

POLITICAL IMPORTANCE OF EDUCATIONAL IDEAS OF SAID RIZO ALIZODA

Said Rıza Alizade'nin Eğitim Fikirlerinin Siyasi Önemi

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Öz: 20. yüzyılın başında Türkistan ceditçilik temsilcilerinden biri olan Said Alizoda, sosyo-politik ve ahlaki-etik fikirlerini kaleme alan bir makale yazmıştır. Ülkenin bağımsızlık döneminde gençlerin yetiştirilmesinde, bu manevi mirasın çok önemi olduğu ifade edilmiştir. Ayrıca bu makalede ceditçilik, aydınlanma, eğitim, sosyo-politik durum, manevi miras, toplumun bir politik yaşam, demokrasi, sosyo-ekonomik hayat, ceditçiler, ahlaki-etik görüşleri, eğitim sistemi ve öğretim yeni bir stil etkinliğinden de bahsedilmiştir.

Anahtar kelimeler: Alizoda, Semerkant, eğitim, tarih, aydınlanma

Abstract: Socio-political and moral-ethical ideas of S. Alizoda who was one of the representatives of Djadidism of Turkistan at the beginning of the 20th century were written in this article. There was expressed an important significance of this spiritual heritage in bringing up the youth in the independent period. Besides, the activity of Djadidism, enlightenment, education, socio-political condition, spiritual heritage, a political life of society, democracy, socio-economical life, djadids, moral-ethical views, educational system and a new style of teaching are also given in the article.

Keywords: Alizoda, Samarkand, education, history, enlightenment

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INTRODUCTION

Said Rizo Alizoda was one of the prestigious intelligent men among the scholars of Samarkand in the first quarter of the 20th century. Due to some historical information he was born on the 15th of February in 1887. His father Mirmaxsum Alizoda who lived in Samarkand was a handicraftsman.

Alizoda was a wise and literate person when he was a child, that's why his father Mirmaxsum wanted him to study at one of the most famous schools at that time which was situated in "Chorraha" district. Pupils were taught in a new style of education system in that school. Mirmaxsum chose an intelligent teacher and sheikh Abulkosim Al-Ganjaviy as his son's teacher. He began to teach pupils with his teacher together from 1904. Sayid Rizo Alizoda was an encyclopedist, a translator and a good historian. According to some information he published his works (about 500 works) in Central Asia, Iran, Pakistan, Afghanistan, Turkey, Azerbaijan, Tatarstan and Qrim. He wrote about his native land with great pride and honor in his article "Turkistan is our mother land" which was published in the journal "Sho'laiinqilob". He appeared with his flaming speeches against the aggressors in the field at the aim of saving the unity of Turkistan, its independence and honor. Sayid Rizo Alizoda considers like other djadids (an Arabic word means "new", djadid-a person who finds out news) that people's dependence is connected with their illiteracy. Every blind people knows that the development of every nation and every category is depends on the progress of school policy and its reform. There are more 150 thousand people in Samarkand and around it. How many shop-keepers, officials and sellers are there in Muslims. If where doctors, teachers, engineers are exist, we need them as air and water"¹-he emphasized in his article "We need the schools and madrasas' reforms" in the journal "Oyna" which was published on the 15th of November in 1913. Years passed and the Muslims of foreign countries knew the degree of knowledge, benefits of schools and madrasas. They opened new djadid schools in every city and they are trying to develop them. But we, the Muslims of Turkistan, are not opening any new schools or madrasas, on the contrary we have been considered them heresy and sinful till now. I don't know, what happened to the Muslims of Turkistan? Oh, our comrades of Turkistan? Oh our dear compatriots! How much unawareness and ignorance go on?"² he wrote in one of his articles and he called his compatriots to become an educated person. He emphasizes that they needed intelligent scholars for developing the society at that period and they had to pay attention to the development of school's educational system. As Alizoda said, there were mullas (a prayer in Islamic religion) and judges in every area, but there were not any well-educated agronomists and doctors. It prevents Turkistan from joining the rank of developed countries. We must teach our people the development of

¹ Farxod Alizoda. Sayid Rizo Alizoda. Handbook 2011. Tashkent

² Farxod Alizoda. Sayid Rizo Alizoda. Handbook 2011. Tashkent

science and technics”-he writes. The initial basic program of the activity of djadidism (a new style of propagating educational system) which was appeared at that time was to distribute culture and knowledge. But socio-political condition led more to political fight. Alteration in the activity of djadidism was developed as a result of studying abroad and coming back home as skilled personnel. It helped to the development of science. The young generation got an opportunity for speaking and chattering in any languages independently. As such, some books from Western literature were translated into Uzbek and Tajik. Especially his translation works are important in present time. He skillfully translated a lot of famous writers' works into Uzbek and Tajik. For example: “Captain's daughter” (Kapitanqizi), “YevgeniyOnegin” and “Dubrovskiy” by A.S.Pushkin, some stories of Lev Tolstoy and Chexov, some fables of Krilov, “Hundred percent” by Epton, “A pretty girl” (Do`ndiqcha) by Mopassan and “A constrained doctor” by Miller and others. Said RizoAlizoda knew 14 languages completely and he translated some oyats from “Koran” with his teacher who taught French and sent the translation to France. It is known by his reminiscences. He used to publish his update articles which were enriched with his philosophical observations in the newspapers “Samarkand” and “Zarafshon” and the journal “Oyina”. He noted the people's hard life in Turkistan and they were devoid of their land, water and even soil. Their fate was solved by the oppressor Tsar government. He noted about that in his every article. He worked at the newspapers “Sharq” (the East), “Hurriyat” (Freedom), “Mehnatkashlartovushi” (Hard workers' voice) and in the journal “Sho'loinqilob” and announced his ideas of enlightenment about teaching the people in every press. He found new newspapers and journals in his period. As such, he paid much attention to educational policy and contributed as a representative of the djadids in Samarkand to create new handbooks, samples of artistic creative works and to search some historical books for the new style schools.

The initial basic purpose of djadids was to teach the people and later he embraced a political requirement among the youth. Young djadids began to demand their rights on diminishing taxes, improving peasants and handicraftsmen's life and restricting functionaries' disobedience. The people who were in a difficult position and the youth approved such political requirements. So that development among djadids was increased. As a result well-educated enlightenments began to fight with their ideas for the country's freedom and the native land's protection. Djadids who created socio-political requirements and the ideas on teaching the people about country's protection and looking after it as a pupil of an eye began to propagate their ideas in newspapers and journals.

“If you breath in this land and grow up there, but don't protect its privilege and let your country is being insulted, if any scoundrel foreigner savagely offend your land which was covered with your ancestor's blood for protecting the honor of their native land and if they drink your blood and alter your country into their refuse heap and you don't pay attention or run away or help them for humiliating it, you are not a real

devoted and honest child of your mother land”³-he propagated like this political view in his article named “Turkistan is our mother land” which was published in 1920. Djadids fought for social justice by the different ways in a difficult social condition. The ideas of djadids from Samarkand begin to spread among the people as a result of life’s alternation. S.Alizoda was famous as well-educated man and an enlightenment at the beginning of the 20th century not only in Samarkand, but in all Turkistan. S.Alizoda wrote the problems of reforming schools and madrasas in his works. He concluded that a false policy which was carried out by the Tsar government in school’s system was a reason of all misfortune, devastation and famine around us. It is known that the development of society, culture and economics belongs to school policy in a certain degree. A lot of countries have their own schools and high schools and there are taught medicine, engineering, teaching, interpretation and writer’s profession. People are able to earn some money by these professions. New style schools’ importance and positions are properly accepted in many Muslim countries. That’s why they are developed in cities and villages. But we, the Muslims of Turkistan don’t try to develop the new style schools, on the contrary we consider them unfit and nonsensical. Although we feel our ignorance, illiteracy and its results we won’t be an attentive. Dear brothers from Turkistan! Dear compatriots, how much time do we live in ignorance and illiteracy? Please think about the truth in Islam. There are 150 thousand population in Samarkand and there are a lot of merchants, users, shop-keepers and officials among them, where are the teachers, engineers and writers? We need them as air and water. Thousands of poor people, idlers, beggars, ruffians and rubbers disgrace our belief and our laws. It isn’t anything from this –S.Alizoda emphasized like these ideas more. Alizoda said that world’s countries develop the belief and enrich the ethical rules by the help of schools and madrasas. It attracts other’s interests more. But we retreat from our belief step by step as our illiteracy and ignorance and give a chance to others leave behind us. If which nation doesn’t look after its religion, doesn’t respect its law and its rules, doesn’t unite with each-other, this nation will have a lot of abhorrence and misfortune. Thus, we have a great deal of defects and we never finish them with a worthless conversation. We can solve these defects only with one word: we must reform our schools and madrasas”⁴.

S.Alizoda approved the idea of teaching the native language instead of the traditional Arabic language in new schools. That’s why he published his article named “Every nation is proud of its own language” in the journal “Oyina” in 1914. He paid attention to one of the most important issues about the native language. He considered that every nation who comprehends himself, he can understand that the issue is very important and he puts the issue at the first place”.

³ Said Rizo Alizoda Turkistan is our mother land// “Sho’laininglob”, look, Farxod Alizoda. Farxod Alizoda. Sayid Rizo Alizoda. Handbook 2011. Tashkent

⁴ Alizoda S.R. About an importance of reforming schools and madrasas.//Oyina. 1913. 3-print.

After the October revolution S.Alizoda said that setting a “single” language for all nation and people is opposite to the humanitarian education about society and the language. A.Khoshimzoda wrote an article named “About a purity of international language”. He said that it was needed to set up a single language. But S.Alizoda became against for his idea. He considered that like ideas lead the pupils to misunderstandings.

CONCLUSION

S.Alizoda explains that studying other languages and knowing them are very useful and important, but refusing the native language for the development of the society is the conviction of death sentence. The language is an important form of a national development and a means of connection among the people in community. As he emphasized, every nation has the rights for speaking, writing, reading, teaching and having got schools, libraries, newspapers, journals, booklets, books and organizing meetings and doing the lectures in the native language, S.Alizoda’s stories, poems, riddles and other satirical works are against for officials, bribe-takers, beggars and liars of an old frame. His first satirical articles were appeared about in 1920. For example, these articles named “Mulla and his wife”, “to the bribe-taker”, “A rich uncle” and “To the memory of paranji” (a national clothes for women in Islamic religion).

As a conclusion, Alizoda paid attention to update issues of that period in his every article. He tried to solve the problems. His main idea was to liberate the people and the youth from depth, ignorance and poverty by educating and teaching them and to achieve joining the world community by setting a peaceful life.

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