

**SAID RIZO ALIZADE'S ENLIGHTENMENTAL EFFORTS IN PRESERVING THE  
PURITY OF OUR LANGUAGE AND CULTURE**

**Nazarov Ulugbek Ismatovich**

Independent researcher at SamSIFL

**Annotation:** This article provides information on the educational efforts of Said Rizo Alizade in preserving the purity of our language and culture.

**Keywords:** Native language, "Alifbe" called "First Year", "letter-sound", "Sarfu nahvi tajiki" ("Grammar of the Tajik language").

Said Rizo Alizade carried out extensive work not only in the field of education, but also in the development of our native language, which has played an important role in the cultural development of our people. In particular, he wrote many articles on the purity, fluency and popularity of the literary language. Language is the main sign of the existence of every nation. Language embodies the history, culture, traditions, way of thinking and its features of every people and nation. He expressed the opinion that with the loss of language, the history of that people or nation also disappears, the simpler, more fluent and closer to the people the language is, the better it plays its role in society. In his 1914 article "Faxr qilur," he lamented, "One of the most important issues of our time is the issue of language. Conscious nations place its importance above all other issues. If we do not protect our language and literature and destroy it, our religion will certainly disappear on its own."

In his article "On the Reform of Schools and Madrasahs" published in the magazine "Oyna," Sayid Rizo says: "It is clear to every literate person that the development of every nation, every people depends on the reform of school education. Among the Muslims of Samarkand and its surroundings, which has a population of more than 150 thousand, there are many rich people and businessmen. But where are the doctors, engineers, and teachers, whom we need like water and air?" In general, despite Sayid Riza being very busy with pedagogical and journalistic activities in Alizadeh in the 1920s, he also paid special attention to creating textbooks, textbooks, and collections for primary schools in the Uzbek language. For example, at the invitation of his mentor Sheikh Abulkosym, he created a number of educational and pedagogical works, such as "Call to the People of the Pen" (1904), "Scientific Calculation" (1906), and "Harvest" (1908). Later, based on the experiences of K.D. Ushinsky, L.N. Tolstoy, and the ideas of Ismail Gaspirali's work "The Teacher's Leader or a Companion to Teachers", he created the book "Alphabet" called "First Year" and distributed it to students for free. This work was built on the principle of "letter-sound" and consisted of 96 pages. The work includes 90 hours of lessons designed to teach students the sounds and letters of the Uzbek language.

In his article "Turkestan is our Homeland," Sayid Riza Alizoda expresses his boundless love for his homeland with deep emotion; "How can we remain silent when our Homeland is in the hands of the oppressive tsarist government, when the honor of our Homeland suffers in the bloody clutches of others?" he exclaims. Also, in the 4th issue of the magazine "Sho'lai izvolk" in 1919, Sayid Riza Alizoda considers it a sacred duty to sacrifice for the future of the Homeland, to fight to protect its happiness and honor: "If you grow up enjoying the weather of this place, you cannot become an honorable and loyal child who protects its honor." With such free thoughts, Sayid Rizo Alizoda increased the national pride and sense of patriotism of students, and called

on them to defend their homeland. Sayid Riza Alizoda remained true to his words above and, even in difficult times of his life, rejected offers from other countries. He replied to these letters: "There are many jobs in the homeland where I live." Sayid Riza Alizoda translated many works by foreign writers into Uzbek and Tajik in the 1920s and 1930s. At that time, he organized courses in Uzbek and Tajik for the Russian-speaking population in Samarkand. He introduced the Uzbek audience to several plays by Azerbaijani playwrights (for example, the play "Arshin mol alan" by Gajibekov, which was popular at that time, was staged in Alizoda's translation).

Sayid Riza Alizoda was not only an enlightener, but also an excellent translator, who was the first to translate A. Qodiriy's novels "Bygone Days" and "The Scorpion from the Altar" into Tajik. He also translated Pushkin's "The Captain's Daughter", "Eugene Onegin", "Dubrovsky", "Belkin's Stories", "The Storm", stories by L. Tolstoy, A. Chekhov, Sinclair Upton's "One Hundred Percent", Maupassant's "The Little Donkey", Moliere's "The Forceful Doctor", Voynich's "Suna", Sholokhov's "The Opened Eye", Gladkov's "Cement", Ostrovsky's "How Steel Was Forged" into Uzbek and Persian. Along with literary works, he skillfully translated historical treatises such as Bartold's "History of Turkestan", Karamzin's "History of Russia", "History of China", "History of Europe" into Uzbek and Tajik. In the 1920s, there was a strong need for textbooks and manuals for Tajik-language schools. Based on this, Sayid Riza Alizoda also published his "Alphabet" for primary Tajik schools called "Soli nakhustin" ("First Year"). In 1924, a revised and supplemented second edition of this work was published, and in 1925, a third edition. Sayid Riza also sought to take into account the age, language, level of education, mental state, and national traditions of the students in this textbook. In 1926-1927, Sayid Riza Alizadeh's two-part work "Sarfu nahvi tajiki" ("Grammar of the Tajik Language") was published. This work demonstrated Sayid Rizo's good knowledge of the specific features of the grammatical structure of the Tajik language. The work consists of three parts, the first part of which is devoted to highlighting the specific features of the Tajik alphabet based on the Arabic script, sounds, words, sentences, and the Tajik language. The second part of the work includes an analysis of the morphology of the Tajik language, word groups, word formation, and inflectional features. The last part covers the issues of Tajik syntax. The features of the formation of word combinations, simple and compound sentences in this language are explained with the help of examples. Sayid Riza's book "Alifbe" was repeatedly reprinted in Uzbek and Tajik until 1935. His manuals "Tajik Writing" and "Morphology and Syntax of the Tajik Language" are published by the "Zarafshon" publishing house.

At the beginning of the 20th century, Sayid Riza Alizadeh fought for the purity, development and freedom of the language. For example, at that time, A. Hashimzoda's article "For the Purity of the International Language" was published. In this article, the idea of creating an international language based on several widely used languages was put forward. In this regard, Sayid Riza Alizadeh wrote a letter to the editorial office of the newspaper "Russkaya Okraina". According to Alizadeh, the idea of creating a single, international language for all peoples and ethnic groups is not scientifically and theoretically justified. Because every people, living in a society, has the right to speak, write, receive knowledge and communicate in their native language. For the development of society, it is good for a representative of a people or ethnic group, who is a member of this society, to learn other languages in addition to their native language and to communicate in those languages. In one of his articles published in the magazine "Sho'layi inqilob", Sayid Rizo Alizade wrote, "Every nation should speak, write, read, teach in its native language, have schools, libraries, newspapers and magazines, publish books and pamphlets in this language, hold discussions at meetings, and deliver lectures." In the 1920s, a man named Mirmuhammad Galmoni Afghan from India came to Alizadeh's house as a guest and became

friends with Sayid Riza. Mirmuhammad, whose original profession was publishing, later took several of Sayid Riza's manuscripts to his homeland, Lahore (this city was under Indian rule until 1948, and is now part of Pakistan) and published them one by one. Therefore, Sayid Riza's "Alifbo", "History of Turkestan", "History of Islam", "Islamic Culture" His works, such as "Science About the Universe", and his translations were published in Lahore. He, like his colleagues Ismailbek Gaspirali (1851-1914), Abdurauf Fitrat (1886-1937), Mahmudkhodja Behbudiy (1875-1919), Sadridin Ayniy (1878-1954), Haji Muyin (1883-1942), Siddiqiy Ajziy (1864-1924), Munavvarqori Abdurashidkhanov (1878-1931), Abdulla Avloniy (1878-1934), Miskin (1880-1937), Khislat (1882-1945), Tavallo (1883-1937), Mirmuhsin Shermukhamedov (1895-1929), Sirojiddin Sidqiy (1884-1934), and other representatives of the Jadid movement in Central Asia, was a key figure in the cultural revolution in Turkestan. stood at the head. In the second half of the 30s, like many progressive intellectuals, such as Fitrat, Qodiriy, Cholpon, Osman Nasir, and other true children of our people, painful and dark days began in the life of Sayyid Riza. In 1937, he was arrested under the label of a British spy. Because Sayyid Riza wrote a sharp publicistic article called "The British and the Islamic World" at that time.

Sayyid Rizo Alizoda was arrested on February 3, 1938 on political charges and declared a foreign spy. For almost three years, NKVD investigators were unable to bring any serious charges against him. Meanwhile, World War II had begun, and on September 16, 1941, a special council of the NKVD of the former Soviet Union in Moscow, based on false testimony from witnesses sent from Tashkent, sentenced him to 5 years in prison. His sentence expired on February 4, 1943, but the NKVD prison administration decided to keep him in prison until the end of the war as a dangerous prisoner. As a result, he suffered in solitary confinement for 8 years. On June 10, 1944, Sayyid Rizo was transferred from the Tobolsk political prisoners' prison to the Vladimir central prison in a seriously ill condition. On September 11, 1944, due to his deteriorating health, he was transferred to the prison hospital and died at 11 a.m. on December 24, 1945.

### References

1. Behbudiy M. Tanlangan asarlar. –Toshkent: Fan, 1999.
2. Avloniy A. Turkiy guliston yoxud axloq. –Toshkent, 1913.
3. Mirvaliev M. Jadid maktablari tarixi. –Toshkent: O‘qituvchi, 1998.
4. “Oyna” jurnali. 1914–1915-yillar sonlari.
5. Qosimov B. Turkiston jadidchiligi tarixi. –Toshkent: Sharq, 2002.
6. Rahimov A. Jadid ma’rifatchilari merosi. –Samarqand, 2010.