

THE ROLE AND SOCIAL ACTIVITY OF SADRIDDIN AYNİ IN THE JADİD MOVEMENT

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Annotation: The article describes Sadriddin Ayni's activities in the Jadid movement and Jadid schools at a time of complex socio-political processes, during which the reform and Jadid movements in the emirate changed his worldview and his efforts to develop society.

Keywords: "Sifliy", "Muhtojiy", "Jununiy", "Ayniy", Young Bukhara people, Jadid schools, Tatar schools, Bukhara revolution, enlightenment, enlightened reformer, political struggle, progressives, Jadid movement, fanatical clergy, democratic principles.

Sadriddin Ayni grew up very early because he faced the hardships and difficulties of a cruel life, the hardships of daily life, as a child. He received his primary education at a rural mosque school. As Sadriddin Aini himself later wrote, his father Said Muradhoja, who was well acquainted with classical literature, aroused in him an interest in written literature and folklore. The life and work of the author are described in detail in his work "A Brief Biography", "Memoirs", and the period of enlightenment and jadidism in "Materials for the history of the Bukhara revolution" [1].

During his studies at the Bukhara madrassas (1890-1891), Sadriddin Ayni wrote his first poems under various pseudonyms, such as "Sifliy", "Muhtojiy" and "Jununiy". He first began writing in 1896 under the pseudonym "Ayniy". The author personally admits that the name "Ayniy" has 48 different meanings in different books [2].

Sadriddin Ayni studied at madrasas in Bukhara in 1890-1899 and received a thorough education in accordance with his time. Getting acquainted with newspapers and magazines published in Calcutta, Boghasarai, Ufa, Orenburg, Kazan, especially reading Fitrat's works published in Turkey and secretly sent to Bukhara - "Debate", "The Story of a Tourist Indian" - revolutionized the future writer's worldview. . He felt the rottenness of the emirate system, the need to modernize the way of governing the country, to carry out democratic reforms and

to enlighten the masses. Sadriddin Ayni thus became one of the brightest representatives of Jadidism. The basis of the first Jadidism was the central problem, the modern school and modern education [3]. The following poem by Sadriddin Aini, written in the early twentieth century, describes the landscape of Jadidism at that time:

Schoollessness has made us naked,
Lack of schooling has robbed us,
Schoolless Turan killed his hand hungry,
Open your eyes and run to school from this humiliation.

As a member of the Young Bukhara Party, Sadriddin Ayni was one of the first initiators of the establishment of Jadid schools in Bukhara. According to S. Ayni in his book "Materials for the History of the Bukhara Revolution", on October 23, 1908 in the house of Mirzo Abdulvahid Munzim (Burhanov) in Darvozai Sallohxona Guzar in Bukhara opened a new methodical school in Persian (Tajik) and appointed Mirzo Abdulvahid Munzim as a teacher. . Rich kids get paid, poor kids get free education.

Until 1908, before the opening of Mirzo Abdulvahid Munzim's new methodical school, Sadriddin Aini himself worked in Tatar schools in Bukhara (for example, the schools of Tatar representatives Khalid Burnashev and Nizam Sobitov) and studied teaching methods. S. Ayni noted that "I worked and gained experience in a Tatar school for six months" [5]. In the early twentieth century, the enlightened writer S. Ayni was the first to demand that the primary school in Bukhara should consist of four classes. S. emphasizes the role of enlightenment in the development of the individual and society. He believes that the economic situation of the people can be improved through the dissemination of enlightenment among the population. That is why he wrote, "Science brings wealth to the people."

However, the new method school opened by Mirzo Abdulvahid Munzim and S. Ayni did not last long. Both progressives will be persecuted. S. Ayni became a member of the secret society "Tarbiyai atfol" ("Children's upbringing"), founded in 1910 by the young people of Bukhara, and took an active part in its work.

The book "Tartib ul-Qur'an" ("Book on the study of the rules of reading and pronunciation of the Holy Qur'an"), "Necessity of religion" ("Religious book") and "Tahsib us-sibèn" ("Child rearing") was first published in 1909 in Orenburg. Sadriddin Aini wrote the textbook "Tahsib us-siben" under the influence of Ismail Gasprinsky's book "Khojai siben" ("Children's teacher"). This book was published for the second time in Samarkand in 1917 by the "Library of Enlightenment", founded in 1914 by the Young Bukhara.

Sadriddin Ayni's activity in the Jadid movement in Bukhara and in Jadid schools dates back to a period of complex socio-political processes. The reformist and Jadid movements that emerged in the emirate at this time made drastic changes in his worldview. The fanatical clergy and the emirate's government, like the fierce resistance of the Young Bukhara people, called on him to stand up for his ideas and goals.

Sadriddin Ayni in his book "Materials for the History of the Bukhara Revolution" tells about the struggle of the Young Bukhara people in 1917 for the implementation of broad reforms in the country, the April 1917 demonstration in Bukhara and its tragic consequences, the suffering they experienced. In early April 1917, Amir Said Olimkhan Burhoniddin appointed Sharifjon Makhdum, a progressive Gijduvan judge, to replace Qaziqalon, Abdusamadkhoja, a judge from Chorjoi, to be chairman, and Ofomkhodja, a mufti from Vobkent, to be Nizamiddin Musif. "With these determination and positions, it was as if the Emir had changed his cabinet." On the instructions of Nasrullo's cousin, on April 7, 1917, the decree of Amir Said Alimkhan on the reform of the Emir's residence in Bukhara, Arki Oliy, 45, was read out to the audience by Qaziqalon Sharifjon Makhdum⁴⁶. Soon after, however, the Emir revoked his decree and supported the opinion of the fanatical scholars. The events of April 1917 in Bukhara increased Sadriddin Aini's hatred of the emirate's socio-political system.

The tragic fate of progressives and enlighteners, who were innocent and selfless for their people and nation, in particular, the imprisonment and execution of his brother Sirojiddin, his treatment in Kagan Hospital after 75 lashes, the death of his friend Mirza Narzullo, the death of many Jadids, progressives it had a severe psychological effect on him [7]. These tragic events marked a turning point in the life and work of S. Ayni.

Due to the political events in Bukhara, Sadriddin Aini moved to Samarkand in June 1917. In this city he got acquainted with the well-known enlighteners and intellectuals of his time, such as Mahmudhoja Behbudi, Saidrizo Alizoda, Wadud Mahmud, Siddiqi Ajzi, Saidahmad Vasli, Abdukadir Shakuri. He lived in Samarkand in the house of the first teachers Abdukadir Shakuri and Rahmatulla Ismatullaev, and later married the sister of the Jadids Vadud Mahmud.

In 1918-1920, S. Ayni continued his work in the field of education in Samarkand, writing historical and journalistic articles and poems in a revolutionary spirit. His articles and poems have been published in newspapers and magazines such as "Hürriyet", "Mehnatkashlar ovozi", "Zarafshan" and "Shu'lai inqilob" ("Revolutionary light"), "Children's companion", "Taeq". Sadriddin Aini himself wrote about it: "In Samarkand, the Tajik-language magazine "Shu'lai Inqilob" and the Uzbek-language newspaper "Mehnatkashlar ovozi" would be published. I served both of these. At that time, there was a shortage of local staff, a minority, so I would fill most of this magazine and newspaper with articles with different signatures. I wrote poetry in two languages and articles in two languages." [8]

According to the daughter of Sadriddin Aini, literary scholar Khalida Aini, in two years and five months from July 13, 1919, 67 articles by S. Aini were published in the magazine "Shu'lai Inqilob" [9].

From 1921 to 1923 he worked as a consultant at the Consulate of the USSR in Samarkand. After the dissolution of the Consulate of the USSR in Samarkand in 1923, at the end of 1923 he was appointed director of the Bukhara State Trade Organization. The government of the USSR supported S. Ayni materially and spiritually. On September 13, 1923, a special resolution was signed by the head of the government F.Khodjaev: "Considering the services of Comrade Ayni in the revolutionary movement and his long-term activity for the benefit of the working people of Bukhara, it is proposed to establish a personal pension. The Secretariat should be instructed to write a letter to Comrade Aini, after which he should be asked to devote himself only to literary activities." [10]

From 1921 to 1925 S. Ayni took an active part in publishing and editing in Samarkand⁵³. In 1931 he was awarded the Order of the Red Banner of Labor by the Central Executive

Committee of Tajikistan. In 1935, he was awarded a car by the Tajik government on the occasion of the thirtieth anniversary of his literary career. From 1926 to September 1933 he worked as a literary editor, scientific and literary adviser in the Tajik publishing house in Samarkand.

Sadriddin Ayni and Abdurauf Fitrat played an important role in the establishment of the Higher Pedagogical Institute (now SamSU) in Samarkand in 1927, especially in the establishment of the Department of Uzbek Classical Literature at this university. In November 1943, the Academy of Sciences of the Uzbek SSR was established, and among those elected to the academy was Sadriddin Aini. Honorary Academician of the Academy of Sciences of the Uzbek SSR, Doctor of Philology, Professor since 1948. Sadriddin Ayni worked at SamSU from 1946 to 1950. He headed the literature department and helped a number of scholars grow at the university. "I dedicate my work to work. I am always ready to help young people. I even put my work aside and help them. But I do not get tired and I invite young people to the competition." [11] Tajikistan in 1951

When the Academy of Sciences was established, Sadriddin Aini was elected its first president. He was twice a deputy of the Supreme Soviet of the USSR (1950; 1954), a deputy of the Supreme Soviet of the Tajik SSR of the 2nd convocation.

Sadriddin Ayni has been a friend and partner of Fayzulla Khodjaev for many years. As the head of the government, F. Khodjaev supported S. Ayni morally and materially. On his advice and recommendation, Sadriddin Ayni's Uzbek-language work for girls' schools, *Qizbola eki Kholida*, was published in Uzbek in 1924 at the Kameviniy publishing house in Berlin and his major study, *Namunai adabièti tochik* (Samples of Tajik Literature), was published in Moscow in 1926.

A special place in the scientific and creative activity of Sadriddin Aini is given to the work "Materials for the history of the Bukhara revolution." Significant pages of this work were written in Samarkand in 1918-1919 in the Tajik language. Later, the scientist reworked the work, supplemented it with new information, and in 1926 in Moscow under the preface of the statesman and public figure Nazir Turakulov (1892-1939), who was then director of the Central Publishing House of the Peoples of the USSR, with some abbreviations in Arabic

(260 pages, 3000 thousand copies) under the title "Materials for the history of the Bukhara revolution".

In the field of Oriental Studies and Literary Studies, the scholar wrote "On Ferdowsi and his Shahnameh", "Sheikh ur-raisi Abu Ali ibn Sino", "Sheikh Muslihiddin Sa'di Sherazi", "Kamal Khojandi", "Ustod Rudaki", "Alisher Navoi", "Vosify and his work". He published such works as "Badoe'ul-vaqoe'", "Mirzo Abdulkadir Bedil" and scientific and literary articles. Undoubtedly, one of the most important contributions of Sadriddin Aini to literary criticism is his monograph "Alisher Navoi".

Sadriddin Aini's first Tajik-language short story, *Odina*, was translated into Russian and published in Moscow in 1930. From 1932 to 1935 he wrote the novel "Slaves" in Tajik and Uzbek languages. This novel was published in 1934 in Uzbek and in 1935 in Tajik. In 1939, Sadriddin Aini wrote *The Death of a Sudkhor*, which was published in 1946 in Uzbek. The author reworked *The Death of a Usurer* in 1953 and added several new characters to it.

As a historian, S. Aini studied the work "Muqanna iseni". He published a special pamphlet on white-collar workers and its leader, Muqanna, in the 1940s. Also, the book "Memories" (1949-1954), popularly known abroad as "Bukhara", occupies a central place in his work. This work has been repeatedly published in dozens of languages around the world, in addition to Uzbek, Tajik and Russian. The scientific heritage and social activity of Sadriddin Aini, who created a school with his own creativity, are also deservedly recognized by the scientific community of the world. In particular, at the International Congress of Asian and African Writers in Cairo, the name of Sadriddin Aini was mentioned among the great scholars and writers. European scholars have described Sadriddin Aini as "a great scholar who studied the culture of the East."

In 1978, on the occasion of the 100th anniversary of Sadriddin Aini's birth in Uzbekistan, famous statesmen and public figures, historians, artists, literary scholars published memoirs, articles, stories and poems about his life and work. 1978 was declared the "Year of Sadriddin" by UNESCO.

Sadriddin Aini, who was an active participant in the Jadid movement in Bukhara and a participant in complex historical processes, was awarded the Order of Great Merit of

Uzbekistan in 2001 for his contribution to the development of history and fiction and exemplary services to future generations².

In short, while analyzing the main directions of Sadriddin Ayni's work, he wrote articles on current historical issues as a publicist, and as a historian, orientalist, literary critic and linguist, he carried out continuous research in many fields of science. Sadriddin Ayni has made a worthy contribution to the development of science and culture in Uzbekistan and Tajikistan, the training of personnel.

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