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**SECTION 29. Literature. Folklore. Translation
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INITIAL ENLIGHTENED CHARACTERS IN UZBEK LITERATURE

Abstract: *This article is devoted initial enlightened characters in Uzbek literature and also analyzed jadids activity as well.*

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Introduction.

First of all, it is better to look at the lexical definition of the word and term “educated” (ziyoli), “enlightened” (jadid). In “Descriptive dictionary of Uzbek language” the word “ziyo” is said to have been derived from Arabic word meaning “ray, to shine” that it can also be defined as “radiance, light, and ray”. The figurative meaning of the term can be defined as “knowledge, enlightened, science, similarly anything that can lighten up the mind”. That is to say, the word “ziyokor” (enlightener) may mean the one who shares education, knowledge, enlightener, knowledge promoter, “ziyoli” (educated) – the one who is busy with intellectual labor, educated, erudite, and enlightened. The word “jadid” also means “new, up-to-date, and last” in Arabic. In other words, it is used to refer to the supporters of novelty, the participant of enlightenment movement.

The initial usage of the term “enlightened” (ziyoli) in Uzbek literature is related to the career of enlighteners (jadidlar) that this case is characterized with its members whose mind concerning historical-social aspects in the society is awake, peculiarity to enlightened people. Indeed, there had been attempts to express certain ideologies through the icons that are knowledgeable, enlightened and mature. However, the enlightened characters created in changing literature of early XX century are said to be the result of social goal of enlightenment representatives who lived their life in harmony with the misery of nation and fatherland.

It is clear that the emergence and formation of the enlightenment movement in Turkistan is

connected with the name of Crimea-Tatar scholar Ismail Gaspirinskiy. His views, new innovative ideas directly influenced on the lives of people living in a dependent society in terms of emergence of significant social-political and spiritual-cultural changes. In the book of the researcher Saidakbar A’zamkhujaev “The autonomy of Turkistan”[1] we can read the following lines: “Enlightenment, as it is clear, emerged at the turning point stage of social development of Central Asian region. The comprehension of regression in colonized Turkistan, leaping back from processes of the Globe of the land, intense fights against movements of local inhabitants towards freedom, stability of spirituality by local patriots stimulated the idea of modifications of society in wide scale”.

Munavvarkori the son of Abdurashidkhon, Mahmudkhuja Behbudiy, Abdulla Avloniy, Zaki Validiy, Hamza Hakimzoda, Abdurauf Fitrat, Chulpon and other enlightenment representatives considered the colonization of the land under the chain of tyranny, the regression of country were mainly due to spiritual obsolete ideology of people. That was the reason why the enlighteners looked at the education as the main issue to be reformed in the initial stage. Apart from what has just been mentioned, they strived to spread enlightenment ideologies in communities. In other words, the enlighteners understood that they could not succeed in the development of Turkistan unless they educate the people, unless the people are attracted to Russian and global achievements of culture. However, such works had already been banned in the beginning

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years of the century under administrative prohibitions and tyrant tsar censorship [2].

The changes took place in the social-economical life of Turkistan in the beginning of previous century required people to modernize their outlooks accordingly. However, the emergence of new social-economical approaches in the case of Turkistan was not natural aftermath of social-historical progress; it was more of a result of external impact. This resulted in division of the country into two groups – people who realized the quiddity and essence of novelty and people who did not. Those who comprehended the quiddity of novelty considered the enlighteners, in the first place, should wake up the minds’ of people help them to realize importance of modernization in accordance with time and help to understand the quiddity of novelties for the development of nation. That is why; the enlightenment literature appeared in the stage as a literature which was socially trended in true meaning.

In socially trended literature, as it is certain, the issue of main hero is the most important since social-esthetic; spiritual-moral ideals of the writer are embodied in the main hero. It is clear that our literature had been renewed in early XX century under the influence of enlightenment ideology, and truly new (enlightenment) literature was formed. In our opinion, such reformation of the literature, surely, leads to renewal of main hero [3]. So, in which aspects can we see these renewals? Who is the main hero of enlightenment literature?

Considering division of the educated performed in Turkistan in terms of social appearance and tasks, leading characters may also be divided into several types in the literature of this period. For instance, the heroes – the educated people that the enlighteners came up with were devoted individuals who staked their lives for Homeland, the destiny of the whole nation, concerned with freedom of human being, gained religious and worldly knowledge proficiently. Such as, the Enlightened character in “Padarkush” drama of Behbudiy can be seen as the icon which embodied the social status and ambitions of the enlighteners of Turkistan at the threshold of the century [4]. Since Behbudiy was one of the mature politician and active sociologist of his time, he attempted to absorb his opinions about miserable fate of the nation and his own worthy purposes into this character. This, in turn, was one of the forms of attempt to wake up social consciousness of people oppressed from cruelty of colonization so as to change the existing daily lifestyle. Apparently, the writers like Behbudiy who lived with such great ambitions and could feel the grief of nation in deep in their heart expressed their own ideals in the form of characters of various qualities or through their tongues.

From the point of view of enlightened character in the works of Behbudiy, the only means of rescuing

nation from cruelty is knowledge and education. And the aftermath of ignorance had resulted in the colonization of local nations under the reign of others, made them face the pain of vagrant in their own Motherlands. That is the reason for choice of enlightened individuals as heroes for certain social purposes in the literature of this period. Since, it is impossible to change people’s performance in society and daily life before changing their spirituality and social comprehension.

In the story of “Kurboni jaholat” by Chulpon, we can see two diverse types of the enlightened characters with various outlook and ambitions. The main hero of the story Eshmurod is a person who is striving for education thinking the solutions for the problems in the life lies in education and tries under this ideology. Muminjon, on contrary, although he was educated at madrasah, is a person left in the quagmire of cruelty, his mind is racked in old measures, and does not to change the way he leads his life [5]. The protagonist Eshmurod has not matured as an individual yet, however, we can see social-spiritual maturing process unique to the enlightened person. The antagonist Muminjon, on the other, is a dogmatic conservative person who does not care about society, retreated in his own shell, and sees his small “puddle” as a great “sea”. The actions of both characters mainly depend on personal views, fictitious purpose of the creator. The work reflects social issues of found at that time that the attitude of the writer mainly dominates the expression of fictitious idea. As we read the story we realize that either hero is truly enlightened. However, this serves to support the moral message the writer wants to deliver which is the cruelty is the main factor for regression of nation, and the way to get rid of this regression is only through knowledge and education. The personality of Eshmurod is not fully opened up in the work. However, if his conversation with Muminjon, spiritual agonies, and actions are observed, it is possible to say that the writer wanted to describe renewed enlightened character through him in his imagination [6]. For instance, “Eshmurod got a bit better after one month. However, he would think all day and night to study in the city escaping from his home which is the shelter of cruelty and stupidity...Then Eshmurod sits on the bench and begins to read newspaper. In any part of the newspaper, poor Turkistani people are regretfully written to have partied ignorantly and unskilled. Again exasperation... Again disappointment.

Is our Turkistan going to wake up from ignorance? Or not? If we go on this way, we are going to come to an end... face degeneration...” Such opinions were disturbing the enlightened of time like Chulpon as a social power and was stimulating to some extent. Chulpon draws the appearance of a human being who has been struggling to realize his own position, but whose

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social viewpoints have not fully formed in the means of Eshmurud.

The story of “Doctor Muhammad Dior” of Chulpon, on the other hand, is devoted to completely different issues. Muhammad Dior, in the interpretation of the writer, is a man striving for education, grieving over the fate of the land. He tries to overcome all stumbles of life with patience and endurance, he sees displeasures in the society, issues in the life as the result of society’s being “swallowed” in a quagmire. He realizes that any human can achieve either spiritual or materialistic heavens through only gaining knowledge, and earnestly fights for his ambition. One more enlightened character is also mentioned in the story that he is Muhammad Dior’s teacher – a coach who has graduated from Ufa Marasia Institution that he was fully portrayed as the real enlightened man who was living in dreams of nationalists like Chulpon [7]. The influence of the coach on Muhammad Dior to mature as a real enlightened man who is devoted to his Fatherland and people is expressed through passionate description. Chulpon deeply understood the miserable fate of people as an active participant of social reality and tries to absorb his own social points into characters in his works: “If the people realize their own benefits, open national schools and madrasahs, send their children to the universities of Europe, prepare doctor, lawyer, editor and craftsmen, tradesmen and engineer, and if these people take their own positions and perform their tasks properly and work for benefits of our people, it would be so supreme and beautiful!” As the scholar of literature Dilmurod Kuronov stated [10], Chulpon created ideal hero in the real atmosphere background he knew himself – he created an active person who can be lesson for everybody. The author knows that the society, first of all, needs enlightened people who are spiritually mature, aware of current affairs of the world, devoted to the Fatherland and nation’s destiny. Chulpon tried to influence on the outlook of his readers through actions, ambitions, and thoughts of his ideal character, and to deliver the painful messages suffering his heart to the people. The character Muhammad Dior in this work, as opposed to Eshmurud, appears to be truly enlightened person [8]. He saves himself from being “the victim of cruelty” – finds solution to all his problems from education.

The character Olimjon in “Yangi saodat” of Hamza also supports our argument one more time. Olimjon is influenced by his mother Mariam who is a bit aware of literacy to study sciences. Analyzing his father Abduqahhor’s life full of cruelty, grieving for the situation of his mother and sister, he realizes that the only way to overcome these challenges is through knowledge and education, he turns to spiritual and financial wealthy person through education only. Similarly, as a person who has come to find his own

position in the society, Olimjon gradually influences positively on his family members and people around himself. In this work Olimjon appears as a person who shares the same conviction with Muhammad Dior, the main hero of the story “Doctor Muhammad Dior”. Events and occurrences, actions of heroes of both works, surely, is a result of ambition to change society by new enlightened people of this period. The author does not satisfy with just delivering his moral message through the characters, he states with his own words at the end of the work: “It is clear that one who seeds wheat reaps wheat whereas one who seeps barely reaps barley. Verily, as it has been clarified, the person who studies will surely find happiness being a scholar, the illiterate cannot, surely, create anything more than vileness”. The main reason of choice of the enlightened characters as Muhammad Dior by enlightenment authors who see education as primary weapon for development of nation is for these points.

The work of Fitrat “Munozara” written in 1909 includes debates of the enlightened people with all kinds of outlooks. The writer fully understood that in order to develop the nation, first of all, modifying of existing social discipline regulations, educating common people – changing their spiritual comprehension, studying development ways of advanced countries and employing these methods in Fatherland were requirement. Consequently, Fitrat attempted to deliver these issues to common people through his works of various genres. Several of his works depict that separation from Motherland is considered to be death while dying for homeland is considered to be survival for the patriot enlightened character. Fitrat, in his work “Munozara”, had sharply written about the positions in the society, aims and tasks of two types of enlightened characters. Although mudarris (teacher at madrasah) is one of the “conservatizes”, Frenchman is truly enlightened – really educated person as it is described. The exact choice of Frenchman by the writer is just a device that Fitrat reflected himself as a gist hidden as a man struggling in that social situation. It is the education assisted the Englishmen owners of a small island to conquer and rule India, Egypt, Belgium and a part of Arabia, appointed uneducated Russians as rulers over Muslims of Tatar, Kyrgyz, Turkistan and Caucasus”. The author is concerned about future of peoples of Turkistan who have sunk deep into quagmire of cruelty, surrounded by superstitions and heresy, tries to state that they should get rid of such situation via education and knowledge, intellect and comprehension. Both characters of work are educated people [9].

The work “Sayyohi Hindi” (Indian traveller) of Fitrat can also be counted as one of the most mature form of enlightenment literature, it had significantly impacted on the spirituality of the period, and caused discussion and debates. The work analyzes social-

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political life, current system of government and reality of lifestyle in Bukhara from the point of view of a man of advanced comprehension and broad horizon. You are illiterate, yet I speak proudly that there are all kinds of facilities for you to gain knowledge". The opinions of the traveler on the local inhabitants of Bukhara are of great social inspirational value in the work. The hero speaks out through the tongue of the author on Motherland – Bukhara's future destiny as a truly enlightened man and real patriotic devotee of the period the following philosophical opinions: "You should also be aware of the fact that if you the locals of Bukhara do not efficiently use the richness – blessing of Allah, the stranger outsiders will soon gain them, and install

their machinery and factories on every of them to your astonishment.

Conclusion.

All of the analyzed works have one aspect in common that all of them employed the enlightened person as the main hero. It should also be stated that the enlightened characters chosen by the writers were those who were aware of current affairs of the world, could understand the policy ruling the country, concerned with her future and striving for the development of the nation. More importantly, they redefine the word enlightened in a modernistic style through their heroes.

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