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SADRIDDIN AYNIY'S CONTRIBUTION TO THE FIELDS OF SCIENCE IN UZBEKISTAN AND TAJIKISTAN

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Abstract: This article presents the results of research on the contribution of Sadriddin Ayniy to the scientific and educational spheres of Uzbekistan and Tajikistan, and also discusses the significance of the works and textbooks created during the writer's creative activity.

Keywords: Tashkent, Samarkand, Bukhara, press, public education, new-type schools, training courses.

Sadriddin Ayniy is not only a famous writer, literary critic and historian, but also a science organizer and a major public figure. He was active in the country in preparing, training, educating, writing and publishing new textbooks. He also effectively worked in Tashkent, Samarkand, Bukhara and various regions of our country in opening new-type schools, providing them with educational literature, and developing education.

On October 17, 1920, S. Ayniy wrote a letter to the Minister of Education of the Bukhara People's Soviet Republic (BSSR) Kori Yuldash Pulatov, in which he expressed his thoughts and opinions on the ways of organizing new-type schools in Bukhara. As is known, S. Aini was one of the initiators of the organization of new-type schools long before the Bukhara revolution, in 1908-1910. At that time, he managed to write textbooks for students of such schools, and have them published in the cities of Orenburg and later Samarkand.

In 1920, after the Bukhara Emirate was abolished and the BSSR was established in its place, a struggle began in the country to develop public education, organize new-type schools, educate the people in an enlightened and spiritual way, and educate the younger generation in a short time. However, neither the young state (the BSSR) nor the organizations operating there had a material and technical base in the field of education and culture. There were no teaching staff, textbooks, or teaching aids to work in the new schools.

In his letter, S. Ayniy emphasizes the need to pay special attention to the difficulties in organizing new-type schools and measures to overcome them. He emphasizes the need to avoid haste in opening schools and to conduct very careful explanatory work among the parents of students: “One of the most important aspects of educational work,” writes Aini, “is the training of teachers, and another is the first book and publishing house for the people. To train teachers, it is necessary, first of all, to invite experienced teachers from Moscow, Kazan, Orenburg, Baku, Tashkent and other cities, and especially to rely on the help of the Turkish Commission in this important matter. It is necessary to propose that teachers coming from abroad be vetted by the Turkish Commission, because counter-revolutionary forces may be hiding among them. Such counter-revolutionary forces, as well as the old reactionary clergy, are not only dangerous for the

life of the republic, but also the most dangerous for the upbringing of young people, they can also have a negative impact on the teaching staff being trained in the courses."[1].

S. Ayniy, reflecting on the conditions for admission to the newly opened training courses, emphasizes the following: special attention should be paid to the number and quality of students admitted. People over 30 years old should not be admitted to teacher training courses, and the talent and beliefs of newly trained teachers should be strictly observed. It is absolutely necessary to prevent the infiltration of counter-movers, people who side with ignorant priests and support old schools among teachers. Students admitted to the courses should be completely healthy, and there should be no sick natures or scumbags among them. The rule "Let there be few, let there be many" should be observed.

It is clear from S. Ayniy's recommendations that it is intended to invite loyal and dedicated teachers to work in new schools and to pay great attention to the fact that the teachers trained in the courses should be local hardworking children, and that they should educate young people with a healthy mind.

S. Ayniy also notes in this letter that a group of Turkestan teachers who had come to Bukhara and expressed a desire to work in public education had submitted a list to the Bukhara Central Revolutionary Committee (Revolutionary Committee) and that they should be recalled with the help of the Turkic Commission. He specifically emphasizes that in order to improve public education, schools should be provided with teaching materials, and indicates that they should be purchased from Turkestan and Samarkand as much as possible.

"In these ways," writes S. Ayniy, "your schools will not be provided for, and to the same extent as it would be satisfactory to acquire newly published books in Turkestan, which are not suitable for the Bukhara Uzbeks in terms of language and spelling, and in particular, many problems may arise in terms of vocabulary education. Because most of the textbooks published are written in the Ottoman Turks, Tatars and Chigatai dialects, and the language of these books is difficult even for local Turkestan schoolchildren.

"From this day on, you must urgently begin the work of preparing school books, as for spiritual strength, the necessary strength will be found in Bukhara and Turkestan. From this day on, an Uzbek alphabet is in the hands of Mulla Ismatulla, which, with a few changes and a week of service, will become a complete alphabet."[2]. Then S. Ayniy talks about several teachers who were preparing textbooks at that time and thinks about ways to publish these textbooks.

"I myself," writes S. Ayniy, "have prepared Persian and Uzbek recitation books. The goal is to make broad use of scientific resources and get to work without putting off today for tomorrow, otherwise, due to the lack of books, we will be deprived of more education, like the schools of Bukhara and Turkestan, leaving children illiterate, and the people will lose faith in new schools."[3].

[1]Йўлдошев Н. Бир мактуб тарихи / Бухоро ҳақиқати, 1974 йил, № 175, 8 сентябрь.

[2]Йўлдошев Н. Бир мактуб тарихи / Бухоро ҳақиқати, 1974 йил, № 175, 8 сентябрь

[3]The indicated article

S. Ayniy sets the task of quickly making the illiterate population literate, and for this purpose, developing publishing and literary work. It is clear from all this that in his letter he pays serious attention to the issue of organizing new schools, providing them with teaching staff and textbooks, and stands for the need to educate not only children but also the adult local population. This letter once again proves that since the formation of the BSSR, starting from these years, as a famous writer, devotee of science and science, and organizer, he has greatly helped the organization and development of public education in Bukhara, starting from Samarkand.

During the remaining years, S. Ayniy, until the end of his life, expanded and strengthened his correspondence and contacts with various Uzbek, Tajik, Russian and other fraternal peoples in Bukhara, Samarkand, Tashkent, Dushanbe, and other literary and press workers, poets and translators, and writers. In particular, according to the Samarkand writer and scholar Mardonkul Muhammadkulov, who was in constant communication with him during his years living in Samarkand, S. Ayniy was also well acquainted and a colleague of Abdulla Qodiriy (Zhulkunboy), the founder of Uzbek historical novels, from the 1920s.[4].

During his time working at the representative office of the Bukhara People's Soviet Republic in Samarkand from 1921 to 1923, Ayniy actively participated in publishing and editing work.[5]. S. Ayniy joined the Tajik State Publishing House, founded in Samarkand on June 15, 1926, as an editor, scientific and literary consultant, and worked in this position until September 1933. At that time, there was a shortage of national personnel, and literary workers were a minority. The scientist was engaged in translating and preparing many works for publication.

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 government of Tajikistan in honor of his thirtieth anniversary of literary activity. “The government of Tajikistan set a personal allowance and released him from full-time work. However, until now I continue my work with Tajik and Uzbek publishing houses, under a contract”[6]. In 1936-1938, he compiled a dictionary of the Tajik literary language consisting of fifteen thousand words. He was elected in various elections until 1938. In 1939, he was elected as a deputy to the Dushanbe City Council.

According to S. Ayniy, the direct advice and close assistance of Akmal Ikramov, one of the leaders of the Communist Party of Uzbekistan at that time, helped his historical novel "Slaves" to emerge from a simple story into a great work.

In his article titled "What Did I Do?" ("Men nima qildim?") written on March 11, 1934, the author expresses his thoughts on the matter, stating: "The famous historical decision of the VKP(b) Central Committee regarding the reorganization of literary and artistic organizations was issued on April 23. The issuance and implementation of this decision coincided with our historical work. I also intended to welcome this historical decision in some way and thought about reporting on it at the first congress. Around this time, in October 1932, I went to Tashkent to attend the first plenum of the All-Union Union of Soviet Writers. There, I met with Comrade Akmal Ikromov, the leader of the Uzbek Communist Party (Bolsheviks). During our conversation, Comrade Ikromov advised

[4]Муҳаммадқулов М. Биринчи учрашув / Айний замондошлари хотирасида. Тошкент, 1978. - Б. 116-118.

[5]Айний С. Мажмуаи ашъори инқилобий форсий (точикй). - Бухоро: Бухоро халқ маориф назорати, 1923.

[6]Айний С. Қисқача таржимаи ҳолим / Асарлар. 8 жилджик. 1-жилд. - Тошкент: Ўздавнашр, 1963. - Б. 100 - 101

me to rework and republish my story "Qulbobo," which had been printed in the "Education and Teacher" magazine in 1928. Encouraged by the leader's single recommendation, I embarked on this task, resulting in... the emergence of the novel "Qullar."[7].

It is known that S. Ayniy is recognized as a skilled researcher and translator of Eastern manuscript sources. During his years in Samarkand, in addition to writing numerous works, he researched many historical sources related to the history of Central Asia from ancient, early, and medieval periods and also led efforts to prepare them for publication. Furthermore, based on rare manuscript works, he published many historical, scientific, and literary works and articles. In particular, the author's works mentioned in the previous chapter, such as "Samples from Tajik Literature," "History of the Bukhara Manghit Amirs," and "The Mukanna Uprising," were created based on Eastern manuscript sources in Arabic, Persian, and Turkic languages.

Among important sources related to the history of Samarkand is the work "Samariya" by the historian Abu Tohir Khoja, which was translated from Persian into Uzbek by Abdulmumin Sattori in 1921. This translation was edited and prepared for publication by S. Ayni in 1925. He made some corrections to Sattori's translation and also wrote a preface to the book and explanations for necessary terms. However, the work remained unpublished and is preserved in the manuscript fund of the Abu Rayhan Beruni Institute of Oriental Studies of the Academy of Sciences of the Uzbek SSR. According to S. Ayni, Sattori translated the work "Samariya" based on a manuscript copy, but it is not indicated which version it was. When the translation was first edited, the author used the text published by N.I. Veselovsky.[8].

In 1927, the Higher Pedagogical Institute (now SamSU) was founded in Samarkand, and Sadriddin Ainiy and Abdurauf Fitrat took the initiative in establishing the Department of Uzbek Classical Literature at this university. Since 1935, S. Ainiy has been a scientific supervisor, consultant, and opponent of candidate and doctoral dissertations, and has trained many scientific personnel and students. When the Academy of Sciences of the Uzbek SSR was established in November 1943, S. Ainiy was among the academicians elected to the academy.

On August 25, 1947, a meeting of the Department of Literature of the Uzbek State University was held before the 1947-1948 academic year. The meeting was chaired by the head of the department, Doctor of Philology (1948), Honorary Academician of the Academy of Sciences of the Uzbek SSR, Sadriddin Liniy. The department meeting was attended by associate professors Vahid Abdullaev, Mirzazoda, Abrazhev, and graduate students R. Muqimov, Naimov, Narzullaeva, Asadov, Davronova, Nazarova, Vafoeva, and Miarova. The agenda of the meeting consisted of two issues.

1. Preparation for the 1947-1948 academic year;

2. Discussion of the distribution of classes of professors and teachers for the 1947-1948 academic year.

The head of the department emphasizes the need to improve the methods of teaching literature and analyze the lessons of the department members and young teachers on a strict schedule. S.

[7]Ҳасанов М Устод мактублари. Нашрга тайёрловчи: Ҳасанов М // Шарқ юлдузи, 1965 йил, № 11. - Б. 228-229.

[8]Абу Тоҳирхожа. Самария. - Тошкент: Камалак, 1991. - Б. 7 - 10.

Ayniy headed the Department of Uzbek Literature of SamSU from 1946 to 1950 and helped to develop a number of new candidates of science. “I devote my creativity to young people. I am always ready to help young people. I even put my work aside and help them. But I do not get tired and challenge young people to the competition”[9] - wrote the scientist. When the Tajik Academy of Sciences was established in 1951, S. Aini was elected its first president. He also actively participated in state and government affairs, twice serving as a deputy of the Supreme Soviet of the USSR (1950; 1954), and as a deputy of the Supreme Soviet of the Tajik SSR of the 2nd convocation.

S. Ayniy lived in Uzbekistan (Samarkand) and made a great contribution to the scientific, literary and cultural life of our entire country. R. Mukimov emphasizes that anyone who has ever enjoyed his conversation will never forget the scientist for a lifetime, and that the writer's house has always been a place of pilgrimage for scientists, poets, writers and artists.[10]. S. Ayniy's creative dialogues with Abdulla Qodiriy, Hamid Olimjon, Oybek, Abdulla Kahhor, Gafur Gulom and others are noteworthy. He was not only an advisor and mentor to poets and writers, but also philosophers, literary critics and historians, including Ibrohim Muminov, Pulat Soliev, Vohid Abdullaev, Saida Narzullaeva, Rahim Mukimov, Bobojon Gafurov, Alexander Boldyrev, I. Braginsky, Bertels, and other prominent scientists and statesmen of the country, as well as representatives of the fraternal people, called him a "river of knowledge" or "living history". History itself is a witness to this.

In conclusion, Sadriddin Ainiy is known not only as a writer, but also as an outstanding literary critic and historian-ethnographer. For example, his scientific and artistic works about such famous scholars as Rudaki, Firdavsi, Abu Ali Ibn Sina, Saadi Shirazi, Hafiz Shirazi, Kamal Khojandi, Abdurahman Jami, Alisher Navoi, Mirzo Abdulkadir Bedil, Zainuddin Vasifi, as well as folk heroes such as Mukanna and Temur Malik, have attracted the attention of world orientalists. His encyclopedic talent in research has even been recognized among Russian scholars, and he was awarded the degree of Doctor of Philology by the Academic Council of St. Petersburg University (Russia), although his dissertation was not approved.

In conclusion, it should be noted that during the period when the famous writer Sadriddin Ayniy lived and worked in Samarkand, he matured and became known to the people as a writer and scholar, historian, publicist, literary critic, linguist, orientalist, and major public figure.

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