

A Look at The Life and Work of Haji Muin

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Abstract: The article briefly touches upon the life and work of Hoji Muin Shukurullo o'g'li, one of the representatives of the Jadid movement.

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Introduction: The Jadid movement emerged during a complex and contradictory period. Representatives of this movement emphasized the need to reform all spheres of public life, for which, first of all, it is necessary to educate the people and make them realize their identity. We know that they were called "Jadids" because they strived against the old ways. The historical period placed a great responsibility on their shoulders - to lead the peoples of Turkestan towards building an enlightened, comprehensively developed society.

Alongside Mahmudxo'ja Behbudiy, Abdurauf Fitrat, Munavvar qori Abdurashidxonov, Abdulla Avloniy, Abdulla Qodiriy, Cho'lpon, and Hamza Hakimzoda Niyoziy, the enlightener Hoji Muin holds a special place.

The progressive poet Haji Muin Shukurullo o'g'li was born on March 19, 1883, in the Ruhobod district of Samarkand. His father, Shukurullo, was a merchant and died at the age of 32. Having lost both his father and mother at the age of twelve, Haji Muin was raised by his grandfather Mirsaid Muhammadsharif, the imam of the Ruhabad neighborhood mosque. Haji Muin, who studied first in an old school and then in a madrasa, learned the rules of the Arabic language from the renowned teacher and poet of his time, Sayidahmad Vasli, and fell in love with classical poetry.

His acquaintance with Mahmudhoja Behbudiy at his teacher Vasli's house in 1903 marked the beginning of a new era in his life. In 1908, as a progressive Jadid teacher, he wrote the alphabet textbook "Rahnamoi Savod." In 1914, he opened a private "usuli jadid" school called "Tarbiyat" in his home. In 1908, Haji Muin

wrote "Rahnamoi Savod" in Persian and the alphabet book "O'qituvchi" in Uzbek in collaboration with Ismatulla Rahmatullazoda.

From the 1900s, Haji Muin wrote poems on traditional themes under the pseudonyms "Nahif" (Weak) and "Mehri," and from 1908, under the influence of his mentor Mahmudhoja Behbudiy, he began to write poems and journalistic articles in the spirit of enlightenment.

Haji Muin, who praised Mahmudkhoja Behbudiy's "Padarkush" in the press, soon began writing his own stage works. In the play "Old School, New School," the difference in the educational system between the old-method school and the new-method school is depicted, and the "new-method school" is praised, while in theatrical works such as "Wedding," "Poppy," and "The Oppressed Woman," bad habits that have become fashionable among the people are condemned. In addition, plays such as "Victims of Education," "Victims of Prostitution," "The Rich Man and the Servant," and "The Judge and the Teacher" were also staged. Many of the themes raised in his plays have not lost their relevance even today, at the beginning of the 20th century. For example, in the play "Toy" (Wedding), the extravagance at weddings and dislike for society's innovations are revealed through the characters of Boy and the Jadid Mirzo.

Boy's - Yes! This is also by God's grace! This money had been burning for eight years. Look at the fate of these wretched wedding-lovers, whom God threw down from above. We had tied up ten thousand rubles for the wedding expenses! This amounted to fifteen thousand

rubles.

Mirzo - Boy amaki! So you were planning to spend fifteen thousand rubles on your wedding? Is your wedding a circumcision ceremony or a wedding? To this question, Boy replies that circumcision is a wedding.

In the play "Old School, New School," he supports proponents of enlightenment and innovation.

Miyon Buzruk Solihov, in his book "Materials for the History of Uzbek Theater," evaluates Hoji Muin as "wrote the most plays before the February Revolution" and "written with a certain degree of courage." We can see that the creator's political thoughts are also quite progressive. In the August 13, 1918 issue of the newspaper "Voice of the Working People," Hoji Muin's article "What do we need?" was published. "It is a thousand times better to die with honor on the path of rights and freedom than to live shamelessly under oppression in this world. O people of Turkestan! Get up! Suppress your enemies! Protect your homeland! O son of the Turkestan Turk! Take your weapon! Shoot your enemy! Protect your freedom!"

In 1929, Haji Muin was exiled by the GPU to the Pugachan district of the Kapek district of Siberia on the pretext of making a technical error in "Ovozi tojik." After returning to his homeland from exile in 1932, he worked as a literary employee in the Tajik branch of the Uzbek State Publishing House in 1932-1934, and in 1934-1937, he worked at the military newspaper "Qizil Yulduz," which was a publication of the 19th Uzbek Mountain Cavalry Division. The experienced publicist Haji Muin also played a significant role in the newspaper's popularity among the general public.

His proofreading will bring misfortune again. The name of the "enemy of the people, condemned to execution, Muralov" is replaced by the name of the famous figure of those years, Molotov. Accusing Haji Muin of committing this act consciously, he was arrested again by the Soviet punitive authorities on January 24, 1938. Haji Muin was sentenced to 10 years in prison by the ominous "troika" of the NKVD on fabricated charges of "engaging in anti-Soviet propaganda," "espionage, sabotage," and "serving British intelligence." According to information, he died on July 21, 1942, in the city of Solikamsk, Perm Oblast. The pure name of the great son of our people, our Jadid ancestor, Haji Muin, was honored in 1963.

In the journal "Oyna," issue 2, 1913, Haji Muin writes in his article "The Sorrow of the Future": "It is known that the progress of every nation is through knowledge, and the future of a nation with knowledge is bright, and even in its own peace, grandeur and respect appear before foreigners. One of the characteristics of scholarly and progressive nations is that they have

regular primary schools and various secondary and higher madrasas. The children who graduated from these madrasas became active people, taking on jobs - crafts, trade, and religious positions befitting their status and rank. In this way, civilized nations manage their own affairs, living in comfort and comfort without needing others for any reason. They study religious and secular sciences and subjects as needed in their madrasas. They will not give up their religion for you, nor their worldly affairs.

Thus, the life and happiness of a people lie in knowledge. In his article "The Sorrow of the Homeland," he sorrowfully writes about the glorious past of Turkestan and the loss of unity in subsequent periods, the weakening of science and enlightenment. "In ancient times, I was considered one of the prosperous and blessed lands of the world because I was a center of science and culture. This was because the Samarkand now lying in my embrace (consisting of ruins) was called "Samarkand like paradise." He was one of my true sons, a warrior, and I will never forget the happiness and prosperity I experienced during the reign of the world conqueror Timur. Oh! It so happened that my last children distanced themselves from knowledge and education. They deviated from the path of their ancestors. Why did they abandon the education inherited from their fathers and choose ignorance? Why did they abandon unity and engage in discord and strife?... Due to this depravity and immorality, they separated from each other and were easily swallowed by strangers, ending their future. Meanwhile, the madrasas and observatories, like mountains of cultural artifacts above me, have also become ruins." [2]

In his article "Language Issue," Haji Muin emphasizes that special attention should be paid to our mother tongue - the Turkic language - for the unity of the nation, and emphasizes the need to protect it like our own life and rights. In addition, the creative work "Education of Our Youth and Girls," "Youth! The hope of the nation is only in you," he emphasizes the need for a serious approach to the education of youth for the future of the country, and in the article "Bribery and Corruption," he criticizes corruption, which seriously harms the development of society. It warns of its negative consequences for future generations. Unfortunately, the critical opinions expressed by Haji Muin in his time remain relevant today. Haji Muin was right, especially regarding the Turkic language.

In general, Haji Muin was one of the progressive thinkers of his time. His work is also dominated by thoughts about the changes taking place in society, concern for today and the future, and what specific actions should be taken for the development of the country.

In Uzbek literature, interest in the work of the enlightener Haji Muin is growing, in particular, in 2008 Karshiyev Gulabza Alikulovna defended her candidate dissertation on the topic "Ideological and Artistic Features of the Dramaturgy of Haji Muin Shukrullo.

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