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Parvizjon Maxamadzoda Axmadjonov
Ferghana State University
Teacher
Fergana, Uzbekistan

SADRIDDIN AYNI «SAMPLE OF TAJIK LITERATURE» AND SOME ISSUES OF ZULLISONAYN IN IT

Abstract: This article provides information on some issues of zullisonaini in the description of "Sample of Tajik literature" by Sadriddin Ayni, which is one of the most important sources of the early twentieth century. The summary provides information about the lives and works of several poets of the past centuries, and an example of their poetry is mentioned. At the same time, the "Sample of Tajik literature" also contains poems of zullisonaini poets. The article also analyzes some of the views of literary critics to determine the position of the "Sample of Tajik literature" in the early twentieth century and the issue of zullisonaini, which can be considered a very reliable source for this period.

Key words: tazkira, "Sample of Tajik literature", Sadriddin Ayni, zullisonaini issue, tajik and uzbek literature, presentation.

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Introduction

Chief of modern Tajik literature Sadriddin Saidmurodzoda Ayni was born in April 1878 in Suktarei village of Gijduvan district of Bukhara. His father Saidmurodkhoja was a farmer. He was literate and tried to make his children educated. So he sent his son Sadriddin Ayni to the madrasa of their village when he was six years old. Sadriddin Ayni's childhood in the arms of his parents did not last long. The plague that swept Bukhara and its environs in 1889 separated him from both his father and mother in forty days.

The main part

The dream of science and poetry brought Ayni to Bukhara at the age of 12. It was very difficult for poor scholars like Ayni to enter and study in Bukhara madrassas. However, due to his enthusiasm and quest for knowledge, he overcame all the difficulties of life and education and studied for 16 years in the madrassas of the mayor of Arab, Olimjon, Badalbek, Hoji Zohid and Kukaldosh and graduated in 1908.

Ayni's work dates back to the 90s of the XIX century, and he quickly became one of the leading poets. His literary works are created in the form of poetry and prose. He wrote his first poems under the pseudonyms "Muhtoji", "Jununi" and "Sifli" while studying at the madrasah. In 1895, he adopted the pseudonym "Ayni" and gained worldwide fame under this name. Ustad entered the field of literature or poetry with the poem "Red flower", created in 1895 under the pseudonym Ayni, and the first major literary work of Sadriddin Ayni was "Sample of Tajik literature", written between March 15 and October 12, 1925. It was published in 1926 in Moscow. It begins with an introduction by Abulqasim Lohuti entitled "Sadriddin Ayni" and "Introduction" by Sadriddin Ayni and consists of 3 parts. Part 1 covers the years 912/913 - 1785/86 and includes 80 writers in chronological order from Rudaki to Sayyid Nasafy. The second part covers the years 1785/86 - 1924/25, and contains examples of the works of 132 writers. The author has included in this section the literary examples created before the publication of "Sample of Tajik literature" in the style of the literary traditions of the past. The order of this part is according to the

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arabic alphabet. Part 3 includes works with a new theme that emerged after the 1905 Revolution and the October Revolution. In this section, Sadriiddin Ayni gives examples from the works of 11 writers and provides information about a number of newspapers and magazines. This section is further divided into two parts: the first - 1905-1917 and the second - 1917-25. Due to objective reasons and geographical boundaries, the "Sample of Tajik literature" includes only writers who lived or had an attitude to Movarounnavahr and Turkestan.

The emergence of this work is closely linked with the great changes that took place in the political, social and cultural life of the Tajik people in the 1920s, as well as the intense struggles that continued in all spheres during this period.

"Sample of Tajik literature" is one of the commentaries, which after its writing has been subjected to many debates and criticisms. But in spite of all these contradictions, he introduced Tajik literature to the world. Because that was the point of the article.

It should be noted that the development and publication of "Sample of Tajik literature" was a memorable event in the literary and cultural life of the Tajik people. By writing this work, Sadriiddin Ayni not only proved the existence of the Tajik nation, but also showed that the Tajik people and its literature date back to ancient times and have survived to the present day. This work begins with the presentation and examples of Rudaki's works and ends with the works of poets of Ayni's own time. The publication of the book "Sample of Tajik literature" was a worthy response to the enemies and detractors of the nation, who denied the existence of the Tajik people. In this regard, the well-known linguist M. Shukurov wrote: "Indeed, Sadriiddin Ayni is one of the greatest sons of the nation, who in a crucial period of crisis worked selflessly, showed heroism to ensure the survival of the nation and to help the people to rise again from the ruins of history, the father took care of and sponsored" [9, p-10].

Ustad Sadriiddin Ayni in his famous commentary "Sample of Tajik literature", which, along with many other writers who lived in Transoxiana from the X century to the days of compilation, wrote in the Tajik language, named about 100 writers from Samarkand and examples from their work. is given. Most of them are Zulisonain, and as Ustad Ayni himself served for the literature of the Tajik and Uzbek peoples equally.

Sadriiddin Ayni is one of the brightest stars in the sky of science and education of the peoples of Central Asia. This great man, along with laying the foundation of modern Tajik literature, is also one of the founders of Uzbek literature [10, p-23]. Ustad Ayni had an honest view of the culture and civilization of the Tajik and Uzbek peoples and respected the great spiritual values, as well as the love and friendship of these two peoples. Such a high human attitude was

the reason why Ayni made a unique contribution to Uzbek literature. One of Ayni's unique achievements in this area is research and scientific research on the history of Uzbek literature.

Indeed, Ustad Sadriiddin Ayni is one of the outstanding figures who has made a worthy contribution to the socio-political and literary life of our people. In the twentieth century, when political life was very turbulent, Sadriiddin Ayni proved with his scientific works that the Tajik people have a rich scientific and literary heritage. This far-sighted and talented writer, using his scientific knowledge, has written valuable works about the greats of our literature and culture and our national heroes. In this way, he proved that our people have always been educated and intelligent. Sadriiddin Ayni was one of the first to write monographs about the great men of science and literature of this land and praised their life and scientific and literary activity. The courage of Sadriiddin Ayni was that he chose this topic at a time when it was impossible to talk about the national heritage and classical literature. Among other greats of Tajik literature, he was one of the first to study the life, work and valuable heritage of Alisher Navoi, and provided an opportunity to study it in the future. It should be noted that he has done a lot of research and textual work on Alisher Navoi. In this sense, the Tajik navigator Ali Muhammadi Khurosoni rightly writes in his large article "Sukhanvari Zullisononain (Navoi - Foni)" that "In the study, research and study of life, political, cultural and literary life of Alisher Navoi, especially Sadriiddin Ayni" [8, p-185].

The first research work written by Sadriiddin Ayni on Alisher Navoi was his article "Mir Alisher Navoi" [3, p-199], which was written in 1938 on the occasion of the 500th anniversary of Alisher Navoi. This article was first published on December 29-30, 1938 in the newspaper "Red Tajikistan" and reprinted on January 1-9, 1939 in the "Journal of Teachers".

Sadriiddin Ayni in his "Sample of Tajik literature" gave some examples of Tajik poetry of Alisher Navoi, one of which is as follows:

"Otashin la'le, ki toji xusravonro zavar ast,
Aygare bahri xayoli xom nuxtan dar sar ast.
Tuxmi rasvoi dihad bar donai tasbehi zarq,
Ore, ore, dona jinsi xeshro barovar ast..." [2, p-28].

The book, which is about the advice of thinkers, says about Alisher Navoi: "Alisher Navoi's creative activity began at the age of 10-12. At the age of 15, he was known as a Zulu poet. He wrote poetry in Uzbek under the pseudonym "Navoi" and in Tajik-Persian under the pseudonym "Foni" [7, p-36].

As a scientist, Ayni has also studied a number of well-known and contemporary Uzbek writers who have written in two languages. It should be noted that Ayni's scientific research on Uzbek literature appeared for the first time in the "Sample of Tajik literature", and this work was the author's first step in this

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direction. In the "Sample of Tajik literature" he mentioned important scientific and historical information about the life and work of Akmal Khujandi, Gulshani, Nodira, Mashrab and others. In particular, Ayni's writings about the great writer of Uzbek literature, one of the famous poets of the XVII century Boborahim Mashrab are interesting: "His name is Boborahim. In 1123 AH, he was martyred in Kunduz according to the fatwa of the scholars and the ruling of Mahmudbi Qatagan. He is one of the most respected umars of Subhanqulikhan and Muqimkhan. From the collection of Abdulmutallibkhoja Fahmi, written in 1177:

Balandiho zi xoki faqr shud koshonai moro,
Falak qolin zi regi dasht basta xonai moro.
Guli xurshed pindorad saharho zohid az masti,
Kafi sayyori afloki xumi mayxonai moro.
Gumon sozad haram chun shu'lai imoni xud,
Mashrab,
G'ubori xoki rohi rohibi butxonai moro" [4, p-126].

In his commentary, Ayni mentioned that Boborahim Mashrab had a Turkish divan and gave examples from his tajik poetry, which proves that Mashrab was a poet of zulisonain.

Another significance of ustad Ayni's scholarly research on this poet is that with such an honest and courageous step he eliminated some of Mashrab's misconceptions and rigidity in the twentieth years of the twentieth century. In his writings, the master spoke about the original personality of Mashrab Namangani and expressed his thoughts on his life and work, which became an example for future mashrab scholars. With such a benevolent activity, he showed the right way to study the personal recognition and judgment of the works of this great poet, which in 1936, the famous Uzbek literary critic Izzat Sulton, in an article dedicated to Mashrab, emphasized this point.

In the "Sample of Tajik literature" Sadridin Ayni quoted from the collection of manuscripts and "Radoif-ul-ash'or" by Mukhtarami Bukhara two ghazals of Amir Umarchan and gave specific and accurate information: was one of the most prominent councils of recent times. " This opinion of Sadridin Ayni suggests that we should pay attention to the role of Amir Umarchan in the development of Tajik literature in the second half of the XIX century. It goes on to say, "Amir Umarchan died at the age of thirty-five. In this short life, despite the scarcity of power, he did a lot in the world of literature. Turkish poetry, which was not popular in Turkestan after Emir Alisher, was revived during the Emir's reign. The

persians also prevailed. There is a Turkish-Persian cabinet" [5, p-140].

In his "Sample of Tajik literature" Sadridin Ayni made the following point about one of the most outstanding selfless tajik educators of the beginning of the XX century Said Ahmadvkhoja Ajzi, who lived an amazing life full of instructive events: "From the works of Siddiqi Ajzi" Turkish poetry, but a few Persian fragments were added at the end "[1, p-126]. Muhammadjon Shakuri of Bukhara also says in his book: "... the fact that the visit to the Caucasus had a strong impact on the mind of Ajzi testifies to the fact that after that he began to write poetry in Ottoman and Azeri Turkish. His collection Ayn-ul-Adab (1915) consists mainly of turkish poetry"[6, p-71].

These efforts of Ayni have been duly appreciated in our country. He was recognized as an Honored Scientist of the Republic of Uzbekistan, an honorary member of the Academy of Sciences of Uzbekistan. Moreover, he is awarded the Order of Merit. In addition, textbooks in universities and the National Encyclopedia of Uzbekistan tell about Ayni's personality and creativity, as well as his greatness and infamy. These social and scientific services of Sadridin Ayni are of great importance, which cannot be denied. The literary activity of this great writer is a great school, the research and analysis of which is entrusted to today's literary critics and literary critics.

Conclusion

Therefore, it can be concluded:

Sadridin Ayni introduced our literature to the world by writing a summary of "Sample of Tajik literature". For this reason, the development and publication of "Sample of Tajik literature" is a memorable event in the literary and cultural life of the Tajik people.

Most of the poets mentioned in this commentary are zulisonain, who, like Ayni himself, have served equally for the literature of the Tajik, Uzbek and other peoples.

Sadridin Ayni was one of the first great Tajik writers to study the life, work and valuable heritage of the famous Uzbek poet Alisher Navoi and to study it in the future.

Ustad Sadridin Ayni had a sincere view of the culture and civilization of the Tajik and Uzbek peoples and respected the great spiritual values, as well as the love and friendship of the two peoples.

In general, it is worth mentioning that Sadridin Ayni in his commentary mentioned the poets of zulisonain, and with this work, in one sense, strengthened the friendship and brotherhood of peoples.

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