



A PERSON WHO WANTS TO SEE THE PEOPLE ENLIGHTENED (ENLIGHTENED REGARDING THE ACTIVITIES OF THE SON OF NURIDDINHOJI MARUFKHOJA)

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ABSTRACT

Nuriddin Haji Marufkhoja ugli is an enlightened person who attracted the attention of all the people of Jizzakh and the teachers of the new method with his philanthropy, compassion for the poor, benevolence, and his opinions based on the knowledge of the Islamic religion. Along with teaching literacy to young people, it also makes them enjoy worldly knowledge. The article provides information about Nuriddin Haji Ma'rufhojaev's activities not only in the field of educational development, but also in ending the injustices and tyranny that were happening in the Jizzakh oasis at that time, and drawing the public's attention to these events.

KEYWORDS: Tashkent neighborhood, mudarris, madrasa, modern schoolmasters, Sovungarlik neighborhood, Horde, Red mosque, White mosque, tartak, reading room, Old city, enlightener, Ahmad Yunus Samarkandi, preaching, literacy, rebellion, judgment, "Kotyrbulok".

INTRODUCTION

Sheikh Nuriddin Haji Ma'rufhojaev was one of the intellectuals of Jizzakh, who gained the attention of the country with his philanthropy, knowledge, and enlightenment. In Orda, the administrative center of the city of Jizzakh, along with a number of architectural buildings, the Red and White Mosques, the first religious institution of the oasis, the Nuriddinhoji Madrasah, were built at the expense of Sheikh Nuriddin Haji. He tried to develop education, training, knowledge in the oasis, took part in strengthening the material and technical base of the first modern schools.

LITERATURE REVIEW

About the life and activities of Nuriddin Haji Marufkhojaev, H. Haydarov, Q. Usmanov's history of Jizzakh, Information can be found in the book "Marifat Maskani" by B. Sharipov, A. Pardaev, and in articles published in periodicals by M. Imomov, S. Boronova.

At this point, it should be noted that the issues related to popularization of Nuriddin Haji Marufkhojaev's services to the Motherland and the people among the people have not been studied as a separate object of research.

RESEARCH METHODOLOGY

In the process of conducting research Based on the civilizational approach to the scientific problem, the issue of the role of the intellectuals of the Jizzakh oasis in the social and spiritual environment of the oasis was thoroughly researched, based on the analysis of primary documents, using methods such as historical-comparative, problematic-chronological, objectivity, systematic analysis, source, comparative-logical analysis, impartiality.



Analysis and results. Sheikh Nuriddin Haji Ma'rufho'jaev was originally from Jizzakh, and was born in 1853 in the Tashkent neighborhood of Jizzakh district in a family of intellectuals . Nuriddin Haji's yard was in the place of general secondary education school No. 16 in the area of the present Sh .

The son of his father, Marufkhoja Nasriddinkhoja, was one of the wealthy, knowledgeable and educated people of his time, and he paid special attention to his son's upbringing. In his youth, Nuriddinkhoja received primary education from his father. Taking into account his intellectual sharpness and thirst for knowledge, his father sent Nuriddinkhoja to one of the madrasas taught by famous mudarris in Bukhara when he was 7 years old .

For 15 years, Nuriddinkhoja studied Islamic philosophy, Muslim rights, Sharia law and secular sciences at a madrasa in Bukhara. Nuriddinkhoja worked tirelessly for two years, thoroughly studying Arabic and Persian languages. Also, with his sharp intelligence, he completely memorizes the "Holy Qur'an". After graduating from a madrasa in Bukhara, he became a teacher at a mosque in the "Tashkentlik" neighborhood of Jizzakh, a teacher in old schools, and began teaching religious and secular sciences to young people . He studied in the modern schools established by prominent scholars of Jizzakh, new school teachers of the new method - Mullah Khusan from Sovungarlik neighborhood, Achil Qori, Mullah Egamberdi, Mullah Tashpolat teacher, Mirzo Sadiq from Oratepalik neighborhood, Ziya Qori, Muhammad Qori from Tashkent neighborhood, Sadriddin Mahsum and Kamil Qori. teaches young people .

Nuriddin Ma'rufho'jaev teaches Arabic reading, writing, arithmetic, Haftiyak and hadith to students in these schools. teaches science. Along with teaching literacy to young people, they also enjoy worldly knowledge .

During this period, the Red Mosque and the White Mosque were built at the expense of Sheikh Nuriddin Haji, along with a number of architectural structures in Orda, the administrative center of the city of Jizzakh . These two mosques are unique architectural monuments, embodying the methods of eastern architectural culture. For example, the White Mosque in front of Orda Park, on the site of a former sewing factory, is made of baked bricks, treated with ganch, and decorated in the ganchkor method. The mosque is surrounded by a porch. The white color of the columns and all the woodwork has been preserved, and the carvings have been added. The Red Mosque was located in the place of the current fountain on the eastern side of Orda. The mosque was called the Red Mosque because the entire appearance of the building was made of dark red bricks. This mosque also attracted the attention of visitors to the Horde fortress as an example of the art of painting and jewelry. The appearance of both mosques was the same, only the colors differed. In the center of these two brick mosque buildings is a recitation hall and a prayer hall, surrounded by rooms. These two mosques are not only places where prayers are held and serve to educate the youth, but they are also considered a center of propaganda and propaganda. Many religious and secular, legal literatures are stored in the mosque's rooms . So, in our opinion, these mosques also served as libraries and reading rooms in those times.

The activities of the old and new method schools organized in the White Mosque and the Red Mosque were conducted by the teachers of Jizzakh Ahmad Normammed, son of Ziya Qari Abdulla, son of Nuriddin Haji Marufkhoja, son of Mirza Qari Mirabdullah, Sabir teachers who studied in madrasas in Bukhara city, which caused the fame of these mosques to increase. Elderly people remember that Mulla Ashurbek, Muqim Qazi, the last begs of the Jizzakh Horde,

provided practical and material assistance in building the White and Red Mosques. According to information, both mosques were closed after the establishment of Soviet power in the city of Jizzakh .

During the years of Soviet rule, both mosques fell into ruins. Fire falls on the White Mosque and burns. Then, using bricks and wood from both mosques, a bathhouse will be built in the Old City.

At the age of 50, Nuriddinhoji Marufkhojaev went on a pilgrimage to Makkau-Madina to fulfill one of the important conditions of becoming a Muslim. This enlightened person travels with his friend Orifkhoja for several years through the cities of Saudi Arabia, Turkey, and the Black Sea. He got acquainted with the cities of Odessa, Sochi, Kislovodsk in the southern part of Russia and returned to his country.

"If I return safely from Hajj, if God gives me a son, I will build a madrasa for the people's children," Nuriddin Haji had a son in 1898. Nuriddin Haji names his son Muhyiddin Khoja.

started the construction of a madrasa in the Old City of Jizzakh under the leadership of the sons of the Bukhara master Fazil, master Ahmadjan and Muhammadjan, at the expense of his personal funds .

The construction of the madrasah is provided by Mirzarahim Haji with bricks baked in his khumdon. First, five brick kilns will be built in Orde. After testing the ready-made bricks, master Fazil started the work, entrusted his sons to Nuriddin Haji and returned to Bukhara. At this point, it is worth highlighting the contribution of master Olim Khojaev in the carpentry work of the madrasa construction. Master Olim Khojaev makes the doors and windows for the madrasa using hashar. Residents of Jizzakh also take an active part in the construction of the madrasa . As much as possible, the funds will help many artisans with food for the week. Usta Oktam, Baba Hikmat and others actively participated in the construction of the madrasa and contributed to its timely start-up. The construction of the madrasa was completed in 1902 and put into operation .

The madrasa built by Khwaja Nuriddin Haji, the master architect Fazil from Bukhara and his sons, was actually a work of art in the truest sense. Because the architect draws the simplest and most acceptable madrasa tarikh in the form of an ensemble , which was widespread in the XIX-XX centuries . The main facade of the madrasah is oriented towards the east towards the bazaar (at that time the big bazaar was on the site of the present Uzbekistan Hotel). A large area was created by picking up hard bricks. The facade consisted of smaller minarets on both sides, a unique carved door in the middle, two-story mudarris rooms and classrooms. The porches in front of the second floor rooms gave the madrasah more grandeur. A small courtyard (courtyard) is entered from the main door. There are cells for the Taliban on both sides. The second part of the madrasa had a spacious hall for preaching and praying. The outer right or service rooms of the main ensemble, the farm yard and verandas formed the back part. Madrasah of Khoja Nuriddin Haji was the first religious institution that the students of Jizzakh needed to fulfill their noble goals .

After the completion of the construction of the madrasa, Nuriddin Haji married Ahmadjan and Muhammadjan, the sons of Fazil Usta from Bukhara, who built this unique work of art madrasa, and left for the second pilgrimage. Two years later, he returned from the pilgrimage with many books on a camel. The books are handed over to the madrasa for students to use.

in the madrasa continued until 1912, when the madrasa was closed by order of the royal government. Scholars educated in Bukhara and Samarkand madrasas provide elementary education to students regarding Islamic shari'a and laws. Yusuf Kholmatov, an elderly employee of public education, said that in those years Soli Qori from Jizzakh, Sadulla Haji, Haji Yusupov, Murodkhoja Polatov, Mullah Isoq Kurbanov, Mirza Said Rahimov, Abdusattor Mirzakarimov, Abduqadir Sangirov, Rashid Sadikov studied in the madrasa . High-class mudarris taught them Sufism, Sharia (Fiqh) and Tariqat, as well as secular sciences. Uzbek girls are educated and literate in the madrasa .

When Nuriddin Haji returned from his pilgrimage, unrest, oppression, violence, and injustice reigned in the country. The lands of the local population were seized and given to the Russians, the irrigation facilities were also in the hands of the administration, and the land and water taxes were increased. On July 3, 1916, when the conscription decree was announced, the discontent in the area turned into a rebellion. A punitive squad led by Colonel P. Ivanov is sent to suppress the rebellion. The punishment squad brutally slaughters the almost unarmed insurgents. The leaders of the rebellion are sentenced to death. The tsar's government closed the madrasa, expelled the teachers and students, and burned all the books in the madrasa. For being an active participant in the uprising of Nuriddin Haji Jizzakh, for his zeal in educating the people and demanding their rights. together with several advanced mudarris of the madrasa, he was arrested and sentenced to the highest punishment. According to the order of the Turkestan military district commander, Major General A. Kuropatkin, dated September 9, 1916, the execution of the sentence is set for September 10. A number of intellectuals of Jizzakh were hanged by the verdict of the military field court .

In this process, thirty-two gallows are erected in the place called "Kotyrbulok" in the Etimtog area of Jizzakh city, and the old and the young are brought there. All of them will be hanged and sentenced in front of the people. Nuriddin Haji, standing at the foot of the door, looked at the people and said, "Brothers, don't feel sorry for us. Cover your faces. Pray for us and don't forget us! Better days will come, you will be free. Just don't let your faith weaken, get knowledge in the way of Allah. We are on the right side, on the right path, we are martyrs for the future of the nation!" - exclaiming, they take off their waistcoats and remain in white clothes. Then they wash their hands and face and rush to the gallows .

His son Muhiddinkhoja Nuriddinkhojaev (Muhiddin Khojaev) was a person who tirelessly fought for the people, for the peace and happiness of the people, and as a member of the Jizzakh branch of the "National Union" organization, he was a victim of the repression of the Soviet regime. Descendants of Nuriddin Haji still live in the city of Jizzakh and work in various fields.

CONCLUSION

Nuriddin Haji Marufkhoja son was an enlightened person who attracted the attention of all the people of Jizzakh and the teachers of the new method with his philanthropy, compassion for the poor, benevolence, and his opinions based on the knowledge of the Islamic religion. Along with teaching literacy to young people, they also enjoy worldly knowledge . He was active not only in the development of education in the oasis, but also in ending the injustices and tyranny that were happening in the Jizzakh oasis at that time, and drawing public attention to these events. At that time, the opening of the madrasa was one of the most important events in the

social life of Jizzakh. Nuriddin Haji madrasa is the only cultural-historical monument in Jizzakh region that has survived to this day.

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