

**EARLY LIFE AND EDUCATION OD SADRIDDIN AYNIY*****Abdullaev Mahmud****Lecturer, Termez state university, Uzbekistan***ABOUT ARTICLE****Key words:** Life, heritage, usage, literature, advocate.**Received:** 02.11.2024**Accepted:** 07.11.2024**Published:** 12.11.2024**Abstract:** Sadriddin Ayni (1878–1954) was a prominent Tajik writer, intellectual, and cultural figure, often considered one of the founding fathers of modern Tajik literature and an advocate for the cultural and national identity of the Tajik people. His life and work reflect a deep commitment to education, language, and the modernization of Central Asia in the context of both Russian imperialism and the Soviet regime.**INTRODUCTION**

Early Life and Education: Ayni was born on November 15, 1878, in the town of Penjikent, located in present-day Tajikistan. At that time, the region was part of the Russian Empire, and his family was of modest means. His early education took place in local religious schools (madradas), where he studied Arabic, Persian, and the basics of Islamic theology. He also became well-versed in classical Persian and Arabic literature, which would later influence his own literary work.

Ayni's intellectual curiosity extended beyond traditional religious education, and he soon developed an interest in modern literature and the social issues facing Central Asia. In the early 20th century, he moved to the city of Tashkent (in present-day Uzbekistan), where he continued his studies and began to engage with the broader cultural movements of the region.

Literary Career:

Sadriddin Ayni was deeply committed to the development of the Tajik language and literature. He was one of the first to recognize the importance of writing in Tajik, as opposed to the Persian dialects spoken by many in the region, which were heavily influenced by the Persian-speaking intellectual tradition. He viewed the promotion of the Tajik language as a vital element in the cultural and political self-assertion of the Tajik people.

Ayni's literary works encompass a wide range of genres, from poetry to prose, and cover themes of social justice, national identity, and cultural revival. He was influenced by the growing national movements of the early 20th century, which sought greater autonomy within the Russian Empire and later under Soviet rule.

One of his best-known works is "The Broken Ties" (also known as "Shattered Dreams" or "Tuhfat al-Hukama"), a novel that critically examines the traditional social structures of Central Asia and explores the challenges of modernization. This novel, written in Persian, addresses the gap between traditional values and the need for reform in the face of colonial and imperial pressures.

Role in the Soviet Period:

Ayni's life intersected with major historical shifts, particularly the Russian Revolution of 1917 and the subsequent formation of the Soviet Union. Initially, Ayni was not opposed to the Bolshevik Revolution and the changes it brought, seeing the potential for modernization, education, and national liberation. He hoped that the Soviet regime would be a force for social progress in Central Asia.

In the early years of Soviet rule, Ayni played a significant role in the cultural and educational policies of the newly formed Tajik Soviet Socialist Republic (which became part of the larger Soviet Union). He worked to promote education, particularly for women and peasants, and to strengthen the position of the Tajik language and literature within the Soviet framework.

However, Ayni's relationship with the Soviet government was complex. Although he initially supported many Soviet policies, especially those concerning the advancement of literacy and education, he later grew disillusioned with the Stalinist repression and purges. Like many intellectuals in Central Asia, Ayni found himself caught between Soviet ideological pressures and his own desire to preserve the cultural and intellectual heritage of his people.

Legacy and Influence:

Famous writer, literary critic, historian, publicist Sadriddin Ayniy's scientific and creative legacy has already been appreciated by the world literary studies and scientific circles. The literary tradition of zullisonayn, i.e., bilingualism, which exists in Bukhara, is characteristic of Sadriddin Ayniy's work. Like Khoja Ismatullah Bukhari, Mujrim Obid, Mirzo Somi, Sharifjan Makhdum, Abdurauf Fitrat, S.Ayni continued this tradition and created in two languages - Ubeq and Tajik. His first scientific and journalistic articles were written and published in Uzbek. The world recognized Sadriddin Ayni, who was able to show his talent as an artist of Zullisonayn, in the last century. Therefore, at the International Congress of Asian and African Writers held in Cairo in 1962, Aini's name was mentioned along with Indian Robindranath Thakur, Chinese Lu Xin and Arab Toho Husayn 1. It is noteworthy that the 100th anniversary of the writer's birth was widely celebrated worldwide 2. 1978 was announced by UNESCO as "The Year of Sadriddin Ayni"³. Among the writers of Central Asia in the 20th century, the first writer to be discovered by Europeans was S. Ayni, a child of Bukhara. The proof of this can be seen in the example of the famous writers who became famous in Europe, who translated the works of the scientist and public figure S. Ayni into their languages. In particular, the works "Death of the Usurer" and "Memoirs" were translated by the famous French alibi Louis Aragon and brought to the attention of the European people. While introducing Europeans to S. Ayni, he said: "Sadriddin Ayni, with his work "The Death of a Usurer", ranks among the great figures of world literature, Balzac, Shakespeare, and Goethe" Sadriddin Ayni is often regarded as a central figure in the development of modern Tajik literature and culture. His work helped shape the identity of the Tajik people during a time of profound political and social change. Ayni's emphasis on the Tajik language, his advocacy for education and social reform, and his exploration of Central Asian history and culture remain central to his legacy. The writer's famous works such as "Bukhara executioners", "Odina", "Dokhunda", "Death of usurer", "Slaves", "Esdaliks" are translated into French, German, English, Arabic, Mongolian, Czech, Polish, Indian, Chinese, in addition to the languages of the Turkic peoples. , translated into the languages of more than thirty foreign countries, such as Japanese, Bulgarian. Historians, sharologists and literary scholars have attached great importance to the study of the life and work of S.Ayni abroad, as well as to the study of his works. More

than fifty articles, scientific and critical works about S. Ayni's life and work are published in foreign countries 12. The French writer Andre Wurmser describes the works "Death of a usurer" and "Memoirs" as one of the best works, and the writer Louis Aragon reveals valuable thoughts and comments about the specific national characteristics and traditions of these works. In their speeches, Paul Granjon, Pierre Gamarra and others highly appreciate the ideological artistic features of the works "Memoirs" and "Death of the Usurer", and place its author among the most respected artists of the world. Also, orientalist Jan Ripka and Irji Bechkalar, who translated the works of S.Ayni into Czech language and conducted a number of researches on the writer's life and creative activity, put the name of S.Ayni on the same level with the world-known writers. Indeed, the work of S.Ayni, who created the school with his creativity, is of world importance. In the Declaration of the conference of Asian and African writers held in Cairo in 1962, S. Aini's name is respectfully mentioned along with the classical artists of the East, Rabindranath Tagore, LuSin, Toho Husain, Mukhtar Avezov 13. S. Ayni's works reached the hands of readers of foreign Eastern and Western countries as early as the 20s of the last century and were loved and read by them with great respect and reverence. In this regard, a letter sent by the Iranian scientist Shukuh Khavariyan to S.Ayni is characteristic.

He died on June 17, 1954, in Dushanbe, the capital of Tajikistan, where he had lived for many years. Today, he is remembered as a key figure in the intellectual and cultural history of Tajikistan and Central Asia more broadly. Various institutions, including universities, libraries, and cultural centers, have been named after him, and his literary works continue to be studied and celebrated.

His life and work also serve as a reminder of the complex interactions between colonial powers, revolutionary movements, and national identities in Central Asia during the 20th century.

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