



The Lawyer In The Press Tribune (The Position Of Ubaydulla Asadullakhojaev In The History Of The Uzbek National Press)

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ABSTRACT

This article describes the activities of the first Uzbek lawyer, the Minister of War of the Turkestan Autonomy Ubaydulla Asadullakhojaev during the struggle against the Tsarist and Soviet governments. In particular, his editorial and journalistic activities in the national newspaper “Sadoi Turkisto”, published in Turkestan in the early twentieth century, are analyzed. Asadullakhojaev, as a lawyer, also fought hard to increase the legal literacy and culture of the local population. He tried to expose the abominable image of the policy of tyranny on the basis of the law.

KEYWORDS

Turkestan, Russia, sharia, law, profession, Duma, bourgeois investors, politics, elections, general education, example.

INTRODUCTION

“Without a mother language and a national press, no nation in the world can enter the path of development and culture” [1]. It has been more than a century since these ideas were written. In the early twentieth century, the

great enlighteners Mahmudkhoja Behbudi, Munavvarqori Abdurashidkhonov, Abdulla Avloni, Cholpon, Ubaydulla Asadullakhojaev and dozens of other founders of our press, who defended the interests of our nation, led

the local population to the national liberation movement, said: authority. No one has the right to infringe on this right” [2] he said. These progressive ideas have not lost their essence. The main path of development of independent Uzbekistan today, which is moving towards an enlightened society, is to move forward without losing its identity, history, religion and national language, as the Jadids dreamed of. Jadidism was a powerful social movement that led to the awakening of free thought in Turkestan. Proponents of the new reform, who began their work by reforming education and opening new methodical schools, soon, gained their own national press and literature. Newspapers such as “Taraqqiy”, “Shuhrat”, “Sadoi Turkiston”, “Sadoi Fergana”, “Hurriyat”, “Najot” and “Oyina” magazine became the voice of the brave young men. Among these progressive figures is the first Uzbek lawyer, journalist and active participant in the national liberation movement, Ubaydulla Asadullohojev (named Ubaydulla Khodjaev in the sources), a victim of Bolshevik repression. He was born in 1885 in Qoryogdi mahallah of Shayhantahur district of Tashkent. His father, Asadulla Mahsum, dreamed that his son would be educated and enlightened. In 1898 he won a special competition for the mastery of the Russian language among Muslim children in Tashkent. After graduating from the Russian school, he began working as a translator in the court of Tashkent. Ubaydulla, who is fluent in Russian, Persian and Arabic, became interested in law during his service and went to study law at the University of Law in Saratov, Russia. The young student's education, ingenuity and agility are noticed by teachers, and in addition to his studies, he also works as a lawyer in the Saratov city district court.

THE MAIN FINDINGS AND RESULTS

After graduating in 1913 and returning to his homeland, Ubaydulla Asadullakhojaev first worked in the office of Ivan Charkovsky, a lawyer in the civil service, and later worked

independently as a lawyer. Ubaydulla, who was well versed in the laws of the Russian Empire and a good speaker in the Russian language, soon gained a great reputation as a just defender in court proceedings. Along with such devoted sons of the country as Munaavarqori Abdurashidkhonov, Mahmudkhoja Behbudi, Abdulla Avloni, Ubaydulla Asadullakhojaev also decided to fight against the colonialists. On December 21, 1913, he obtained permission from the military governor of the Syrdarya region to publish a private newspaper in Tashkent under the name “Sadoi Turkiston”, number 37882. On April 4, 1914, the first issue of this newspaper was published. In those years, the leader of the Jadid movement, Mahmudhoja Behbudi, founded the Samarkand newspaper and the “Oyina” magazine in Samarkand, and in Fergana, the enlighteners Ashurali Zohiri and Obidjon Mahmudov founded the Sadoi Fergana newspaper. In Turkestan, the role of the press as a socio-political weapon was growing day by day. People loved to read the articles published in the pages of “Sadoi Turkiston”, and hundreds of letters were sent to the editors. The main creative team of the newspaper consists of the founders of Uzbek enlightenment literature and journalism Munavarqori Abdurashidkhonov, Abdulla Avlorniy, Abdulhamid Sulaymon Cholpon, Tolagan Khojamyorov.

In the first issue of the newspaper “Sadoi Turkiston”, the editor-in-chief U. Asadullakhojaev called ““..... we Turkestans do not move towards the times, we do not rely on our religious Sharia, we do not learn from our history” and called on the people to fight against the tyranny of slavery through enlightenment, knowledge and understanding of their rights. He accuses the rich of ignorance, preoccupied with money-making, irrational, extravagant weddings, and sharply calls on the youth to help them enjoy modern science. With his journalistic articles on more than 10 socio-political topics, he tried to explain

to the people the dictatorial policy of the Tsarist government. In an article entitled "We will be left alone begging or stealing," he rebelled against a law by the Russian government declaring all Turkestan lands to be royal property". Who is to blame for the unhappiness of our children? " In his article "Our industry is lost" he called on the people to be vigilant, and in his article "Our industry will be lost" he called on the people to be vigilant about the colonial occupation of the country's production system.

It is known that in those years, the inclusion of Turkestan in the Russian railway system led to the transportation of natural resources of our country, in particular, raw materials and food products such as cotton, astrakhan, silk, dried fruits to the Center. At the same time, the local population was forced out of Turkestan's fertile lands and replaced by thousands of Russian peasants. For example, in 1887, 196 houses moved from Russia, and in 1913 this number increased to 2005. In the May 2, 1914 issue of "Sadoi Turkiston", Nushiravon Yovushev's article "Travel Pieces" revealed the spirit of rebellion against such insidious policies and oppression. I got a ticket and got into the blue wagon. A man saw me in the world and said, "I got a ticket and got into the blue wagon. A man saw me in the world and said, 'Hey, this is not a sart wagon, this wagon is for the Russians. If the conductor sees it, he'll drive you out". "I quickly took off my turban and put my hat on. The conductor beat the robes and drove them to the red car. No conscience could bear the conductor's ill-treatment. Uzbeks used to fight with their hands, kick with their feet, and treat animals that were unclean".

Ubaydulla Khodjaev together with his classmates Munavvarqori Abdurashidkhonov, Abdulla Avloni, Komilbek Norbekov, Tolagan Khojamyorov, Saidnosir Mirjalilov, Mirmukhsin Shermuhammedov founded the Turon Society. On February 27, 1914, the official opening of the Uzbek National Theater took place in Tashkent.

Congratulations were given in the pages of "Sadoi Turkiston". It is obvious that the devotees of the nation tried to express the identity of the people not only through the press, but also on the stage. They described the national press as the "commonwealth of the nation" and the theater as a "model". Sadoi Turkiston, under the editorship of Ubaydulla Asadullahojaev, openly fought against the land, tax policy and electoral system of the Tsarist government. In particular, at least 10 of the 35 delegates to the State Duma in St. Petersburg must be from Turkestan, "the law requires it", he said. Speaking at the third session of the City Duma on November 26, 1914, the editor-in-chief said that the city tax on land and courtyards should not be increased, and that some Russian police officers were innocently harassing Muslims with illegal actions in this regard. At the initiative of U. Khodjaev, a 7-member legal commission will be set up under the Duma, which will include a single representative from the local population, ie himself. The newspaper Sadoi Turkiston, which has a worthy place in the history of our national press, was shut down on April 10, 1915, No. 66, on the grounds that it was under financial pressure from the Tsarist government. However, U. Khojaev and Munavvarqori Abdurashidkhonov never stopped active social movement. During the First World War, the Tsarist government began a serious effort to alleviate the plight of indigenous children mobilized from Turkestan to work behind the scenes, to reverse the government's decision to involve Turkestans in labor. At the same time, the issue of publishing the newspaper "Sadoi Turkiston" in Andijan is being considered. However, this plan will not materialize. The military governor of Fergana region will not allow the newspaper to be published in Andijan.

A revolution in Russia in February 1917 ended the monarchy. Emperor Nicholas II fell from the throne. The national liberation movement is flourishing in Turkestan, which is tired of half a

century of colonial oppression. Ubaydulla Asadullakhojaev, one of the sons of the nation Jadid, called on the whole nation to unite in order to achieve the independence of Turkestan. He said at the All-Russian Congress of Muslims in Kazan in July 1917: "To this day, Turkestan has been a cow for Russian capitalists. Today, Turkestan is a supplier of cotton to Russia. If 10-12 million pounds of cotton are grown in Turkestan a year, then 100 million soums earned by our cotton growers go into the pockets of Russian capitalists every year".

On November 26-28, 1917, the IV Extraordinary Congress of Muslims of Turkestan was held in Kokand. The November 27 resolution of the Congress reads: "The multi-ethnic population of Turkestan, expressing the will of the peoples called for by the Russian Revolution to determine their own rights, declares Turkestan to be territorially autonomous within the Federal Republic of Russia".

On November 28, the name of the state will be determined and declared "Autonomy of Turkestan". Ubaydulla Khodjaev (Ubaydullah Khoja Asadullakhojaev) - Minister of War, elected a member of the Central Committee of the All-Russian Muslim Council. However, on February 19, 1918, the Bolsheviks overthrew the Turkestan Autonomy by force of arms. The totalitarian regime begins to persecute the true children of the nation, the independence fighters one by one. Initially, the mysterious death of Mahmudkhoja Behbudi, Saidnosir Mirjalilov, Munavvar qori Abdurashidkxonov, Ubaydulla Asadullakhojaev and dozens of other brave sons of the Uzbek people were politically charged, and the tragedy of the Bolsheviks on Turan destroyed the nation's martyrs. Ubaydulla Asadullakhojaev was imprisoned on political charges in 1927-28 and returned from prison in 1936. In 1937, he was imprisoned again, and he disappeared as soon as he left.

We turn the pages of the newspaper "Sadoi Turkiston", published under his editorship. In several of his issues, more than a dozen headlines were published, signed by Ubaydullo. The first issue of the newspaper published an article by the editor-in-chief entitled "Purpose and Profession" [3]. In it, Ubaydullah Khoja describes it as "our goal is to reform the situation of the Muslims of Turkestan and to defend their rights". From its first issues, U. Asadullakhojaev began a comprehensive analysis of the lives of Muslims deprived of their rights, oppressed by Tsarist Russia. Turkestan's entry into the Russian railway system has allowed the country's natural resources to be smuggled to Russia. Raw materials and food, such as cotton, astrakhan, silk, and dried fruit, began to flow into the center. Turkestan had become a source of Russian raw materials. In addition, thousands of muzhiks were brought from inner Russia and settled in the most fertile lands of Turkestan, squeezing the local population out of these places [4, p. 55]. According to sources, 196 households moved from Russia in 1887 alone, and in 1913 this number reached 2005. Ubaydullah Khoja said about this ominous policy pursued by the tsarist government: "People who are open-minded are taking advantage of our ignorance" [3]. "Russian magicians come from so far away and look so rich in less than a decade," he said. At the heart of these painful lines is the remoteness of the local population from modern management practices. U.Asadullakhojaev urges his compatriots to be vigilant and to be educated and literate so that they can claim their rights. This is reflected in his article "Our industry is lost." It is known that from year to year the Tsarist colonizers were occupying the production system in the country. Is there a way out of this humiliation?! Ubaydullah Khoja writes, "If we leave in this state, our industry will be lost, and our workers will be unemployed." The only way to get rid of it is to conclude: "Let's send our children to various vocational schools and bring them up in a

modern way” [3]. It is known that after the conquest of Turkestan by Tsarist Russia, all the lands were declared the property of the kingdom, and this situation was enshrined in law. At the All-Russian Congress of Muslims in Kazan in July 1917, Asadullakhojaev said: “To this day, Turkestan is a cow for the Russian capitalists. Today, Turkestan is a supplier of cotton to Russia. If Turkestan grows 10-12 million pounds of cotton a year, then 100 million soums earned by our cotton growers will go into the pockets of Russian capitalists every year” [5]. The spirit of rebellion against this law is also reflected in the publicist's article entitled “We will be left alone begging or stealing”. To the question of what is the power of the free-spirited Russian bourgeois investors who dominate the economy of Turkestan, the author answers, “It's our fault”. How can this humiliation be overcome? U. Asadullakhojaev firmly says: “It is possible to get rid of this suffering by reading and studying”. Otherwise, “there are two professions left for us. It is theft and begging” [6].

In his article “We have city taxes”, the editor-in-chief reveals that the tax system is a political mask to oppress the local people. “We have believed and been deceived a lot, knowing that our possessions will never end In order to get rid of these rages, do we have to embrace life, time and culture and fulfill its requirements?”. Therefore, speaking at the third meeting of the City Duma on November 26, 1914, Asadullakhojaev said that the city tax on land and courtyards should not be increased, and that some Russian police officers are unjustly persecuting Muslims in this regard. At his initiative, a seven-member legal commission will be set up under the Duma. Of the seven members, only Asadullakhojaev was a local. Detailed information about this was published in the December 3, 1915 issue of the newspaper “Sadoi Turkiston”. The lawmaker also demanded that at least 10 of the 35 delegates to the State Duma in St. Petersburg be from Turkestan [7].

The publicist sought to expose every mask of colonial oppression and to form legal literacy in newspaper readers. For example, at that time in Tashkent there was an electric tram with Russian drivers. At the City Duma meeting, the newspaper's editor-in-chief, as a member of the Duma, raised the issue of regular inspections of tram drivers, noting that there have been several deaths on the road due to the oppression of Muslims. He even lamented that Russian muzhiks and Muslim charioteers would be subject to the same tax, otherwise it would lead to discrimination against the local population [8].

It is known that the first parliament - the State Duma - was formed in Russia in 1905-1907 due to the revolutionary uprisings. There was also injustice in the election of deputies from Turkestan to the State Duma. Under the Electoral Act of December 11, 1905, all local women, two million workers, military personnel, students, and the general population under the age of 25 were deprived of the right to vote. “The draft election rules in Turkestan were in the interests of the property class and the local administration” [9]. Ubaydullakhoja published an editorial on behalf of the editorial board entitled “City Elections and Muslims” to raise this issue. “Twenty-eight Russians and twenty-two Muslims are elected glasniy (deputies), with a few contributions to the prestige of Muslims”, he said. In that sense, we are discriminating against them, but we have to put the law and the rule aside and complain only about ourselves” [10].

Pay attention to the word compulsion. Ubaydullakhoja is disturbed by the fact that local officials and the rich, who sooner or later ally themselves with the tsarist officials in the pursuit of their own selfish interests, do not do anything good for the development of the nation. Thanks to the zeal and enthusiasm of the Russian Glasnians, the new district of Tashkent was becoming more prosperous day

by day. "In the shadow of the Muslim negligence, the Muslim district is still unable to get rid of the bridges and streets, which are broken and carved out of mud and mud up to the bellies of horses in the winter, and the dark lanterns that barely show their light inside" What about our Glasniys? The publicist asks. The Russian regime has no choice but to open a school. Who is to blame for this? The government? Ourselves? Now we need to open our eyes and find and elect genuine people and people with common interests".

CONCLUSION

These examples clearly show that U. Asadullakhojaev is a knowledgeable lawyer, a passionate publicist, a patriotic boy. Articles such as "Sharia and the law", "In different places", "Who is the cause of our children's unhappiness", "We have city taxes", were instructions on what a free and free Turkestan state should be. The newspaper "Sadoi Turkiston", which lasted only a year, but has a worthy place in the history of our national press, was published on April 10, 1915, No. 66, under pressure from the Tsarist government due to legal and political articles by U. Khodjaev [12]. Describing the press as "the common denominator of the nation", U. Asadullakhojaev left an invaluable legacy for the history of our journalism. His main articles on political and legal issues, published in the pages of "Sadoi Turkiston, made a significant contribution to the formation and development of Uzbek journalism. Even today, the progressive ideas put forward by this selfless compatriot serve as a spiritual treasure in further enhancing the legal culture of our people, preserving their identity, language and religion.

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