

HISTORIOGRAPHICAL FOUNDATIONS OF THE STUDY OF SOCIO-POLITICAL AND CULTURAL ACTIVITIES OF GHAZI YUNUS

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The history of Central Asia at the end of the 19th century and the beginning of the 20th century stands out for its complex and contradictory processes. The Jadidism movement, which by 1917 had become a powerful political movement in theory and practice, and the study of production without this movement, are profitable today. For this reason, intensive scientific and research work is being carried out today in Uzbekistan 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 still concern us today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of today's peaceful and free life”¹. For this reason, this article focuses on the historiography of the socio-political and cultural activities of the progressive Ghazi Yunus (1887-1942) at the beginning of the 20th century.

Historical results related to the socio-political activity of Ghazi Yunus and his role in cultural and educational processes in Uzbekistan are divided into three groups: 1) works focused on Soviet participants; 2) independent studies; 3) it is possible to study the accuracy of historians. The Soviet era belonging to the first group has a special character. Why, the activity of Ghazi Yunus, his participation in socio-political and cultural processes, was in the attention of the intellectuals of Turkestan during his lifetime. For example, in the 20s of the 20th century, Abdurauf Fitrat, Khoji Muin, Zia Said, Khurshid, Abdurahman Sa'di, Mamat Hasan, Abdullah Qadiri, Ashurali Zahiri, Mionbuzruk Salikhov, Sultani Mirza, Zarif Bashir, “Musafir”, “Nj”, “One person” . ” etc. articles were published on the pages of the periodical press about the socio-political and cultural activities of Ghazi Yunus in the beginning of the 20th century, some of the works contain information about his activities². Needless to say, these scientific-historical materials served as a source for later researchers. By the end of the 60s of the 20th century, the study of the life and work of Ghazi Yunus was revived again. The study of this process was carried out by Mukhtar Khudoykulov, a philologist, scientist and writer. The

¹ <https://president.uz/uz/lists/view/4057>

² Фитрат. “Захҳоки морон” муносабати ила // Иштирокиюн. 1919 йил 23 октябр. № 201; Ҳожи Муъин. Самарқанд матбуотининг тарихи // Зарафшон. – 1922 йил 5 май; Зиё Саид. Ўзбек вақтли матбуоти. –Т.: Туркистон, 1927. –Б. 180; Хуршид. “Захҳоки морон” муносабати ила // Иштирокиюн. 1919 йил 4 октябр. № 188; Саъдий А. Янги асарлар // Қизил байроқ. 1922 йил 9 июн. № 182; Театр ишларини тузатмоқ учун // Қизил байроқ. 1922 йил 14 март. № 152; Мамат Ҳасан. Ғози Юнуснинг бази “табдилот” ва “татбиқотлари // Қизил Ўзбекистон. – 1928 йил 30 март. –№ 73; Шу муаллиф: Ҳасан. Ҳозирги вақтда чиқиб турган ўзбек матбуоти. 1925 йил 5 май. –№ 116; Жулқунбой. “Муштум”-танқид // Қизил Ўзбекистон. – 1925 йил 7 август. 193; Шу муаллиф: Жулқунбой. Шаллаки // Қизил Ўзбекистон. – 1925 йил 25 август. № 208; Миёнбурзрук Солихов. Ўрта Осиё ва ўзбек адабиёти тарихига умумий қараш. –Т.: Ўзнашр. 1930. – Б. 100.

subject of the trainings on the topic “Role of Mushtum magazine in the development of Uzbek Soviet satirical journalism”, which was defended by the scientist in 1968, also touched on the comic skills of Ghazi Yunus. In 1983, Ahmad Aliyev's pamphlet “Literary heritage and modernity” gave some information about the life, social and political activities of Ghazi Yunus. The article “Ghazi Yunus” contained in this brochure is noteworthy for the fact that the writer's life and resources are covered relatively fully for the first time. In these articles, the author observes Ghazi Yunus with general information and comments during his life and work. After Akhmad Aliyev, H. Kadiri, T. Ernazarov, T. Tursunov, H. Hamidov, S. Ahmedov and Gudrat Joraev also tried to manage this historical personal life.

The general feature that unites the above studies is that almost all of them provide general information about Ghazi Yunus's life activities, only H. Hamidov touched a little on the dramaturgical work of the writer. However, it should be noted that H. Hamidov analyzed the writer's dramatist's work from a philological-artistic point of view.

In the treatises and studies created in the years of independence in Uzbekistan - A. Aliev, Q. Joraev, G'. Umrzakov, Sh. Rizaev, M. Rahmonov, D. Rahmatullaeva, B. Irzaev, S. Ahmedov, N. Karimovlar, S. Azamkhozhaev, B. Dostkoriev, T. Ernazarov, H. Akhrorova, A. Jalolov H. O Zganboev and N. Rahimjonov's various books and articles reveal some aspects of Ghazi Yunus' life and social, political and cultural activities³. Articles and pamphlets published by Ahmed Aliev and Sirojiddin Ahmedov on the life and socio-political activities of Ghazi Yunus revealed many unknown aspects of the writer's personality in the following years. For example, Ahmad Aliyev in his book entitled “Spirituality, value and art” gave important information about the life of Ghazi Yunus. The treatise “Ghazi Yunus” published by Sirojiddin Akhmedov, Candidate of Arts Sciences, is one of the important researches as it covers the writer's life and work more widely.

Q. Joraev, G. Umrzakov, Sh. An attempt was made to increase the position of Rizaev, M. Rahmonov, D. Rahmatullaeva in Yunus's main dramaturgy. When talking about the historiography of the subject, it should be said that Hisao Komatsu, Allworth Edward, Baldauf Ingeborg, Seymour Becker, Benniksen Alexander, P. Sartori conducted research on the Ghazi era. therefore, there have been no special scientific studies abroad on the personality and activity of Ghazi Yunus, who was created specifically, and there are only notes on the activity of the writer in the works of some authors (Adib Khalid, Marianne Camp). For example, in Adib Khalid's book "Birth of Uzbekistan: the first USSR market nation, empire and

³ А. Алиев. Ғози Юнус // Нафосат. 1993; Қ. Жўраев. 20 йиллар драматургияси. Филология фанлари номзоди илмий даражасини олиш учун ёзилган диссертация. –Т.: 1995. – Б. 287; Ғ. Умрзоков. Ғози Юнуснинг ижодий йўли. Филология фанлари номзоди илмий даражасини олиш учун ёзилган диссертация. –Т.: 1996. – Б. 174; Шу муаллиф: Сўзламокқа кўрқиб турғаймен // Ўзбекистон адабиёти ва санъати. 1997 йил 21 март сони; Ш. Ризаев. Жадид драмаси. –Т.: Шарқ. 1997. –Б. 320; М. Раҳмонов. Ҳамза (Ўзбек давлат академик драма театри тарихи). И китоб. –Т.: Ғафур Ғулом. 2001. –Б. 326; Д. Раҳматуллаева. Ўзбек театри: тарихий драма. –Т.: Санъат. 2004. –Б. 323; Баҳром Ирзаев. “Ғози Юнус ва Туркистон мухторияти. “Ўзбек миллий давлатчилиги тарихида Туркистон мухториятининг туганган ўрни ва роли” мавзуйидаги Республика илмий-амалий анжумани материаллари. –Т.: Тошкент ислом университети. –Б. 128-137.

revolution", Ghazi gave some information about Yunus. Adib Khalid also presented Ghazi Yunus not as a progressive, but as a writer who cultivated a revolution. Moreover, it seems that Adib Khalid is not aware that Ghazi Yunus (1887-1942) and Ghazi Olim Yunus (1893-1938) are different persons. In the book for the author, Ghazi introduces Yunus to the leadership of the delegation that went to the Ottoman Empire in 1918 to seek military assistance to preserve Turkestan Autonomy, and writes that he founded the "Mushtum" magazine of appropriation⁴. Actually Ghazi Yunus is one of the founders of "Mushtum" magazine, but not Ghazi Yunus from the delegation leadership, but Ghazi Olim Yunus went to Turkey. However, except for Adib Khalid, the above-mentioned products do not provide specific information about the life and work of Ghazi Yunus, but they are widely controlling and relying on the modern ideological goals and interests of Turkestan. It plays an important role in the implementation of social and cultural processes at the beginning of the 20th century. A large part of the archival documents, drama and manuscript materials belonging to the writer, the son of Ghazi Yunus, Toghri Ghaziyev, were placed. It provides many unknowns about the life, social, political and cultural activities of Ghazi Yunus.

It should be noted that Ghazi Yunus' name is given in the form of "Ghazi Yunus" in all researches and articles carried out until now. However, the enlightened writer recorded his name in the national and periodical press, in his manuscript poems and works, and in his periodic applications to government agencies as "Ghozi Yunus". For this reason, it is correct to write the name and surname of the writer, which has been recorded in the form of "Ghozi Yunus" until today, in the form of "Ghozi Yunus".

In the above studies, Ghazi Yunus' life and social-political activities were assessed in a general and extremely limited form. At the same time, the analysis of the literature covering the life and work of Ghazi Yunus showed that the history of this person was not an object of special research. Therefore, in this research, it was necessary to systematically and widely research the life and activities of Ghazi Yunus, and based on this, an opportunity was created to select this topic as a separate research object.

In the above studies, Ghazi Yunus' life and social-political activities were assessed in a general and extremely limited form. At the same time, the analysis of the literature covering the life and work of Ghazi Yunus shows that the history of this person was not a special object of research. For this reason, it is necessary to study the life and activities of Ghazi Yunus systematically and on a large scale.

⁴ Adeeb Khalid. *The Politics of Muslim Cultural Reform: Jadidism in Central Asia*. Berkeley: University of California Press, 1998. –S. 300