



PROBLEMS OF TURKISTAN HISTORY IN THE PERIODICAL PUBLICATIONS OF SADRIDDIN AYNİ

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ABSTRACT

The article deals with the analyses of problems and data concerning the history of Turkestan, as described in the articles by Sadriiddin Ayni, from the scholarly standpoint. Furthermore in this article information is given on the so-called Jadid movement and biography of its prominent members from Bukhara, Samarqand and Turkistan in general. Finally the regions social, political as well as cultural situation and economic position is shortly discussed based on the sources under consideration.

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INTRODUCTION

Sadriiddin Ayni (1878-1954) is the brilliant poet and enlightener who had made great contribution to Uzbek and Tajik history and literature. He has inherited enormous cultural and spiritual treasure to the generation during his sixty-year literary activity. His scientific heritage became the foundation for science and enlightenment enthusiasts as the peculiar school. S.Ayni improved socio-cultural and literary nature of several magazines and newspapers like "Shulayi inqilob" ('Light of Revolution'), "Inqilob" ('Revolution'), "Bukhoro akhbori" (News of Bukhara), "Bolalar yuldoshi" ('Children's companion'), "Maorif va o'qituvchi" ('Education and Teacher') and "Turk eli" (Turkic nation), "Zarafshon" ('Zarafshan'), "Mehnatkashlar tovushi" ('The voice of working-class') published by Turkic influential figures of enlightenment at the beginning of the 20th century by his historical and literary articles. Those articles were dedicated to the actual problems of Turkestan's spiritual life. The article so-called "The wealth of Turkistan"[1] is very essential in this long run, that there has been scrutinized and criticized the backwardness of Turkistan industry in comparison with developed countries, the economic and social problems of local population[2].

It should be noted that he could see the crucial demand in modern technology for improving quality of Turkic production, emphasizing it as the main factor of economic growth. Considering stock of natural resources, he says the following in his article 'Turkistan's wealth': "According to foreign experts, our Turkistan possesses an abundance of coal, iron, silver, gold, petroleum and other minerals. They refer to prosper growth of the American, German and English due to these minerals, conversely we are living under poor conditions despite this kind of ownership"[3] This statement is criticism to underuse of country's property. The historian points as the main reason the illiteracy of population about development, while the second reason is considered the absence of solidarity and partnership of entrepreneurs throughout the country. The author searches the solution to this matter and challenges the unification of nation under one authority. He thinks that each person should deal with the case in his capacity, and writes down that, "It would be great idea provided that our religious geniuses were implemented purify our truthful religion, they should transfer the political and economic tasks of the world to their colleagues, if they help and the secular tasks are done seriously by their worldly masters, we pray for the God that, if they open up various schools and crafts we could make the all entire world to pull towards us [4]". Also, Ayni hoped to further development of industry by involving modern technologies in manufacturing, and as a result, it would be

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possible to eliminate economic crisis, mentioning the following “If we establish our business in such way, in the long run Turkistan becomes a garden full of factories, railways and other cultural institutions” [5]. According to the poet, if the existing mineral resources are excavated and processed, first of all, the industry of the country will develop and the flow of raw materials out will be stopped, resulting in the increasing amount of the revenue. Secondly, all the products used for the consumption will be produced here, Turkistan will get rid of economic dependence on other countries. Thirdly, the country will not be a raw materials base, instead becomes a nation which creates complete products, and the foreign trade will flourish. Thus, Turkic nation will become the richest people in the world. Known as the father of all Turkic Jadids (Reformers)-Makhmudkhuja Bekhbudi (1875-1919), was a master of prominent representatives of enlightenment and culture of his time, he was a famous playwright, poet, orator, publisher and enlightenment figure. Ayni, as a contemporary compatriot of Bekhbudi, has published almost ten scientific, literary, historical articles related to the enlightenment and culture of the turn of the XXth century [6]. Analyzing his articles, one can meet valuable information on Bekhbudi which doesn't repeat each other. If we systematize the articles of S. Ayni on Bekhbudi we can comprise a little brochure consisting of 30-40 pages.

Ayni in his article “Short biography of Makhmudkhuja Bekhbudi” specifically writes that “Bekhbudi Afandi was born in the evening of the 10 of zulkhijja (January 19) of the hijri year 1291(1875)”[7]. In his article “My reminiscences of hazrat Bekhbudi” writing about his impressions of him: “When I saw hazrat Bekhbudi he was very magnificent and immense. One who wasn't aware of his conditions can doubt” can doubt that he is overconfident. But in reality he is soft in conversation and a man with contentment, he is used to economize regardless whether it is the possessions of population or his property and he considered that we have to economize in order to amend our social situation”[8]. In addition, Ayni has written two poems devoted to Bekhbudi: “Gift to the soul of Bekhbudi”, “As a reminiscence, to the execution of and the place of execution of Bekhbudi”[9]. Ayni has precisely written that as a date of writing of one of his poems as “1920, IV”[10]. After the tragic death of Bekhbudi in Karshi on the 25 of march[11], 1919, his associates and acquaintances published several articles dedicated to their master. S.Ayni also has expressed his views and important details about the secret death of Bekhbudi in his articles such as “Makhmudkhuja Behbudi and his associates were revenged for”, “About Makhmudkhuja Bekhbudi”, “Dedicated to the Mufti Makhmudkhuja”, “The misfortune of Bekhbudi and his associates”, and “Great universal obituary”. In the 209 th issue of the newspaper “Buxoro axbori”[12] appearing on the 3 of October, 1923 in a article “Makhmudkhuja Behbudi and his associates were revenged for” Ayni using penname “Musofir(Traveler)” gives the following information: “The father of Turkic young intellects mufti Makhmudkhuja Bekhbudi from Samarkand and his associates Muhammadqul and Mardonqul were killed in upheaval of the brutal beks(governors) of emir in Karshi city, and as a consequence all Turkic jadids and scholars were humiliated harshly. Under the effect of this calamity in april, 1920 there was a big demonstration of common people and insistence to punish these cruel men”[13]. It is of great importance that three articles written by S.Ayni appearing in August and September of 1923 in the main newspaper of Bukhara Peoples Soviet

Republic “Bukhoro akhbori”. In the only and permanent uzbek newspaper of BPSR “Buxoro akhbori” (in later times “Ozod Bukhoro”) S.Ayni has published the following articles: “Let them see and listen” [14], “The attitude of the soviet government” [15], “Reference to the Bukhara jadids and revolutioners” [16]. The above mentioned articles need classification and research: First as their text are not known by the scientific and intelligent circles. Secondly, poet as contemporary witness of historical and political events occurred in Bukhara gives precious authentic information for today's generation. In his article “Let them see and listen” scholar writes about the activities of BPSR government in the sphere of the restoration of historical monuments. Author informs about the restoration of Minaret Kalan by the masters and indentured workers within two years according to the decree of the government. It was bombarded by Soviets during invasion. Bricks, gypsum and lumber were used in a large scale according to the special plan during restoration of completely devastated historical monuments. In order to repel the untrue allegations to the government led by the F.Khujayev he puts an end to the discussion saying “let those who have eye see it, let those who have ears listen it”[17]. Ayni has suffered during the reign of the last Bukhara emir of Said Alimkhan(1910-1920), he was prisoner being in emirs dungeon. He was beaten as jadid representative. His article “Reference to Bukhara jadids and revolutioners” was twice bigger volume than previous articles, where sharp problems were discussed. That's the discussion about the dissemination of the information on the history and activities of jadids struggle to the coming generations.

It is known that, Mir Arab madrassah built during the reign of the one of the famed khans of Ubaydullakhan(years of reign: 1533-1539) of Shaybanid dynasty in Bukhara was a famous and glorious science center of its time. S.Ayni also studied there obtaining knowledge in this madrassah in 1890-1891. In more former times he has written about his reminiscences on this madrassah, its role in spiritual and cultural life of Bukhara, its scientific level in 1927 on the 5 th issue of “Maorif va oqituvchi” magazine an article “Mir Arabs buildings”[18] in old Uzbek language in Arabic script. Ayni's approach to this problem was free from the society layers' point of views, from ideological influences, about the personality of Mir Arab and his madrassah was focal point of religious sciences was discovered according to the historical works and documents, also due to being not publishing this research in uzbek, Russian and tajik. This historical research of S.Ayni is based on the “Badoe-ul-vaqoe” of Zaynuddin Vosifi, and also according to the recognition of the author to the documentation held by the inheritance of Mir Arab. It is worth mentioning that Ayni was one of the first scholars referring to the scientific heritage of Zaynuddin Vosifi[19]. Also, S. Ayni writes the following;

“In order to write about the buildings of Mir Arab first of all, we have to give his short biography. The name of Mir Arab is mir Abdullah, he was born in the Khadramawt city of Yemen region. When he was 22 years old he migrated from his homeland Arabia to Turkistan. In Samarkand he became a member of the circle of Khoja Ahrar. After the death of Khoja Ahrar, he settled in Sayram. Mir Arab became very famous during the period of Shaybanid dynasty, he profited a lot during the reign of Ubaydullakhan, and become very rich having a lot of wealth and land”[20].

The most Ayni's scientific-historical article dedicated to the history of epoch of Emir Timur and Timurids, and these articles are considered as one of the first scientific works related to the Timurid period. In his articles such as "From the buildings of Emir Timur. Conversation with the remnants of Bibikhanum" [21], "The city of Samarkand", "Old remnants. Chilustun, Kuksaroy, Chinnikhona va Kuktosh" "Tarikhiy taskhekh" "The observatory of Ulughbek", va "Do not let the historical monuments to be demolished"[22] he mentioned the historical-architectural monuments and topography of the city of Samarkand. The author pays a great attention to the description of the changes occurred in Samarkand, renovation works, newly built architectural monuments, and the mausoleums. From the description it is not difficult to see opinions of that, significant part or all of them had been built by the Emir Timur, before the ruling of the sovereign Samarkand had been under the worst conditions, and Emir Timur had decided to restore the major part of the city[23]. At the same time Ayni, without making a doubt to the magnificence of Emir Timur describes the historical- literary facades of the buildings built by him.

On his article "The city of Samarkand" he highly estimates the constructive efforts of Emir Timur he specially remarks that the monumental edifices built by him in Samarkand, Shakhrisabz, Turkistan do not have similar ones, and there were no aesthetically perfect buildings built in Muslim East after the Emir Timur. Bibikhanum mosque is recognized as the zenith of the glory of Emir Timur[24]. "One of the huge edifices of Timur, is Khanum (Bibikhanum- F.T) architectural building, today even the remnants of it makes eyes shine, this mosque was started to build in the 801 year of the hejra(1399 A.D) and was completed in the 806 year of hejra(1405 A.D.)". The aiwans(terrace) of this edifice were covered with the bricks, and they consisted over the 80 marble columns. According to the legend of Babur the rocks of this building were engraved by the rock specialists from India. The domes decorated with tiles which attract the eyes of the whole world in the Shakhi zinda cemetery are constructed during the period of Timur[25]. Besides that, the poet mentions the impressive buildings constructed by the loved grandchild of the Emir Timur Mirza Ulughbek (1394-1449, years of reign: 1409-1449) in Samarkand and Bukhara. In his article "The observatory of Ulughbek"[26]he mentions an important information on the development of science during the period of Mirza Ulughbek who run a famous school of astronomy, that there were several great scientists around him, the history and the scientific activity of the observatory built in 1424-1428, as a inherited of the Amir Timur he was a patron of scholars and others. S.Ayni in his "Old remnants. Chil ustun, Kuksaroy, Chinnixona, va Kuktosh[27]" mentions about that during Emir Timur and Timurids epoch Samarkand was well developed and the most historical buildings: Chil ustun, Chinnixona, Kuksaroy va Kuktosh were the famous architectural edifices of its time. He recognizes that after the establishment of Samarkand as a capital of its empire, it flourished socially, economically. As a conclusion we can say that, in the abovementioned articles Ayni seriously explores, investigates the historical problems of Turkistan and Uzbekistan, shows its past profoundly as a cradle of the great scientists, and it is necessary to transfer this history to the forthcoming generations. Furthermore, his articles devoted to the history of Emir Timur and the Timurids dynasty highly appreciates the personality of Emir Timur, praising his constructive efforts, governing capability, his serve to the

sovereignty of the country. Meanwhile,, he highlights the development of science and architecture during Timurids dynasty. His investigations in this field made the foundation to the study of Timurids period during the Soviet epoch.

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