

THE PERIOD OF GREEDISM: LANGUAGE AND POETRY

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Abstract. *In this article, the subject and style of poetry have changed drastically by the end of the 19th century, when Turkestan fell into the tyranny of colonial rule. It has been analyzed that the representatives of Jadid poetry began to write poems calling for knowledge and love of the country by this period in the aruz weight adapted to singing of love.*

Keywords: *Jadid, language, colony, period, renaissance, style, poetry, absolute, East, tradition, council, system, aspiration, enlightenment, writer, worldview.*

ПЕРИОД ЖАДНОСТИ: ЯЗЫК И ПОЭЗИЯ

Аннотация. *В этой статье тема и стиль поэзии кардинально изменились к концу XIX века, когда Туркестан попал под тиранию колониального правления.*

Проанализировано, что представители джадидской поэзии к этому периоду в арузской массе стали писать стихи, призывающие к знанию и любви к стране, адаптированные к воспеванию любви.

Ключевые слова: *джадид, язык, колония, период, возрождение, стиль, поэзия, абсолют, Восток, традиция, совет, система, стремление, просвещение, писатель, мировоззрение.*

The beginning of the 20th century is recognized as the era of Jadidism in Uzbekistan.

Many Jadids, such as Behbudiy, Fitrat, Abdulla Avloniy, Munavvarqoriy, Chulpon, Abdulla Qodiriy, Is'hoqkhon Ibrat, So'fizoda, served in its formation. They sought to preserve and develop the ancient and rich oriental traditions even during the era of the former despotic Soviets, but they became victims of the Soviet regime. In 1919-1921, a philosophical, cultural-enlightenment and scientific-literary circle called "Chigatoy Gurungi" was organized in Tashkent under the leadership of Fitrat. Prominent intellectuals such as Ashurali Zohiri, Elbek, Shorasul Zunnun, Shokirjon Rahimiy, Kayum Ramazon, and Ghozi Olim Yunusov actively participated in it, contributing to the rise of education and culture in our country with timely articles and striving to restore the historical memory of the people. However, their aspirations were considered an act against the existing policy, many enlightened writers were repressed, and only those who supported the Soviet regime survived.

The thinker Ahmed Donish, who made a great contribution to the development of philosophical, socio-political thoughts in our country, and who influenced the formation of the Jadid worldview, also promoted the idea of tolerance in his works. The fact that this person went to Petersburg three times as part of the ambassadors, and saw with his own eyes the development of science, improvement and creative work in Russia - this led to the idea of religious tolerance taking an important place in his worldview. In his work entitled "A Testament to Children: On the Benefits of Professions and Crafts," Ahmed Donish advises: "Do not speak disparagingly of the

religions and nationalities of Jews, Christians and others from non-religious religions, if you speak words that do not fit the scales of reason in front of wise people, you will be embarrassed.”

The work of the prominent scientist Ibrahim Muminov, “From the History of the Historical and Philosophical Thought of Uzbekistan,” highlights the scientific heritage of the representatives of the Enlightenment movement and Jadids who lived and worked in the late 19th and early 20th centuries. Ibrahim Muminov was the first to study the colonial period of the late 19th and early 20th centuries on the basis of philosophical analysis, and at the same time proved that the peoples of Central Asia have an independent philosophical history.

The Jadids never wanted the people to enter into a bloody conflict or to perish. They considered reforming society to be the most rational way out, and they believed that nothing would change until consciousness and thinking changed. Our reforming ancestors, who believed that there was only one force that could change everything, was enlightenment, therefore spent all their strength, energy, and efforts on acquiring knowledge, traveling to developed countries of the world to gain experience, and applying scientific achievements in industry, medicine, economics, and other fields. If we examine the Jadids' attitude to the Kokand autonomy and the uprising of 1916, the issue becomes somewhat clearer. The Jadids called on the people not to oppose the White Tsar, not to rebel, and to obey the decree of the White Tsar, and the Jadids themselves were among those who compiled lists for conscription of the population. There is a subtle aspect to the issue here, which is evident in two things. First, those who were recruited were thrown to the front line, and naturally, there was a high probability that they would be killed if they were unarmed in an enemy attack.

Moreover, in the early period of recruitment, the price of one recruit was 200 soums. The Jadids wrote to the Duma and even sent a representative, asking to be recruited not for recruitment, but for military service. Because those recruited for military service were paid several times more than for military service. According to the Jadids, nothing could be achieved by resisting the decree of the white tsar. Going for recruitment was just sacrificing oneself. If one went to military service, one could learn to use weapons, and this would serve as preparation for the fight against the Russian colonialists that were planned in the future. Secondly, the Jadids aimed to resolve every issue peacefully, through reason and enlightenment, and their actions were based on this. The desire to see the long term and achieve the goal with the least possible losses led them to draw such a conclusion. The same truth can be seen in the image of the last Jadids in the novels of Chulpon "Night and Day" and Oybek "Blood of Remembrance".

By the end of the 19th century, when Turkestan was under the yoke of colonial oppression, the national revival began, and both the subject and style of poetry changed dramatically. Representatives of Jadid poetry began to write poems in the aruz meter, which was adapted to singing love, but by this time they were writing poems calling for knowledge and enlightenment, for love of the homeland. The aruz meter was no longer suitable for conveying the intense spirit and the melancholic breath of the era that had entered literature.

Many poems with a socio-enlightenment content began to be written in the finger meter, in accordance with the melody of folk songs. Only the form of traditional verse remained. The diversity in poetry disappeared, the subject became general and unified, and united around a single goal.

It would be appropriate to look for literature that stems from an ideological movement, not elegance and silence, in the poetry of this period. The transition from the private to the public, that is, not the pursuit of a dream person or an unknown outcome, but love for the people, an attempt to alleviate their suffering, came to the fore. If the first stage of Jadid poetry is defined as the period from 1905 to 1917 [Kasimov B. 2020], the process that took place in this short period of time shattered the centuries-old traditional mold. This stage became an “experimental stage” in poetry and paved the way for the transition of expression from brevity to attractiveness. The poetry of this period, which turned “from a call to arms” [Yuldoshev Q. 2006], can be called a collection of poems in the spirit of enlightenment. We see that the themes of “freedom”, “development”, “enlightenment” are the red line in it. Experts assess the Jadid literature of the early 20th century as “not so high in terms of its artistic quality” [Qasimov B. 2002]. This feature is especially noticeable in poetry.

Depending on the chosen topic (calling for knowledge, criticizing vices, instilling social thought), the poet is required to use sharp and simple expressions. Therefore, in Jadid poetry, avoiding poetic pomp and attempting to reach the goal in a way that is close to the goal is the leading principle.

In Jadid poetry, the awareness of the pain of the Motherland and the nation, the promotion of science and enlightenment began to be felt mainly after 1905. The attempt to subordinate literature to the needs of the nation and the people and to consider it from the point of view of the requirements of the era was noticeable from 1905 [Qasimov B. 2002].

Poetic images in traditional poetry (flower, nightingale, love, agyor) began to acquire a new meaning. The concepts of "school", "science", "enlightenment", "development" rose to the main place. By this time, love was declared not for the beloved, but for science and enlightenment. Jadid poets abandoned their poems written about love. For example, the Samarkand poet "Siddiq-Ajziy abandoned his love poetry, written with the same "hushtab", and burned them" [A. Avloniy. 1998].

Professor B. Kasimov cites this as the reason why Avloni's romantic poems from the 1990s have not reached us. Jadids saw science and enlightenment as the only way and measure that would lead the nation to freedom. Importantly, the issue of awakening the mothers of the nation from their heedlessness and making women educated also occupied a special place in Jadid poetry:

Knowledge is a good adornment for women,

Step into the house of knowledge, forget the amulet of coral. [A. Avloniy. 1998]

Poems with a similar content were created. Not only did they feel sorry for their compatriots and point out their shortcomings, but they also compared them with other nations and sharply criticized their compatriots. Examples of such enlightened-critical poems include Milli's "Iltijo", Vasli's "Tanbeh va bayon voqe", Haji Muin's "E'tiraf", Fakhriddin Roji's "Tabib qeshorati", Tavallo's "Oh va hasrat", Ibrahim Davron's "Sindilar", Ajzi's "Vatan manzumasi", and Roji's "Nosozligimiz uchun". These poems mainly criticize the shortcomings of ignorance, indifference, and laziness. Therefore, they often contain verses addressed to the nation:

O Muslims! Wake up, O you who are sick,

Do not resort to medicine for your pain.

(Haji Muin)

Come, Muslims, run, death is God's right,
Flee from hypocrisy and bigotry, from the hatred of the bull.
(Ubaydullah Khoja Sulaymani)
From East to West, there is no one as humble as us in the world,
I don't know what happened to us, O Messenger Mustafa.
(Tavallo)

National publications were able to express important ideas of their time through poetry.

They published extensive materials in terms of genre and subject matter. If we look at the poetry of the Jadid period as an example of these materials, it becomes clear that the search for new poetic forms began to express new content, and that socio-political thought came to the fore.

The poems of this period are the poetry of the "transitional period". It is necessary to observe socio-ideological aspects, without imposing too many theoretical requirements on them.

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