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**SECTION 29. Literature. Folklore. Translation Studies.**

## LITERARY MOVEMENT IN THE EARLY 20<sup>TH</sup> CENTURY IN NAMANGAN: ITS ESTABLISHMENT, DEVELOPMENT AND DEMISE

**Abstract:** In this article, the heritage of Namangan literary movement representatives in the early 20th century was analysed on the width of the topic, characteristics of the genre, and the effects of comparative and typo-logic investigation of the tendencies of new era of literature on their writings and the circumstances that were the obstacles to their scientific, cultural and educational activities.

**Key words:** Literary heritage, literary movement, tendency, evolution of genres, shape and the meaning, travel genre, law, publicity, pedagogy, jadids (new thinkers), education, science, analysis and explanation.

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### Introduction

While learning about members of Namangan literary movement representatives in the early 20<sup>th</sup> century, Nodim Namangoni (1844-1910), Umrzoq Holboy ugli Hayrat (1845-1915), Mulla Yuldosh Turaboy ugli Hilvatiy (1858-1921), Ishoqhon tura Junaydulla ugli Ibrat (1862-1937), Muhammad Sharif Sufizoda (1869-1937), Mulla Yuldosh huja Otahuja ugli Dogiy (1878-1966), Dadahon qori Suhayli (1898-1961) it can be seen that such poets' career, and their literary heritage had been vital in development of Uzbek Literature.

Such representatives of literature respected the dignity of their nation, lead the nation and society to national development during their fruitful line of work. During the times when national moral and traditions were humiliated, our righteous poets who cared about national freedom, tried to tackle social, political, moral problems by dwelling in the hearts of people.

Our poets who lived in the early 20<sup>th</sup> century wrote with such great passion. They studied at university and worked as clerks and judges. They were experts in law and wrote books related to law. They travelled abroad and learnt about culture, science and technology, then they shared such knowledge with our nation. They established 'New method' schools and taught our children without any conditions.

To say it short, the role of such multi-skilled and talented people is enormous in development of education, shaping of national mentality. With their scientific, literary and historical books they served our youngsters by giving tuition and nurturing, improving education and bringing in reforms into tuition and nurturing.

### Literature review

Our respected President Shavkat Mirziyoyev: 'Namangan has always been the sacred place that nurtured talents. The ones who were worked and were born in such ancient nation: MahdumiAzamKosoniy, Boborahim Mashrab, Fazli Namangoni, Nodim Namangoni, Ishoqhon Ibrat, Muhammad sharif So'fizoda were the poets and great thinkers that our nation remembers fondly' (Mirziyoev, 2017) mentioned it for a reason.

Namangan literary movement representatives in the early 20<sup>th</sup> century were law experts and bilinguals who wrote in Arab and Farsi languages, as their many writings had religious context their work had not been studied thoroughly and truthfully until the independence. In their writings we come across beautiful examples of gazals, masnavi, musaddas, muhammas, muvashshah, marsiya, kasida (types of poems) and travelling genres (Halilbekov, 1998).

It can be seen that, among such authors of that era there were poets like Nodim, Hilvatiy, Hayrat,



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Sufizoda, Dogiy, Suhayliy whose lyrical heritage was enriched with the development of the genres, just like Ibrat's both lyrical and epic writings.

The early 20<sup>th</sup> century Namangan literary movement representatives had given traditional poetry and its symbols the new meanings. For example, the writings in the travelling genre had found their new stride.

Spectacular examples of such genre can be found in the writings of Nodim, Hilvatiy and Ibrat. These poets travelled across the cities of Central Asia, visited Tashkent and Kokand in order to learn closely about people's lives. Mukimiy, Furkat, Zakiy were close with the poets of such genre. They were eternal friends with Mukimiy, they exchanged poems and also wrote muhammas (the continuation) to each other's poems. For instance, when Mukimiy came to Namangan, he took part in Ibrat's poetry nights called 'Poetry garden' and made contacts with Namangan's poets.

Between 1887-1888 Nodim travelled to Tashkent - Turkistan's administrative and cultural capital, then in 1890 went to Kazakh and Kirghiz nations. He visited cities like Avliyoota, Bishkek and Olma-ota. He described the experiences of travelling in his poetic letter to his wife in the "Love letters" (Nodim, 1964).

Bukhara-Samarkand-Toshkenttrip was beneficial to Nodim's ideological and literary improvement. The poet visited the sacred places of Samarkand and Bukhara. He was mesmerized by the innovative science and technology in the cities. He also visited the gymnasium in Tashkent and learnt about the style of teaching. Nodim's writings such as: "Tales of Nodim's travel", "Trip of Shohimardon Nodim gufta", "Tales of Tashkent trip", "Tales of adventures in Bukhara and Samarkand", Muhammasi Nodim and conditions of the era" played vital role in the progress of travel genre in Uzbek literature. Nodim travelled to Turkey, Egypt and Arabia during 1902-1903. He also did Hajj. The poet's poems of 149 pair's masnavi, and 29 band muhammas were published in the "Newspaper of Turkistan region" as "Poems written for self-improvement and seeking agreement among friends". He returned to Namangan in the late 1903. Nodim's was perfect, knowledgeable, and kind in poetry so he earned the nickname of Eshon Bobohon (Great scientist) among the folk. (Nodim, 1964).

Nodim left huge literary inheritance. They are kept in his "Tales of Nodim" signature and in the tales combined in the 20<sup>th</sup> century. The complete copy of "Tales of Nodim" are kept in UzRSA's fond belonging to Beruni Eastern studies Institute and its code is 4179.

Nodim's literal inheritance includes lyrical poems, critical, comedic, and moral and travel genre and "Layli and Majnun" novel. Apart from that, poet's some writings were published in the

"Newspaper of Turkistan region", "Turkistan's news" newspapers. The poet described the traditional topic of love with unique feelings and voice, his lyrical hero has variety of psychological feelings, hero also describes lover's impeccable beauty with delicacy and secondly, he is also hurt by the difficulties the nation is going through because of the colonization:

*My heart is hurt with the injustice of the times,  
My soul is full of pain because of this madness.*  
(Nodim, 1964)

His travel writings are significant because they are about different cities, some cities' history, cultural and moral life and innovations taking part in residents' lives. Thus we can say that Nodim Namangoni has significant role in Uzbek moral literature. The poet died in Namangan on 26<sup>th</sup> June of 1910. In 1910 Ishoqhon tura Ibrat wrote a historical-memorandum in memory of Nodim in Farsi language. That poem was published on 26<sup>th</sup> August, 1910 on "Newspaper of Turkistan region". From the poem we can sense the great respects Ibrat felt towards Nodim and Nodim's death was a huge blow to all members of poetry.

Among these poets, Hilvati's "Sayrul jibol" had unique shape, context and was written in impeccable style. (Hilvatiy, 2009) During summer of 1910 Namangan's poets, scientists and other popular people like: Nodim, Fuzayluddin, Abdul Musavvirhon, Sayfuddin Mahdum, Mirzo olim Qoriy and Hilvati (the hub is located 80 km s from Fergana valley, among the mountains, and it was added to Kyrgyzstan in 1924) went on mountain climbing. They made camps and lived among mountains for some days, having poetry nights and friendly conversations. Hilvati's "SayrulJibol" ("Mountain climbing") was made thanks to this adventure and Nodim's suggestion.

In the writing together with adventures there is information about Nodim's sons. The book was published at Tashkent's "Science" publishing house. Nodim and Hilvati were in constant communication and wrote poems about each other. This can be seen from Nodim's muhammas -muvashshah about Hilvati, "Ustina" poem's connected muhammas and his 17 pair of poem about Hilvati. Hilvati also wrote 19 band "Turam" radif poem about Nadim. He described Nodim as "Righteous", "Very famous and just", "well mannered", "very generous" person. Hilvati's poetic writings like "Mavludi Sharif" (written in 1895 and was published in 1908, 1911, 1912, 1916 again and again, and became household book among our nation which is fascinating), "Sayrul Jibol" ("Mountain climbing" was written in 1910 and was published in Tashkent by Gulam Hasanhon Orifonov's publishing house), "Charogi maktab" (was published in 1907 in Tashkent by O.A.



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Portseva's publishing house) and 2 drafts were left for us (Nodim, 1964).

His poetry was mainly about love, religion, manners, comedy, memorandums and **comparisons**. **"Mavludi Sharif" was the first poetic writing about** Prophet's S.A.W. birth and brief description of his life in Arab language, was written by an Arab poet SayyidJafar Barzanjiy (died in 1763), and only people who were proficient in Arabic and religious clerks were able to understand it. Hilvati's "Mavludi Sharif" is an independent composition. It is not the translation of Barzanjiy's "Mavludi Nabavi" two books are very different in meaning, chapters, and methods of writing. Hilvatiy could translate Barzanjiy's composition but he decided to write his own independent "Mavludi Sharif" and he was able to write it.

Hilvati's composition had 20 chapters and was the first poetic storytelling composition about Muhammad (s.a.w) among Turkish nations. It is an honour for us that such composition was written by an Uzbek poet. Hilvati's "Charogi maktab" was a poetic writing of manners, religion and nurturing. (Hilvatiy, 2014) The book intended to fortify the good manners, Islamic traits in young reader's minds with learning the poems by heart. This small writing is important in teaching the schoolchildren about fundamental Islamic trait and manners. In literature, Ibrat also has translated Lutfulloh Nasafi Kaydoni's (died in 1349) hanafi Islamic stream law-book of "Kaydoni's Law" (Ibrat,2012). With this translation he stayed true to his Islamic beliefs in "Mezonuzamon". As the writing was meant to be taught at primary schools, he was busy with lyric translation and it was published in 1908 in Kazan's Husainov publishing house by the name of "Lyric law-book of Kaydoni". The lyrical book had 29 pages (Hilvati, 2014).

Comedic poets like Nodim, Hilvati, Ibrat, and Sufizoda chose the way of realistically describing the difficulties of the nation. There is unique style in the writings of Nadim where he criticized the malady of the societal system, they are called "Dar mazammata zamona", "Complaints of cotton". In some of his compositions he laughs at two-faced, closed-minded and jealous religious clerks and promotes the pure Islamic ideology. So'fizoda shed light on the politicians' ill trade and the way they pretend to be close to people, to earn their trust then misuse their power to feed their greed. Ibrat wrote about living good life and gave precious information in his poems: "Knowledge of Ibrat", "Ibrat's art, Mirrajab Bandi's pencil" (it is about linguistics), "Dictionary of sitta al-sina", "Jomeul hutut" (scientific and pedagogic), and historical books: "Fergana's history", "Cultural history", and "Mezonul zamon".

In the early 20<sup>th</sup> century the advent of the press and publishing houses the writings of the poets of that era were published and took their rightful place

in the readers' hearts. Because of the era's happenings the meanings and variety of literature have widened, new types of literary genres developed due to press and theatre.

### Methodology

In the early 20<sup>th</sup> century the Uzbek moral representatives published their first writings and articles of scientific, historical nature in the first Uzbek language newspaper- "Newspaper of Turkistan region". Although Publicity was a new genre for Uzbek, the intelligent class used the press widely in order to better the moral, cultural, social and political literacy of Uzbek nation and promote their own views. Nodim Namongoni, Ishoqhon tura Ibrat, Muhammad Sharif Sufizoda's newspaper articles of scientific, moral nature promoted the advanced culture and learning foreign languages in the "Newspaper of Turkistan region". While investigating and learning we were sure that they were the first publicists who were broad-minded and were ready to sacrifice themselves for motherland, development of the nation. For instance, by investigating Ishoqhon Tura Ibrat's literal inheritance and his articles we can see how proficient publicist he was. Ibrat's articles were published in the "Turkistan's news", "Newspaper of Turkistan region", "Sound of Turkistan", "Sound of Fergana", and in the journal of "Al-isloh". Ulugbek Dolimov informed that 35 out of 45 articles of Ibrat were published in the "Newspaper of Turkistan region" (Dolimov, 1994).

A. Jalolova and H. Uzmanboeva's article of "The role of the press in development of Uzbek moral literature" gives information about Ibrat's published poems in Uzbek and Farsi languages in the "Newspaper of Turkistan region" (Jalolov, Oezganboyev, 1993).

Among Ibrat's published articles in the "Newspaper of Turkistan region" in the early 20<sup>th</sup> century, there are articles that were not investigated: "About the city of Jand" (10<sup>th</sup> of June, 1900), "Story of Andijan earthquake" (8<sup>th</sup> March, 1903), "History of the sauna" 13<sup>th</sup> June, 1905. It was about the sauna he built with his own money in Turakurgan it was written in Farsi and had 16 verses), "Letter to the publisher" (2<sup>nd</sup> March, 1908, it was about restoration of the buildings built by Tamerlane the Great), "New madrasa in Namangan" (28<sup>th</sup> April, 1913, it was about building of "Mulla Kirgiz" madrasa), "From Namangan" (20<sup>th</sup> June 1913, it was about conversation with a stranger in a train).

During our scientific investigation we were able to translate these articles from old Uzbek writings to krill writing. Ibrat's social-political views were described in the historical poems which were published, namely, 9<sup>th</sup> publication of "Newspaper of Turkistan" (8<sup>th</sup> of March, 1903) published "Story of Andijan earthquake" where Ibrat's "About



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earthquake” poem was also illustrated. In literature Karimbek Kamiy also wrote a poem about that earthquake “About earthquake in Andijan” (Tulaboyev, 2010). His poem has a change of musammat. The poem’s first part has 8 lines, and the rest has 6 lines. During scientific investigation it was found that Ibrat also wrote 13 verse poem about the Eratosthenes after Karimbek Kamiy in the style of musaddas and it was also found out that Ibrat’s poem is written in aruz’sramali musaddasi maqsur (Dolimov, 1994).

The poem was written in the spirit of condolence to the people in Andijan who suffered during the earthquake. At the end of the poem: “the earthquake happened in hijri 1320 which is equal to 1902”. In poetry such historical stories are calculated in abjad and it was an art of historical writing. In order to use such art the poets has to know Arabic abjad calculation. Ibrat had used this calculation many times in his writings. So Ibrat’s historical writings have significant place in knowing the important dates of the literature. Ibrat had an effect on people not only with his historical, scientific, literal writings but also with his articles. He understood that intelligent class was significant in changing the closed-minded people by educating them about social and political issues he also talked about backwardness in many fields, finding the causes of under development, and even risked his life talking against colonialists (Dolimov, 1994).

### Discussion

Every change that occurred in society was shed light on by Ibrat. The way he led the generation to being knowledgeable and complete with every publication is a clear example of how broad-minded he was. He was good at every field with quick wit and intelligence. He was among the first “new thinkers” (jadids) to open new style of schools. In that era it was common in Turkistan to control every intelligent person; checking if there are any foreign books in mosques and madrasa (university), the newspaper of new thinkers that helped the mind to improve were prohibited, and the government put the religious clerks and new thinkers against each other. However, Ibrat and Sufizoda were relentless in promoting education, new schools and non-violence. Ibrat opened the first “new style school” in Turkistan

in 1886. As we know from history, these schools were not welcomed and the government did everything to stop them from spreading. Because the Russian colonialists were against everything that makes social and cultural life better. Ibrat also couldn’t work in such school for long and his school was also closed. But he still opened schools in 1907, 1916, 1918, 1919 and taught Uzbek language, Uzbek literature, history and music to children.

In 1919 Ibrat opened new school for women, for the first time and Husain Makaev’s wife Fotiha Makieva started giving lessons to Uzbek women. Ibrat was also first to give his own daughters - Vasilahon and Afifahon. According to Professor Ulugbek Dolimov (1994), in 1920 Sufizoda (Shahand village), Orifjon Umarov (Argin village), Ibrat and Mirzahamdham Honkeldiev (in Turakurgan) started schools for eliminating illiteracy. In that era Ibrat led them to finish off illiteracy. In February of 1926, the first gathering of educational and cultural workers took place in Samarkand. Ibrat also took place as the representative from Namangan who was the initiator of ending illiteracy. This gathering put forward tasks like opening new schools, calling out women to work in cultural, and administrative works. Loyal pedagogue like Ibrat also took part in such honourable activities. In the early 20<sup>th</sup> century Ibrat opened publishing house in Namangan, and the library of “Ishokiya” near it.

### Conclusion

Unfortunately, Ishoqhon Tura Ibrat, Muhammadsharif Sufizoda, Dadahon qori Suhayli, Usmon Nosir who were from Namangan were the victims of such difficult, historical times. During the execution times of 1937 many Uzbek, intelligent people were killed, and the person who spent all his life for his nation’s moral well-being and prosperity died at the old age of 75, after 2 month of physical and emotional torture in prison of Andijan. During the times when our morals and culture were stepped on, these brave and intelligent poets cared about our independence and freedom so their lives are the real example for every generation. Because they stepped forward towards independence and morals during turbulent times that left permanent trace of injustice and inequity.



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