



## COVERAGE OF REFORM ISSUES IN THE NATIONAL PRESS AND LITERATURE

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### Annotation

This article discusses the social and political movement Jadidism, which arose in Turkestan in the late 19th - early 20th centuries. The scientific information about the reforming activities of the Jadids, the coverage of this activity through the national press and literature of that time is given.

**Keywords:** Diary, example, school, education, press, works of art, theater art, waste, reform, criticism, journal, tradition, debt, marriage, expense.

In its time, Jadid press appeared as a herald of Jadidist ideas. The Jaddis tried to spread their ideas and reformist theories among the masses through their publications. In their periodicals, the Jadids severely criticized the harmful vices that were widespread among the people at that time.

While studying the activities of the progressive Obidjon Mahmudov, the researcher T. Kazakov also touched on his journalistic activity. According to him, the Jadids highly valued the importance of the newspaper in social life. O. Mahmudov considered the press to be an important tool for enlightening the people and increasing their social and political activity. In the articles published in the "Sadoyi Fergana" newspaper organized for this purpose, he expresses his thoughts in this field as follows: "... May the entire Islamic Ummah be aware of the state of the world and gain the honor of learning from it... Because a person who reads the newspaper is aware of the state of the world every day" [5:46 p.]. The editor explained the purpose of publishing the newspaper as follows: "...our purpose of publishing the newspaper is definitely not commercial, but to serve our people to the best of our ability."

According to the information provided by the historian scientist K.Vahidova, Ibrat's article "Namangondan" published in the "Gazette of the Turkestan Region" in 1913 has remained out of the attention of researchers until today. According to the author's report, at the first time when the newspapers were published, people looked at them with great interest, discussions and conversations were held in this regard. On his way to Tashkent in 1913, Ibrat came across such a discussion on the train and published his comments about it in the "Gazette of the Turkestan Region". In the article, one of the interlocutors focuses on the importance of newspapers and emphasizes that they convey the message of the world, a sign of culture and enlightenment, while the





second interlocutor evaluates the newspaper as a heresy. Hearing this, Ishaqkhan enters into a discussion with him and asks him how he understands heresy. The interlocutor answers: "Anything after Asri Saad is heresy" [2:39 p.].

At the end of the article, he writes a poem called "Manzuma Ibratdin" consisting of 30 lines, complaining about those who do not read and speak what they heard from someone else, and emphasizes that intellectuals publish articles on science and ethics in newspapers, and those who do not know learn from them. These comments are a proof that Ishaqkhan Ibrat, one of the leaders of the modern era, was, as P. D. Qayumov pointed out, "a brilliant thinker" [2:40 p.].

The first national publication in modern press in Turkestan is Ismail Obidi's "Taraqqi" newspaper, which was published on June 27, 1906 [3:63-70 p.]. Many articles by Munavvar and Avloni, published in it, became popular among newspaper readers. After that, on September 6, 1906, Munavvar Gari's "Khurshid" (10 issues were published), on December 1, 1907, Avloni's "Shuhrat" (10 issues were published), Ahmadjon Bektemirov's "Asia" in 1908 (6 issues), and Behbudi's "Samarkand" newspaper in 1913 (45 issues) appeared in the world. Since 1914, "Sadoyi Turkistan" by Ubaidullohoja Asadullohojaev (66 issues) and "Sadoyi Fergana" by Obidjon Makhmudov have been published. The first magazine in Turkestan was "Oyna" (68 issues), which was published on August 20, 1913 [6:54 p.].

The moderns understood the importance of newspapers and periodicals in spreading reformist ideas.

In this regard, newspapers such as "Sadoyi Fergana", "Sadoyi Turkistan", "Oyna", "Al-Izah", "Al-Islah" have their place. For example, "Al-Islah" magazine played a special role in promoting reformist ideas in Turkestan [1:51 p.].

The reason why this publication is called "Al-Islah" whose main essence is to promote the rulings of religion and sharia is explained by the slogan of making radical changes in the social life, culture and spirituality of that time, that is, the main direction of social life at the beginning of the 20th century.

Every nation has its own customs and ceremonies. If we look at the life of the peoples of the world, we will see different rituals. Rituals are related to important changes in the activities of society, people and individual life, socially significant events, and they have the function of educating by example and having a spiritual and aesthetic effect [7].

National, religious traditions and customs are also expressed in the ceremonies. In fact, traditions, customs, ceremonies and holidays are an integral part of the spirituality and values of the nation.





Our historians have conducted a number of studies on wedding and funeral ceremonies in the early 20th century. One of them is Doctor of History Sanobar Shodmonova. The scientist explained how the reform of weddings was through his articles. According to the scientist, even at the beginning of the 20th century, it can be seen that there were different attitudes towards weddings and the excessive spending allowed in them, and that heated debates took place in this regard. For example, at the beginning of the 20th century, the progressive forces of the society in Turkestan openly criticized the existing problems in the life of the country and began to look for ways to eliminate them. Too much extravagance was allowed at weddings, and many people got into debt despite their circumstances, and debtors were separated from their property and husbands. A newspaper published in the country writes: "A number of our rich people surprised the people by having extravagant weddings and dressing each person in finery, silk, satin and other expensive clothes. Then, before a day passes, they are surprised, after a month of the wedding, they will be broken and dishonored" [8].

According to the information provided by the historian, the poor people spent from 200 to 1000 rubles on a wedding. The rich spent 5,000 to 10,000 rubles on weddings. This was considered a significant sum for its time. At that time, the average price of 1 sheep was 2.5-3 rubles (12.5 or 15 coins). In May, when sheep were the most expensive, 2-year-old sheep cost up to 7 rubles (35 coins). The price of 1 bushel of wheat was 1.5-2 rubles. For example, according to the sources, a butcher who was getting married sent the following to his bride-to-be for engagement: one pot of pilaf, 100 large loaves of bread, 150 medium loaves of bread, 100 patir loaves, 400 small loaves of bread, 1 bucket of nisholda, 4 halwa, 1 basket of apricots, 1 silk shirt (8 arshin), 1 silk trouser (4 arshin), 1 scarf, 1 pair of lacquered maxis (with calish) and 50 rubles. And for the "big wedding" 50 cloaks, 25 shawls, 3 bundles of chit (27, 30 and 33 arshin), 25 sheep, 4 horses, 500 large loaves, 1000 medium and 2000 small loaves, 4 batmons rice, 4 bushels of flour, 2 baskets of apricots, 1 basket of confectionery, 5 heads of sugar, 1 bushel of carrots and 500 rubles. On January 26, 1912, it was reported in the pages of the "Gazette of the Turkistan region" that the son of Osimboy Kasimboy, who lived in the Karatosh neighborhood of the Beshyogoch district of Tashkent, performed circumcision on his child for 4 days. According to this report, several hundred people from every part of Tashkent city came to this wedding, 6 oxen and 30 sheep were slaughtered for the feast, 40 bushels of bread were made from it, sugar, starch and jams were placed. Spending before the wedding is also a heavy burden on people's shoulders.





Also, in the article, S. Shodmonova cited information from the scientific works of well-known historians. For example, Abdurauf Fitrat cites this narration in his book "Family or Family Management Procedures": "Prophet Muhammad (pbuh) said: "The food of the first day of the wedding is true, the food of the second day is sunnah, but the food of the third day is riya." A. Fitrat cites the following narration regarding those who hold a wedding in order not to be separated from each other: "The Prophet, peace and blessings of God be upon him, said: "If two people hold a wedding and a feast in order to separate from each other, do not go to any of them, and do not eat their food." On April 15, 1909, one of the leaders of Turkestan Jadids, Mahmudhoja Behbudi spent less than 1000 rubles on a circumcision wedding for his son named Maqsud Khoja. Instead of excessive expenses for the wedding, he bought books for the library in Samarkand, these books were imported from Russia and Turkey [4].

In short, reform issues were widely covered in modern national press and literature. Issues of social reform became one of the priority tasks in the teaching of Jadids. In recent times, great work has been done in the field of history.

The Jadids focused on the reform of domestic life, and in particular, publicized their views on the reform of national wedding and mourning ceremonies through the pages of the periodical press.

The Jadids did everything they could to spread enlightenment among the masses. They propagated their ideas through school education, press, artistic works, theater art.

The views of the Jadids on the reform of household life, as they were relevant in their time, have not lost their importance today.

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