, judges, and land and water reforms are presented. But in a deeper analysis, they are far from glorifying the Soviet system and raising Soviet politics. On the contrary, the Bolshevik regime uncovers its backwardness. As proof of this, in the poem «Navruz» written in 1928 on the eve of the beginning of Khamza repressive policy, there are examples of «Let us all say hello to Muhammad Mustafa», «Let us pray for the development of religion», «Release, our heads one day of sorrow» [13]. Writing poems in such a sense did not disappoint some of the writers of his time. The poet was «lost» in Soviet propaganda in 1929 because of the growing popularity of such poems by Khamza. This problematic issue requires an in-depth study of KhamzaHakimzodaNiyazi's works and activities.

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