

TO SOCIAL ISSUES OF SIDDIQI AJZI FROM THE NOVELS OF SAMARKAND RELATIONSHIPS

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Siddiqiy-Ajzi was a poet who lived in the village of Kholvai near Samarkand at the end of the 19th century and the first quarter of the 20th century. He is a good artist, also knows how to repair clocks and various machines, sewing and tailoring, is interested in music, is engaged in farming. His poems and articles were regularly published in Turkistan newspapers and magazines. However, in 1915, Turkistan censors did not allow his works "Anjumani prvoh" and "Miroti ibrat" to be printed, and as a result, they were printed in the Caucasus. The writer's collection of Persian poetry "Ganjinai hikmat" and Turkish (Uzbek) ghazals "Aynul Adab" are collected in collections. In this way, a number of intellectuals of his time paid attention to the ideas of many Galileans, including the economic and educational issues in the works of Siddiqui-Ajzi. He made comments and analyzes within the scope of his knowledge and ability. In particular, Vadul Mahmud gives a detailed analysis of it from the scientific, aesthetic and social aspects and expresses it in his own words about "Ajzi's shiki": "It is known that mystic poets imagine mostly mystical thoughts while describing the apparent shiki."

In his works, Siddiqui-Ajzi shows that the struggle to dominate the market is one of the main characteristics of the colonial policy. Siddiqui-Ajzi recognizes that economic relations with others are important for the development of any nation or state. According to him, there are no conditions for the development of local industry in the country, he says that only these foreigners have been turned into a source of raw materials. They are trying to take over the Turkistan market. For this, they do not hold back from going to any trick. Because they agree that Turkestan markets will bring them a lot of income. Therefore, according to Siddiqui-Ajzi, one of the means to prevent market capture is to produce products that can satisfy the daily needs of the local people.

We can observe that in the works of Silliqui-Ajzi, religious and philosophical views are directly expressed together with national ideals. For example, although the poet's epic "Miroti ibrat" started in a religious-philosophical direction, social issues, including national goals, are of great importance. The main goal in Siddiqui-Ajzi's work is to rely on the guidance of common sense, to be far away from negligence. We see that religious, philosophical, national ideas are expressed in harmony in the work. A number of social issues were raised in it, and they were mainly told during the conversation with the pir. In particular, serious attention is paid to the issue of the role of the economic factor in the country's development. Admitting that commerce is one of the factors that improve the social condition of the country and raise its economy, Siddiqui-Ajzi writes that a businessman spends effort and serves the people. In this, we can see the promotion of ideas of cooperation between different social strata in society.

Friendly relations between different social groups in society are the guarantee of development. It is impossible to achieve progress without them. According to Siddiqui-Ajzinish, there can be no competition in the field of trade, therefore non-Muslim traders, i.e. foreigners, should be expelled from the lands of Turkistan. At the same time, it is noted that millions of soums worth of manufactured goods are being imported from other countries, the country's silver is in high demand, the people's income (money) is decreasing day by day, and if we do not fight against such oppression with all our might, the whole nation may perish from these evils. Siddiqui-Ajzi not only showed that the Motherland was a victim of ignorance, but also sought measures to rid it of such vices. The question of how to free the poet from the invaders of the Motherland does not give peace. His answer to this is unique. Siddiqui-Ajzi believes that it is possible to reform and renew society only because of economic development. The work shows the economic way of thinking of the poet with the character of Pir. Siddiqui-Ajzi Pir's question-and-answer session with the living hero shows that the struggle for the possession of the market is one of the main features of the colonial policy. According to the narration in the work, when the lyrical hero proudly speaks about the fact that the Samarkand bazaar has found the whole world with Keltripgia cloth and raw materials. Pir expressed his displeasure towards him. In the last part of the work, we come across the idea that it is impossible to achieve social progress without developing science, without coming out of the demands and needs of the existing conditions. By science, the poet understands the acquisition of religious and secular aspects. His following verses can be cited:

Captur ala sharlu science, law,

Without them, you are dead.

He has a wealth of knowledge. Undoubtedly, there is pleasure in the world.

We can say that Siddiqui-Ajzi, who expressed the above ideas in the form of admonition at the end of the work, showed the need for a person to look at the times and be aware of his condition, to be aware of his time and the whole world. The poem also reflects on moral, social and political issues, excessive spending on weddings, and its aggravation of the social situation.

Emphasizes that knowledge and science are important to be. Siddiqui-Ajli's "What is necessary?" in the poem, the intellectuals of that time, in general. The most important issues facing the peoples of Central Asia

It is also mentioned that this series is consistent with the thoughts of the Jadids.

Don't learn azo-goy style,

What is the need of the field if the night does not break? - says the writer.

In general, the religious-philosophical, social-political, national views are reflected in a number of poems, prose works and articles of Ajzi, in which it is observed that the main issue is closely related to the idea of entering a new path of development. That is why he emphasizes that paying attention to the field of maktwa and education is a work that cannot be delayed.

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