

## SPIRITUAL HERITAGE OF AJZI (SAMARKANDI)

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**Abstract:** In this article, the ideological ideas and the place of women in them are analyzed scientifically, philosophically and didactically from the point of view of periods, stages and systems of modern literature. Explaining the reasons for raising the image of women as a separate symbol and a separate topic in modern literature.

**Key words:** Jadid, reform, reformism, development, intellectual, field, democracy, destiny, history, environment, era, ignorance, enlightenment, colonialism, invasion, freedom, freedom.

Ajziy (pseudonym; real name Saidahmad Hasankhoja son of Siddiqi) (1864 - Samarkand - 1927) is an enlightened poet, translator. One of the great representatives of the national renaissance. Honored Teacher of Uzbekistan (1926). Ajziy was born in 1864 in the village of Halvoyi, Jomboy district, Samarkand region, in the family of a craftsman. His father died when he was young, and he grew up with his grandfather. The new one produced a letter in his hand. He studied in Samarkand and Bukhara madrasas. He was fluent in Arabic, Persian, and Azerbaijani languages. Later, he also learned the Russian language. In 1901-1903 he traveled to the Caucasus, a number of Arab countries and Russia. He worked as a translator at the Russian embassy in Jeddah for some time. After returning to Samarkand, he opened a new school in Halvoyi village near the city and worked as a teacher. He translated Leo Tolstoy's stories, Krylov's issues, Gogol's story "Shinel" into Uzbek and Tajik languages (1908-1910). He wrote a textbook and included examples of his translations. Today, descendants of Jadid live in Piskent district of Tashkent region.

As for Ajzi's work, Ajzi started writing poetry in the 80s. Poetry collections such as "Ayna ul-adab" ("Fountain of Manners", 1916), "Ganjinai hikmat" ("Treasure of Wisdom", 1914), "Mir'oti ibrat" ("Window of Instruction", 1914), "Anjumani Arvah" ("A Gathering of Ghosts", 1912) epics were published. In "Miroti Ibrat" he discussed the tragic situation of Turkestan at that time and the measures to get rid of it. Science, state, language, law - without these, no nation has any prospects, it is said that a nation that does not acquire these four things is doomed to destruction. In "Anjumani Arvoh" the stagnation in the khanate was criticized. His poems are distinguished by deep philosophical content, socio-political observations, Fuzuli and Bedilona style. Like all the poets of the national renaissance period, he considered the main theme of literature to be enlightening the masses and to make them aware of their rights. Ajzi directly participated in the social movement after the February revolution of 1917. In 1918-1921, he worked as regional justice commissioner. He returned to teaching in 1922. In Samarkand, he took an active part in publishing comic magazines such as "Mashrab", "Mulla Mushfiqi" and the newspaper "Zarafshon" in Uzbek and Tajik languages. He wrote comic works with the signatures "Maina", "Ginagina", "Shashpar", "Tir", "Gumnom", "Olmos". They do not like the changes taking place in the Shura system and are worried about the future. There is still a school built by the poet himself in the village of Halvoyi in 1903, now named after him.

He went to Mecca in the late 1890s. In 1900, he worked as a translator at the Russian embassy in Jeddah. The poet returned to his homeland in 1901 and opened a new type of school. He considered the main theme of literature to enlighten the masses and to make them aware of their rights. He called the nation to understand its situation and live in harmony with

the world. In 1919, Siddiqi worked as the deputy head of the justice department of Samarkand region, and later as the head of the department. In 1922, he returned to his original profession as a teacher. He died in 1927.

The literary heritage of the poet was collected and published by professor Begali Kasimov. Poetry collections "Ain ul-adab" ("Eye of decency", Samarkand, 1916, Uzbek), "Ganjina hikmat" ("Treasure of Wisdom", Samarkand-Tashkent, 1914, Tajik), "Mir'oti ibrat", " His poems, journalistic articles, translation of Gogol's "Shinel", stories like "Anjumani arvoh" testify to the creativity of his creativity.

His poems were published in "Mulla Nasriddin" and "Dirilik" magazines in the Caucasus. About literary and cultural heritage

Literary and cultural heritage is the material and cultural wealth of the past. Samples of folklore, written literature, art, architecture, etc. passed down from ancestors to generations. Literary and cultural heritage is closely and firmly connected with the history of the nation that created it; includes the literary and spiritual records, material and cultural monuments created and preserved by this nation since ancient times. The rich literary and cultural heritage of the Uzbek people, after the beginning of written history, the Achaemenids (558-330 BC), the Seleucids (312-64 BC), the Orkhun-Yenisei stone inscriptions, Turkic (Uyghur) manuscript monuments, the Turkic Khanate (552 -745), the Arab caliphate (632-1258) and the following periods, in particular, oral, written and material records created during the periods of Amir Temur and the Timurids, the Shaibanis, the Ashtarkhanis, the Three Khans, the Russian occupation, the Soviet system, and, finally, the years of independence. It consists of monuments. These include Uzbek people's traditions, paintings, holidays, examples of folk art, sources created in the field of literature and science, visual and practical art and music, ancient inscriptions and archaeological finds, colorful architectural monuments. Preservation and study of literary and cultural heritage has both historical and educational value. These are the national pride of the Uzbek people. During the period of the Soviet system, especially during the years of repressions, literary and cultural heritage was completely wrongly and ideologically treated. It was forbidden to study the works of several poets who lived in the past, and manuscripts written in Arabic writing were destroyed. Intelligent connoisseurs of literary and cultural heritage were persecuted; Abdulla Qadiri, Fitrat, Cholpon and other writers, poets, scientists and intellectuals were executed, dozens of mosques and madrassas were demolished, public ceremonies and holidays were prohibited. In this regard, the years of stagnation were a kind of continuation of the period of repression. The publication of the 12-volume national encyclopedia of Uzbekistan was an important event in the scientific study of literary and cultural heritage. The places where great compatriots like Imam Bukhari and Bahauddin Naqshband, who are known to the world for their services in promoting the religion of Islam, were buried, were beautified and turned into places of pilgrimage. Books devoted to the study of their life and scientific heritage were published. Books on the life and activities of Amir Temir, the culture of the Timurid period were published. The unique cultural relic of the Middle Ages "Osman's Qur'an" was returned to its owners - the Religious Administration of Uzbekistan. The 1000th anniversary of the creation of the epic "Alpomish" was held. A number of architectural monuments, which are unique examples of folk architecture, were repaired. The works of Ahmad Yassavi, Rabguzi, Husaini, Huvaido, Behbudi and others are being researched, their works are being prepared for publication, the Qur'an and Hadith were translated into Uzbek for the first time and made popular, the works of repressed poets and writers were published in many copies, condemned to oblivion. a number of handicraft industries have been revived and public holidays are solemnly celebrated.

A modern school built a hundred years ago

Saidahmad Siddiqi Ajzi, the founder of Jadid school built a hundred years ago, was one of the leading representatives of Jadid movement. Until today, the school founded by the enlightened poet has been neglected. Recently, the work of restoring the school building, which has fallen into disrepair, to its original state, has begun. The historical building consisting of four rooms will be completely restored and turned into a museum containing the heritage of Ajzi.

At the beginning of the 20th century, the library named "Zarafshan" was also very famous among the people. This library in Holvoy contains rare books published in Russia, Crimea, Caucasus, Tbilisi, Mecca and other cities, which the poet himself brought during his trips abroad. The same library will also be restored in a part of the old Jadid school. A well-known scientist, Professor Begali Kasimov, visited this school in 1989 to study Ajzi's revolutionary activities. After seeing the deplorable condition, he appealed to district officials and residents to preserve everything and turn it into a museum. An article entitled "Searching for the Poet's Memory" was also published in "Sharq Yztyri" magazine.

After the completion of the construction work, the museum will need to be enriched with exhibits. Ajziy, who worked as a poet, publicist, translator, critic, educational worker, left a rich spiritual legacy. In addition, books, school supplies, and equipment related to the school's activities may have been preserved in someone's hands. We hope that the general public, including scientists, pedagogues and educational workers, will show their zeal in collecting them and bringing them to the museum.

### Summary

In short, a critical-biographical essay is an operative and fragmentary study of the writer's life and work to a certain extent, prepares the ground for future weighty, consistent, scientific generalizations and has a certain originality. While literary portrait is a genre that uses features, literary portrait is a genre that interprets the artist's life and creativity in harmony and coherence, together with the conflicts of spiritual and spiritual life, and the artist as a creator and human being. Despite the fact that a critical-biographical essay can be large in size, in comparison to it in a literary portrait, the artist's niche is more perfect, wider and deeper, and the possibilities of the portrait painter are somewhat greater.

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