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SAIDRIZO ALIZODANING JURNALISTIK FAOLIYATI VA UNING BOY PUBLITSISTIK MEROSI

Nazarov Ulug‘bek Ismatovich
Uzbekistan State World Languages University, Faculty of Oriental Philology, Deputy Dean for Youth Affairs and Spiritual–Educational Work
E-mail: ulugbeknazarov743@gmail.com

Abstract: This article provides a scientific and theoretical analysis of Said Rizo Alizoda’s life, journalistic activity, and rich publicistic heritage. It highlights his birth in 1887 in the city of Samarkand, his education in Jadid schools, and his development from 1905 onward as an internationally recognized publicist. Alizoda’s work is characterized by a sharp critique of social vices and the promotion of the principles of justice and truth. His articles and journalistic works were widely published in both local and foreign press, contributing to the development of cultural and scientific relations between the East and the West. In addition, his translation of N. M. Karamzin’s “History of Russia” and educational initiatives such as the “Birinchi yil” alphabet represent important aspects of his intellectual and spiritual legacy.

Keywords: Jadidism, Justice, Development, Spirituality, Corruption, Journalism, Enlightenment, Education

Introduction

Saidrizo Alizoda was born on February 15, 1887, in the Bogishamol neighborhood of Samarkand, into the family of the merchant Mirmuhsin, who was engaged in the silk and carpet trade.[1] When he reached school age, his father took him to a new-method school opened in their neighborhood by the Azerbaijani enlightener Sheikh Abulqosim, who lived there as an immigrant.[2] He received his initial education at the Jadid school of Abulqosim Alganji in the Chorraha district of Samarkand and later completed his madrasa studies under the guidance of the same teacher.[3]

Methodology

From 1905 onward, Said Rizo Alizoda began his career as an internationally recognized journalist. Various scholarly studies, including Subhon Atobulloyev’s monograph G‘aybulloh as-Salom’s work articles by Azerbaijani and Iranian scholars, interviews by Pakistani researchers, as well as works by Russian and Uzbek authors, highly evaluate his journalistic activity, characterizing him as a truth-seeking, free-thinking publicist with a sharp and critical style.[4]

The main focus of Alizoda’s work was the exposure of social vices.[5] His articles were written in

a strongly critical tone against issues such as corruption, bribery, theft, alcoholism, usury, gambling, and fraud.[6] Therefore, his publicistic work had a significant social impact in its time. His scientific-popular articles, poems, feuilletons, and pamphlets were regularly published in newspapers such as “Turkiston Xabarlari”, “Buxoroi Sharif”, “Turon”, “Samarqand”, “Hurriyat”, “Kambag‘allar Tovushi”, “Zarafshon”, “Sharq”, “Telegraf Xabarlari” and “Ovozi Tojik”, as well as in journals such as “Oyna”, “Tayoq”, “Mashrab” and “Mullo Mushfiqi”.[7] In addition, his articles were also published in Russian-language newspapers such as “Samarqand,” “Golos Samarkanda”, “Svobodny Samarkand”, “Trud”, “Izvestiya”, “Proletariy” and “Zarafshan”.[8][9]

Results and Discussion

Alizoda’s creative work was also widely recognized at the international level and was published in reputable newspapers and journals in Azerbaijan, Crimea, Turkey, Iran, Egypt, India, and Russia. In 1919, he even founded a weekly journal in Persian titled “Shu‘lai Inqilob” in Samarkand, thereby making a significant contribution to the development of the Eastern press [10].

Subsequent research has shown that he used more than 15 pen names.[11] These include Bahlul, Zombir, Shapaloq, Korgar, Ranjbar, Sitamdiyda, Toziyona, Nashtar, Mullo, Jumbul, Murtad, Mushti G‘oib, S. Aliyev, Bogishamoliy, and Samarqandiy [12]. Under these pseudonyms, he wrote articles in which he relentlessly exposed the internal and external enemies of Turkestan and their activities. It is also noted that his 1917 slogan, “The teacher and the journalist are the two hands of the nation”, spread widely not only in Turkestan but also in several other countries [13].

Said Rizo Alizoda is recognized not only within Turkestan but also internationally as an active publicist and translator. His journalistic activity covered a wide geographical scope, as he worked in Iran, Afghanistan, Pakistan, and other Eastern countries to promote Russian history and culture and disseminate scientific and educational ideas. This demonstrates that his work went beyond ordinary journalism and served as a cultural and informational bridge between civilizations.

One of Alizoda’s most important works was the translation of “History of Russia” by N. M. Karamzin, a prominent representative of Russian historiography, for Eastern readers and its dissemination among a wider audience. Through this translation, he promoted scholarly perspectives on Russian history among Turkic- and Persian-speaking peoples, thereby contributing to the strengthening of scientific and cultural relations between the East and the West. It is also noted that he sent written appeals regarding his various activities and services to major political figures of the time, such as Stalin, Molotov, and Voroshilov. A researcher recorded that more than 300 letters were found among his personal case files in Vladimir Prison on May 5, 1977, indicating the extensive scale of his correspondence.

At present, these letters are reported to have been separated from his personal files and are being kept in classified archives in Russia. Scholars suggest that if these documents are introduced into academic circulation in the future, new historical aspects of his activity may be revealed. Another significant aspect of Alizoda’s work is related to the creation of the alphabet titled “Birinchi yil” (“First Year”). After its publication, numerous congratulatory telegrams were received from Turkic-speaking countries and regions, indicating the wide recognition of his educational reforms [14]. These telegrams were regularly published in the newspaper “Hurriyat” for nearly six months, demonstrating the strong public response to his initiative. At the same time, historical developments show that after Alizoda’s imprisonment, his “Birinchi yil” alphabet and the 1927 book “Hosilot” gradually fell out of circulation and were largely forgotten by the public, reflecting how part of his creative legacy was obscured due to political circumstances.

Overall, Said Rizo Alizoda’s journalistic and translational activities were of great significance not only locally but also internationally. He made a valuable contribution to strengthening scientific

and cultural ties between the East and the West, developing publicistic thought, and promoting educational ideas. He is remembered in history as a writer who significantly influenced the social and intellectual discourse of his time [15].

Conclusion

In conclusion, Said Rizo Alizoda was one of the key representatives of the Jadid enlightenment movement of the early 20th century, and his life and work demonstrate the wide scope of his journalistic and translational activity. From 1905 onward, as an internationally recognized publicist, he sharply criticized various social vices and promoted the principles of justice and truth through his articles and pamphlets. His works were widely published in both local and foreign press, contributing to the strengthening of cultural and scientific relations between the East and the West. His translation of N. M. Karamzin's "History of Russia" was also an important aspect of his educational activity. In addition, initiatives such as the "Birinchi yil" alphabet gained significant attention in Turkic-speaking regions. Overall, Alizoda is remembered as a writer who had a strong influence on the social thinking of his era.

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