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Fitrat - Ideological Guide of Bukhara Jadids

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Abstract: *Jadidism is a separate historical process in the history of our country. Their primary mission and goal was to share enlightenment with the people and to lead the nation towards a brighter future. One of the brightest representatives of such history is Fitrat. In this article, the author describes in detail the life and work of Fitrat, his efforts in the path of enlightenment.*

Keywords: Bukhara, Jadidism, Enlightenment, E.E. Bertels, Ahmad Donish, Central Asia and etc.

There are many holy and beautiful cities in the world. But not many of them have gone through various trials of history over the centuries and are boldly striving for the future in the status of nobility. We should be proud of the existence of such a great city as Bukhara Sharif on the territory of Uzbekistan, which embodies almost three thousand years of history and development.

About the factors that raised Bukhara to the level of a noble country, President Shavkat Mirziyoyev: "The names of such great thinkers as Imam Bukhari, Abu Ali ibn Sina, Muhammad Narshahi, the Seven Pirs, who grew up in this blessed land, and their rich heritage are known throughout the East and the West," he said.

It is known from historical sources that more than 3,000 artists and enlighteners have lived in Bukhara so far. Among them are Jadids Abdurauf Fitrat, Musa Saidjanov, Abdulvahid Burhanov Munzim, Fayzulla Khodjaev, Sadridin Aini, who raised the

idea of enlightenment during the tsarist colonial period, and their work to enlighten our people and develop our country strengthens our sense of national pride.

Jadidism is in fact a manifestation of the Enlightenment movement, and the word "jadid" (Arabic) means new, renewal. The Jadid movement originated in the Bukhara Emirate in the late 19th and early 20th centuries.

It first emerged as an enlightenment-social movement and later became a political movement. The first organization of the Bukhara Jadids was Tarbiyai Atfol (Child Education), founded in 1909. Its main purpose was to develop science in the country, reform the education system, and train national cadres with modern knowledge.

In general, the main ideas and goals of Jadidism are: to liberate the country from backwardness, superstitions, to lead the people to the path of modern development, to build a constitutional, parliamentary and presidential state, to build a prosperous society, to give Uzbek the status of the state language. consisting of.

The Jadids dreamed of seeing the Homeland as an independent state that had reached the advanced countries of the world. Therefore, they called on the people to awaken, to be free-thinking, to know themselves, to build a free and prosperous life, to learn.

The Bukhara Jadids founded the Young Bukhara Party in 1919. The main goal of this party was to

abolish the Emirate of Bukhara, based on the rules of the monarchy, and to establish a republican system.

According to Khojaev, the number of members of the Jadid movement was 1,500. The historical roots of the Jadid movement go back to the middle of the 19th century. Ahmad Donish, an enlightener, was the first to advance the ideas of reform.

Ahmad Donish Mahdum ibn Nasir (1827-1897). He was famous among his contemporaries with titles such as Ahmad Kalla, Engineer, Mahdum. He was also a brilliant scholar, philosopher, historian, writer, and secretary (diplomat) of the ambassador. Ahmad Donish was born in 1827 in Bukhara in a simple family.

His mother, Sakina Abdurahman, taught him primary education, and his father, Nasir ibn Yusuf, taught him Arabic. Ahmad Donish began his education at the madrasa in 1841. While studying, he was engaged in drawing, calligraphy, drawing tables, and in a short time became a good calligrapher. Ahmad Donish was not satisfied with the formal lessons in the madrassas and studied astronomy, handasa and arithmetic on his own initiative.

Ahmad Donish was the ideological leader of the religious and enlightenment reforms that took place in Bukhara in the late 19th and early 20th centuries. His views on the beautification of the country, the welfare of the people, the transformation of Bukhara into a prosperous country were important for his time. He conveyed to his compatriots the ideas of his predecessors and contemporaries, enriching them with new content at a time when the society of Bukhara was in political, social and cultural crisis. He showed the people of Bukhara the need to take a critical look at the life of society and try to change it for the better, and set an example for them in this regard.

In 1890-1891, Ahmad Donish united his democratic students and comrades, including Sadri Ziyo, Abdulmajid Zufu, Yahya Khoja, Sodiq Khoja Gulshani, Homidbek, Abdulla Khoja Tahsin, Qori Abdukarim Ofarin (Hell). They supported Donish's

enlightenment ideas and expressed their views on the existing problems in the emirate.

Ahmad Donish is the author of about 20 scientific and artistic works, in which he put forward his ideas on the reform of society. There is no doubt that Donish, through his reformist ideas, influenced the work of Jadids, scholars, progressives and intellectuals throughout Central Asia. With his enlightenment ideas, A. Donish laid the foundation for the Jadid movement, which later awakened the nation from its slumber.

The great orientalist E.E. Bertels: "Ahmad Kalla is a writer of nineteenth-century literature, a truly great man. Ahmad Donish is the father of Central Asian Jadids." Indeed, Donish's enlightenment ideas made a great contribution to the socio-political thinking of the peoples of Central Asia. The thinker was far ahead of his contemporaries in this respect. Importantly, under the influence of his ideas grew a group of followers - the enlighteners of the twentieth century - the Jadids. They worked tirelessly to liberate the country from colonial oppression, to achieve independence, to raise national consciousness, to establish a new system of education for national awakening.

At a time when the spiritual crisis of society was deepening in the late nineteenth and early twentieth centuries, it was impossible to create opportunities for socio-political and economic development without the expansion of enlightenment and educational work. That is why the Jadids, who promoted the idea of reforming the education system, teaching secular sciences in schools and madrasas, especially Fitrat, F. Khodjaev, M. Saidjanov, AB Munzim, Sadridin Aini, did a great job in raising the maturity of the nation even in the most difficult conditions.

Abdurauf Abdurahim oglu Fitrat (1886-1938) - was the most classical, the most enlightened among the scholars who grew up in Central Asia in the twentieth century. "Fitrat" is a literary nickname, the first meaning (derived from Arabic) - "creation",

"creation", the second meaning - "nature", "natural quality and character of man", the third meaning - "intellect", the fourth meaning - innate is talent.

He has been engaged in serious scientific activity since the age of 17 years. His works constitute a scientific legacy of more than 260 printed plates. These works are devoted to such fields of knowledge as literature, linguistics, history, philosophy, theology, oriental studies, ethics - aesthetics, music, chess, land reclamation, geodesy, which testify to the fact that Fitrat was an encyclopedic thinker and intellectual. In the essence of his works, patriotic ideas such as national values, coverage of the future of the nation play a key role.

When Fitrat Petrograd lectured at the Faculty of Oriental Medicine, in 1924 he was the first Uzbek scientist to be awarded the title of professor. He is mentioned in the British Encyclopedia as an Uzbek philosopher.

Fitrat initially studied at the Mir Arab Madrasa in Bukhara. He was fluent in Persian, Arabic and Russian. He read sources on Eastern literature, philosophy, socio-political development and decline, classification of sciences, history of Islam, mysticism.

In connection with the pilgrimage, Fitrat visited India and Arabia in 1902-1903, and in 1906-1907 in Moscow and St. Petersburg, Russia. Fitrat continued his studies in Turkey in 1909-1913. Fitrat formed the Bukhara Taste of Education Society under the influence of the Young Turks movement, which was growing at that time. The society carries out important work for the advancement of education in Bukhara and Turkestan. In addition to studying and lecturing in Turkey, Fitrat was also a prolific writer.

In Istanbul, his Persian-language poetry collection Munozara and Sayha was published, and in 1921, one of the brightest examples of his journalism, Bayonoti Sayyohi Hindi, was published. These works, which later led to Fitrat's denunciation as a nationalist, pan-Turkist, served as an unofficial program of the national awakening movement in

Turkestan in the early twentieth century. In particular, the works "Debate" and "Sayyohi Hindi" caused a drastic change in the worldview of young people and their joining the ranks of the Jadids.

After returning to his homeland, Fitrat taught in various districts of Bukhara and widely propagated the ideas of Jadidism. He became one of the ideologues and ideological leaders of the young Bukhara movement. From 1915 he headed the left wing of the young Bukhara movement. After the events of February 1917, when the situation of the Jadids in the Bukhara Emirate became more complicated, Fitrat moved to Samarkand and worked as an editor of the newspaper "Hurriyat" (1917-1918). According to some sources, Fitrat was also the chairman of the former Bukhara branch of the Ittihodi Taraqqiy organization.

After the Kolesov incident (March 1918) he moved to Tashkent.

From 1919 to 1920 he worked as a translator at the Afghan office in Tashkent. He founded the Chigatay Gurungi Enlightenment and Literary Association, as well as the Tong magazine, and began to educate the younger generation in the spirit of nationalism and patriotism. The motto of Tong magazine was, "Unless the brain changes, other changes will not work!" His words fully express the purpose and essence of Fitrat's activity during these years.

With the formation of the USSR, Fitrat served in education in 1921, in 1922 as Minister of Foreign Affairs, Chairman of the National Economic Council, MIC and People's Ministers, Deputy Chairman of the Council and other positions. During this period, at the expense of the USSR, he initiated the study of 70 promising young people from Turkestan in Germany, the establishment of the Oriental Music School in Bukhara, the collection of unique manuscripts on the history of science and culture.

Through Fitrat's efforts, Uzbek was declared the state language in the USSR; The State Theater was established, which was headed by Mannon Uyghur

and Cholpon from Tashkent. Abdurashidkhonov was invited. But in 1923, E.W. A commission from Moscow, headed by Rudzutak, dismissed Fitrat and declared him "recalled to Russia," and as a result, the scientist went to Moscow in 1923-26 to work at the Oriental Research Institute.

Returning to the country in late 1926-early 1927, Fitrat worked at the Higher Pedagogical Institute in Samarkand and the Institute of Language and Literature in Tashkent until his arrest in 1937.

Fitrat's literary heritage is rich and varied. As a writer, he wrote in all genres of art. Zullisonayn, a poet, wrote in two languages: Persian and Uzbek. He is the compiler and main author of the collection of poems "Uzbek young poets" (1922). Fitrat began to create prose works. The fictional stories "Qiyamat", "Me'roj", "Oq mazor", "Zayd va Zaynab", "Zahroning imoni" and "Qiyamat", reworked in 1930, served as a national source in the formation of the genre of fiction in modern Uzbek literature.

As a playwright, Fitrat began to write plays for the theater in 1916, such as "Begijon", "Blood", "Abo Muslim", "Timur's Sagan", "Oguzkhan", "Lion" and "Shurishi Vose", opera "Wave", "True Love"., "Satan's Rebellion Against God," "Indian Rebels," and many other works. Among them, the tragedy "Abulfayzkhan" laid the foundation of the genre of tragedy in Uzbek literature.

Fitrat's "Leader of Salvation" ("The Way of Salvation"), "Family" and "Mawliidi Sharif or Murati Hayr-ul Bashar", "Education", "Oriental Politics" and "Cry, Islam", "A Brief History of Islam" published legal, religious and enlightenment works.

Another aspect of Fitrat is manifested in the fact that he is a linguist. He began to study the grammar of the Uzbek language. He was born in 1918 in Q. Ramadan and Sh. In collaboration with Rahimi, he created the textbook "Mother tongue". He created the textbooks "An Experiment on the Rules of the Uzbek Language: Expenditure" (1925), "An Experiment on the Rules of the Uzbek Language: Nahv" (1926). With these works on the morphology and syntax of

the Uzbek language, the scientist laid the foundation stone for the study of the grammar of the Uzbek language on a scientific basis.

Another of Fitrat's great achievements in the field of linguistics is that in the 1920s, based on the ancient Turkic language, living folk language and dialects, he introduced many new words into the Uzbek language dictionary to express new concepts and phenomena entering scientific and cultural circulation.

Fitrat compiled the commentaries "The oldest samples of Turkish literature" (1927), "Samples of Uzbek literature" (1928), collected and systematized the samples created from the most ancient period of our national literary heritage to the last periods. Fitrat sought to acquire, study and publish unique monuments of Uzbek written literature, such as Qutadgu Bilig.

"Bedil (in a meeting)" (1923), "On Navoi being a Persian poet and his Persian devon", "Qutadgu bilig" (1925), "Ahmad Yassavi" (1927), "Investigations on poets of Yassavi school", "Hibbat ul - "True", "Uzbek poet Turdi" (1928), "A general view of Uzbek literature after the XVI century", "Muhammad Salih", "Persian poet Umar Khayyam" (1929), "Mashrab", "On the epic" Farhodu Shirin" (1930) laid the foundation for the science of Uzbek literature with his research of great scientific value.

Fitrat is the founder of the science of literary theory. He founded the science of literary theory with his research, such as "Poetry and Poetry" (1919), "Rules of Literature" (1926), "The Source of Art" (1927), "On Dreams" (1936).

Fitrat also wrote articles and pamphlets in Persian on the fields of history and oriental studies. The pamphlet "The Past of Amir Alimkhan" written in 1930 is one of them. In 1921, together with Bolat Soliev, he participated in the collection of rare manuscripts, foundation documents, order and description of the emirate. Together with B.S. Sergeev, V.L. After studying the documents stored in

the archives of Vyatkin, in 1937 he published a book in Russian "Kaziyskie dokumenty".

Fitrat founded the Oriental Music School in Bukhara in 1921 and was its first director. He donated his house to the school and supervised the collection and recording of Shashmaqom melodies. At the initiative and under the auspices of Fitrat, the Russian composer V. Uspensky was invited to Bukhara.

In 1924, the Bukhara Shashmaqomi, performed by the composer Jalal ota Giyasov, was first recorded and published. Art critic Fitrat began the twentieth century Uzbek musicology with his articles "Shashmaqom", "On Uzbek music" and the pamphlet "Uzbek classical music and its history" (1927).

Fitrat, who became the first Uzbek professor, is one of the martyrs for the freedom of our country and the nation. The verdict was handed down on October 5, a day after the execution. In 1957, the military board of the Supreme Court of the former Soviet Union overturned the verdict and found all three scholars named innocent.

FAYZULLA KHOJAEV (1896-1938) - a well-known statesman and politician. He is one of the prominent representatives of the Jadid movement in Bukhara and one of the founders of the Young Bukhara Party. F. Khojaev was born in the family of Ubaydullohoja Kasimkhodjaev, a large merchant from Bukhara. He was educated in a madrasah in Bukhara and studied in Moscow under private tutors. From 1917, F. Khodjaev and Fitrat led the left wing of the Young Bukhara Party and fought for the establishment of a democratic republic.

After the overthrow of the emirate in Bukhara and the formation of the government of the USSR on September 14, 1920, F. In addition to the post of Chairman of the Council of People's Ministers of the USSR (1920-1924), Khodjaev was People's Minister of Foreign Affairs of the USSR (1920-1922), People's Minister of Military Affairs (1921-1924), People's Minister of Internal Affairs (1922), Chairman of the Labor and Defense Council of the USSR (1923 -1924).

In his memoirs in prison in 1930, M. Abdurashidkhonov noted that in the 1920s, F. Khodjaev and his comrades Sadullohoja Tursunkhodjaev, Abdulkadir Muhitdinov (1892-1934) were the spirit and soul of the Ittihodi Taraqqiy, Ittihodi Milli, and Bukhara Istiqloli associations. three people were counted.

From this point of view, the idea that Fitrat was involved in the National Union in 1921 by Fayzulla Khodjaev is true.

F.Khojaev also served as Chairman of the Revolutionary Committee of the Uzbek SSR (Revkom) - Provisional Workers 'and Peasants' Government (1924-1925), Chairman of the Council of People's Commissars of the Uzbek SSR (1925-1937), Chairman of the USSR Central Executive Committee. His mentor and comrade Fitrat played a major role in his formation as a powerful political figure in all respects.

Chairman of the Uzbek SSR HKS F. Khodjaev was arrested on June 17, 1937 (in another document on July 9) in Moscow. He was involved in a falsified trial in the case of the "right Trotskyist bloc against the Soviets." During the trial in Moscow on March 13, 1938, F. Khodjaev was among 21 people (N.I. Bukharin, A.I. Rikov, A.I. Ikramov, V.I. Ivanov, I.A. Zelensky, N.N. Krestinsky , A.P. Rozengolts, and b.) Were sentenced to death. Fayzulla Khodjaev was shot on March 15, 1938 in the Butovo massacre near Moscow. On March 6, 1965, he was acquitted.

MUSO SAIDJONOV. Another representative of the Bukhara Jadids was Musa Saidjanov (1893-1937), a prominent representative of the national culture of Uzbekistan, an enlightener and an encyclopedic scholar. a local historian who has served at the level of state importance, is distinguished by his distinctive features as a scientist.

Musa Saidjanov was born in 1893 in the family of Yuldash Saidjanov, a large Karakul merchant from Bukhara. He first studied at the old-style school, the Mir Arab Madrasa, and later, at the request of the times, at the Russian-style school in Kagan.

He was very interested in learning and was seriously interested in Arabic, Persian, Turkish languages and literature, history and geography. He was well acquainted with the scientific work of Russian orientalists and archaeologists. M. Saidjanov diligently studied religious and secular sciences, Arabic and Persian classics. After reading all the fiction books he had received from libraries, he would buy books at the book market with all his money, especially reading books on historical subjects.

His tireless work on himself, his strong desire for knowledge, and the growth of his thinking led him to the Enlightenment movement. From 1913 to 1914 he joined the Jadid movement, and in 1917 became one of the founders of the Young Bukhara Party. As a result, he managed to find a place among the progressive Jadids. Sadriiddin Ayni was one of his close friends.

He did not shy away from learning, he studied morphology and phonetics, arithmetic, geometry, geography from Abdurauf Fitrat to further his knowledge. Getting to know Fitrat and learning from him made a big difference in Musa Saidjanov's mind. He began to understand and analyze the socio-political life in the country and abroad with more and more deep thinking.

He wrote in his autobiography, signed on September 9, 1923: . In 1914, I studied spending, geography and geometry at Abdurauf Fitrat from Bukhara, who came from Istanbul ... "It should be noted that the progressive Fitrat and M. Over the years, the rank of teacher-student between Saidjanov rose to the level of a colleague. This is confirmed by the correspondence between them.

M. Shirkati Marifat, where Saidjanov works, was engaged in the sale of newspapers and magazines and librarianship in order to increase the literacy of the population, to acquaint the intelligentsia with modern knowledge.

In 1914, M. Saidjanov worked as a director and treasurer of the Shirkati Marifat library. Musa

Saidjanov is not limited to directing the library, but also publishes news and articles published in various district political and social newspapers in St. Petersburg, Moscow, Kazan, Orenburg, Bogchasarai, Istanbul and other cities, translates manuals on new methods of education and special notebooks. filled his library, forming a form.

Most importantly, in the process of translation, Musa Saidjanov was able to analyze what is happening in the world and draw appropriate conclusions. From 1915 he headed the book society "Maorif" and read books, newspapers and magazines from Russia and Turkey, as well as translated them.

M. Saidjanov was also elected chairman of the publishing company Shirkati Barakat. He expanded the scope of work and increased the company's income, and the secret structures of the organization "Young Bukhara" in all principalities had the opportunity to revive the propaganda work.

The February Revolution in Russia was supported by both old and young people of Bukhara. They put aside their differences and decided to join forces to make democratic changes in Bukhara. In this connection, they elected a new composition of the Central Committee consisting of representatives of both wings.

To the Central Committee A.Burhanov, A. Fitrat, P.Usmonkhojaev, Muhitdin Rafoat, Atullo Khojaev, Ahmadjon Abdulsaidov, F. Among Khojaev and Hamid Khojaev M. Saidjanov was also included. But he was by nature opposed to revolutionary movements and in favor of a gradual reform.

That is why he opposed the demonstration of the Jadids in Bukhara in the spring of 1917 and took part in the negotiations between the Amir and the Jadids. Even because his views contradicted the communist ideology, in 1920 he did not belong to the communist-oriented group of Young Bukhara. He later moved away from politics and worked in education.

After the Kolesov incident (1918) M. Saidjanov went to Turkestan and carried out scientific and educational work. He taught in Khojand, Tashkent, and in the early 1920s in the capital Samarkand.

The Government of the Bukhara People's Republic Saidjanov has held several senior positions, including Minister of Food, Deputy Minister of Economy, Minister of Finance and Minister of Education.

M. Saidjanov was very interested in studying the existing historical monuments in the country on the basis of sources. From 1926 he was appointed chairman of the Bukhara branch of the Republican Committee for the Protection of Historical and Cultural Monuments (Buxkomstaris). Together with Russian orientalists and archeologists, he explored almost all historical sites and monuments in Bukhara.

In 1928, he moved to the capital Samarkand in connection with his appointment as chairman of the Committee for the Protection of Historical and Cultural Monuments of Uzbekistan. He organized archeological expeditions to historical and architectural monuments of the country, repaired, preserved, studied the history and toponymy of historical monuments. Gathered information about their condition and listed historical sites and monuments.

In 1927, M. Saidjanov's work "The city of Bukhara and its old buildings" explores the historical sites of Bukhara, as well as historical monuments such as the Ark, Shahrstan, Registan and the buildings of the Ashtarkhanid period and the Samanid period.

M.Saidjanov, who made a significant contribution to the development of education, culture and science in the 20-30s of the last century, in the preservation, restoration and repair of architectural and other cultural monuments in Uzbekistan VLVyatkin, MEMasson, BNZasipkin, L.I.Rempel, I.I. He worked effectively with famous scientists such as Umnyakov and S. Ayni. For these works, the historian was awarded the title of professor.

M. Saidjanov's unpublished scientific works are mainly in the fields of Central Asian history, historiography and source studies, language and literature, geography, ethnography, astronomy, medicine, logic. Unfortunately, after Saidjanov was repressed, these scientific materials were not published.

Some of the scholar's documents are kept in the fund of the Institute of Oriental Studies of the Russian Academy of Sciences, the main part in the archives of the National Security Service, some in the hands of Saidjanov's descendants and in museums and libraries. The value and scientific significance of these documents can be determined by their specificity to different disciplines and different periods.

A prominent representative of the Uzbek national intelligentsia, M. Saidjanov, who opposed the totalitarian regime's distortion of the history of Jadidism and took an objective approach to the history of Uzbek statehood, was repressed in 1938 along with a group of enlighteners as an enemy of the people.

SADRIDDIN AINIY is a statesman and public figure, one of the founders of the Bukhara Jadid movement, a writer and writer. S. He was born on April 15, 1878 in the village of Sokter, Gijduvan district of the Bukhara emirate, in the house of Said Murodkhoja. He received his primary education at a rural mosque school.

Mir Arab (1890 - 1891), Olimjon (1892 - 1893), Badalbek (1894 - 1896), Haji Zahid (1896 - 1899) and Kokaldosh (1899) in Bukhara - 1900) studied in madrassas. He was one of the founders of the Jadid School (1908) and the Tarbiyai Atfol Society.

So, the enlightened Jadids of Bukhara, in spite of severe financial difficulties, ideological and political pressures, tried to create opportunities for the spiritual growth of the nation. They also undertook all the work in this direction, realizing that raising the national consciousness, strengthening the sense of national pride is a priority.

They opened schools, taught themselves, wrote and published textbooks, and worked hard along the way. They have not even spared their money in this way. Such noble deeds as generosity and responsibility are indispensable for our current independent development.

The fate of the Jadids was extremely tragic during the Tsarist government, the Provisional Government, and especially the former Soviet regime. Many of them were branded and repressed as nationalists, "pan-Turkists" for their above-mentioned demands, and their ideas and actions were blacked out.

The suppression of Jadidism delayed the recognition of the Turkic nations in the world for another century. For a century, Jadidism was first under the pressure of the communist idea and then under its oppression, and could not be fully manifested. Those who sought to study it were also persecuted.

Because the Jadids were free-spirited, looking for opportunities to improve the destiny of the people, and fearlessly expressing their hatred for the colonialists, they did not fit into the "happy" era of the Soviets. The Red Empire did not need independent thinkers, but flatterers who applauded everything. Of course, those who questioned the beliefs of the ruling ideology were severely punished.

The Jadids, like many of the original children of our people, were first insulted as "nationalists", declared "enemies of the people", and then shot without trial or judgment ...

Although at one time the Soviet government did not allow the Bukhara Jadids, including Fitrat, F. Khodjaev and M. Although the Saidjanovs sought to remove their works from the pages of history by forbidding them from reading or even mentioning their names, this heinous intention did not materialize.

Although it was too late, justice was decided, Fitrat returned to his place in the history of our culture. In 1991, Fitrat, Kadyri and Cholpon were awarded the

Alisher Navoi State Prize of the independent Republic.

Thanks to independence, the blessed names of the Jadids, which were deliberately erased from the memory of our people during the dictatorship, have been restored, the scientific and philosophical heritage of our people has been restored, and their works have been republished.

In an interview with Salim Doniyorov, editor-in-chief of the Yangi Uzbekistan newspaper, President Shavkat Mirziyoyev said, "New Uzbekistan is becoming a country of democratic change, broad opportunities and practical work. It is safe to say that the idea of "New Uzbekistan" is based on the dreams and aspirations of our learned ancestors and enlightened ancestors, who founded the First and Second Awakening. "

President of the Republic of Uzbekistan Sh.M. During his visit to the Alley of Martyrs on August 31, 2020, Mirziyoyev said about the victims of repression: "These people were real leaders, representatives of literature and culture, in other words, the best representatives of our nation, our people. "Imagine what great things they would have done for the development of our country, science, economy, culture and literature, if they had not been repressed, they would have led our people forward."

The Jadids of Bukhara devoted all their intelligence and even their lives to improving the life of the people and brightening their future. The enlightened Jadids, who have been uprooted from our history because of repression, are you and our ancestors. It would be wonderful if the head of our state encouraged us to be as selfless, generous and nationalistic as the Jadids!

THE REPRESENTATIVES OF BUKHARA JADIDS

ABDURAUFI FITRAT (1886 - 1938)

FAYZULLA KHOJAEV (1896-1938)

MUSO SAIDJONOV (1893 - 1937)

SATTOR KHOJAEV (1897-1937)	As long as there are officials, Uzbekistan will prosper,
ABDURASHID MUKAMILOV (1901-1937)	May I be proud and prosper in the world.
PO'LAT (BULAT) SOLIEV (1882-1937)	D orilamon blood shed by ancestors for the time,
HODI FAYZIY (1895-1937)	Let the children of the free and independent country rejoice.
ABDURAHIM YUSUFZODA (1880-1937)	In the wars the originals never came empty,
OTAHO'JA PO'LATXO'JAEVICH KHO'JAEV (1880-1937)	Fayzulla was a victim in the grief of his homeland.
MUINJON AMINOV (1890-1937)	Musa Saidjon raised the science of history in the country,
MIYON BUZRUK SOLIHOV (1891-1938)	L was determined, Cholpon sacrificed his life for the nation.
MIRZO SIROJIDDIN HAKIM BUKHARI - (-DEATH 1937)	The labors of the Jadids,
MUKAMMIL BURXONOV (1884-1937)	Their goal is to destroy enlightenment through enlightenment.
MAZHARIDDIN BURHONOV (1878-)	P inhon dream - independence is not a dream these days,
MUHAMMIR BURHONOV (1897 -)	A vloniy and the joyful erur spirits of the Fitrats.
MISBOH BURHONOV (1905-)	Whenever a country of selfless leaders thrives,
MUKHTORJON YULDOSHEVICH SAIDJONOV (1893-1937)	Thank God, such a free time has come.
NAIMJON YOKUBZODA (1890-1937)	In order to preserve the blessings of I stiqlol,
RAHMATULLA MUZAFFAROV (1898-1937)	There is no doubt that our new Uzbekistan will be a refuge.
HAMRO XO'JAEV (1898-1937)	My country, faithful today, every girl, every boy,
AHMADJON MAXSUM ABUSAIDOV (1878-1937)	I wish you bright future, independent Uzbekistan!
XO'JAEV PORSO (1867-1937)	
BAHOVUDDIN AMINJONOV (1904-1938)	
MUHAMMADJON AVAZJONOV (1905-1938)	
RAXMATJON AVAZJONOV (1908-1938)	
HAMRO ABDULLAEV (1907-38)	
NARZULLAEV NE'MAT GAFUROVICH (1909-38)	
AZIZ XODJAEV (1909-1937)	
ISOMIDDIN ALOVUDDINOV (1908-38)	

Dedicated

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