

THE LIFE AND SCIENTIFIC HERITAGE OF HAJI MUIN SHUKRULLO OGLI

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Abstract

The article: discusses the life and work of Haji Muin, his educational and moral ideas. It also contains comments on his contribution to our national press and the field of national dramaturgy.

Keywords

national press, "Compendium of General Geography", interlude, spiritual-enlightenment, new method, traditional method, teacher, poetry, dramaturgy, education;

One of the leading representatives of the Jadid movement, Haji Muin Shukrullo oglu, lived and worked in Samarkand at the beginning of the last century. Haji Muin was born on March 19, 1883, in the Ruhobad guzar of Samarkand. His interest in poetry from a young age played an important role in his entry into the world of creativity.

In his autobiography, Haji Muin notes that at the age of eleven he was greatly influenced by the poems of Yassavi, Mashrab, and some ghazals from the collection "Tuhfat ul-ushshaq", and that he began to write poems. At the age of twelve, he was orphaned by both his parents and was raised by his grandfather, Mirsaid Sharif oglu, who was the imam of the Ruhabad guzari mosque. The teenager Hodji Muin began to learn the rules of the Arabic language and religious sciences from his grandfather. His acquaintance with Sayyid Ahmad Wasli (1900), a prominent scholar and intellectual of his time, provided a great opportunity to perfect this knowledge. Thus, by the age of eighteen, Haji Muin had mastered Arabic grammar, pronunciation, and to a certain extent religious knowledge, first under the influence of his grandfather and later under the influence of Wasli. Wasli also fostered his love of poetry and introduced him to the circle of enlighteners of his time [1.5.].

Haji Muin's teaching career began in 1901 at an old school. Based on the specific experiences he gained while teaching at this school and the influence of Abdukadir Shakuri's school, in August 1903 he opened a new-style school in the Khoja Nisbatdor neighborhood of Samarkand and worked as a teacher there.

Haji Muin, being an enlightened, patriotic, and selfless person, opened this school at his own expense. He never put his own material interests above his own, but continued the schooling traditions of Behbudiy, Shakuriy, and Ajziy. Based on interviews with Haji Muin's contemporaries, literary scholar R. Mukumov wrote, "Haji Muin did not collect the funds spent on educating children at the school from the people, but rather collected them in exchange for selling the sweet fruits he grew in his garden in the Devoli Kondalang village on the market."

He did not even think of making a profit from teaching" [2.20-25.], - he writes. It was in this year that he met and talked with Mahmudkhodja Behbudi at Vasli's house that he radically changed his life and began a new era. In particular, Behbudi's sentences in the "Tadbiqat-i Diniya" section of his book "Mukhtasari Jugrofiyai Umum" in the content of "Some old superstitions and words of Israel have penetrated our books of interpretation" radically changed his opinion. If Haji Muin's recommendation was due to the Turkish-Tatar press, he admits that these few sentences of Behbudi's had caused a first career, an intellectual revolution [3.29.].

From that time on, he became a follower of Behbudi. The old school's teaching and upbringing methods were not suitable for the newly established schools, including the Haji Muin school.

Therefore, the creation of new educational literature became an urgent problem at that time. Understanding this well, Haji Muin, along with other Jadid teachers, took on a very responsible and at the same time honorable task. In 1908, he published the textbook "Rahnamoi Sawad" in Persian for schools of the new method. In co-authorship with his contemporary Ismatilla Rahmatullazoda, he prepared an alphabet book in the Uzbek language called "Teacher". It was necessary to conduct education and upbringing in new Jadid schools continuously and without interruption. Therefore, Haji Muin did not limit himself to just teaching students, but at the request of Abdukadir Shakuri, one of the famous and experienced educators of his time, he translated a number of poems from Turkish into Persian that were considered important in raising children. Based on these translations, Haji Muin published a collection of poems called "Flower Literature" in 1914. The poems in the collection, which were created by Haji Muin in 1908-1914, such as "Xitob va go'daki beilm", "Nasihah", "Mukhammas", "Ittifaq", "Shikyat", "E'tirof" (Confession), are of a national and everyday nature, and the rest are translated poems. This book by Haji Muin was "one of the first examples of new Uzbek poetry" [4.210-212]. However, this collection was not included in Haji Muin's "Selected Works" published in 2010. The influence of Mahmudkhaj Behbudi's play "Padarkush", staged in 1914, led Haji Muin to shift the direction of his work from poetry to drama. He later became a skilled playwright, a sharp publicist, and skillfully described the socio-political environment of that time. The four-act play "Wedding", written in collaboration with Nusratullo Qudratulla oglu, was published in 1914. One after another, the playwright Haji Muin's three-act play "Old School - New School" (1916), the four-act drama (tragic work) "Mazluma Khotun" (1916), and the one-act interlude (comedy work) "Poppies" (1916) were created. In all his works, he approached the urgent socio-political, cultural and educational problems of that time as a versatile and comprehensive creator and paid serious attention. He also tried to analyze the causes of social ills that hinder the educational progress of society and to show ways to eliminate them. The undeniable importance of the national press in the liberation of society and the people from ignorance can be seen in the work of Haji Muin in the field of journalism. Haji Muin, who believed that the national press was as necessary for liberation from ignorance as water and air are for a person, often appeared on the pages of newspapers and magazines. At first, he regularly participated in the "Turkestan Region Newspaper" with his articles. When Mahmudkhaj Behbudi's "Samarkand" newspaper and "Oyna" magazine began to be published in 1913, Haji Muin published a number of articles in them about the importance of the press and theater, issues of morality, the formation of the people's spirituality, and education. In the July 9, 1918 issue of the newspaper "Voice of the Workers" Haji Muin, in his article "Periodic Family Education", states: "...There is no developed nation in the world whose children live in true happiness and contentment." Haji Muin also paid special attention to the issue of family education and educating children. In his work, Muin deeply covered issues ranging from the need to build a family, to the mutual relations of family members, the rights and duties of parents and children, and even the upbringing of babies and how young mothers should behave in it. Special attention is paid to the role of the family in society as a social factor, the social, moral and labor education of children. At the same time, it is emphasized that a healthy, enlightened family and the comprehensively mature generation it raises are important conditions for the economic and political development of this nation and country, the foundation of its glory, power and eternal existence.

The manuscript "My Creative Biography" (1937), written by Hoji Muin Shukrullo oglu Mehriy at the height of the repressions, is of great importance for gaining a complete picture of his life, his diverse creative path, his worldview, his pedagogical activities, his published and unfinished works, and his works that were specially lost during his lifetime. According to this unique manuscript, ten of his books were published by 1937 and about 20 collections of books

were about to be published. During his 30-year creative career, Hoji Muin published about 200 articles, 400 various reports, and about 1,500 verses of Uzbek and Tajik poems on literary, scientific, and social topics in 23 different newspapers and magazines. Articles of biographical content occupy a significant place in Haji Muin's work. In particular, three special articles were written on the life, work and death of his mentor and colleague Mahmudkhodja Behbudi. There are also articles with biographies of the famous teacher and editor Shokir Mukhtori, and the reformist scholar and poet Sayyid Akhmad Vasli. It should also be recognized that the humorous articles written by Haji Muin were published under a number of pseudonyms, such as Boturbek, Mashrab, Ezma, A'rafiy, Chakimchi, Mugombir. Haji Muin also suffered the dark days of his comrades, he was arrested in 1929 and held until 1932, and in January 1938 he was arrested again received. He died in one of the Solikamsk prison camps in 1942.

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