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## IDEOLOGICAL AND LYRICAL INTERPRETATION OF THE TOPICS OF FREEDOM, MOTHERLAND AND ENLIGHTENMENT (ON THE EXAMPLE OF POEMS PUBLISHED IN “AL-IZAH” MAGAZINE)

**Abstract:** This article examines the poetic texts in the literature of the magazine "Al-Izoh", published in Tashkent in 1917-1918. In particular, the beautiful artistic expressions of the themes of independence, the struggle for independence, the development of the Motherland, science and enlightenment are analyzed. The historical situation in Turkestan in the early twentieth century is also assessed. The connection between the lyrical protagonist and the creator's own "I" is also revealed.

**Key words:** Motherland, development, union, Independence, science, enlightenment, gnosis, education, nation, intelligentsia, school, faith, belief.

**Language:** English

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### Introduction

It is known that from 1870 to 1917 in the "Newspaper of the Turkestan region" were published works of art of various genres by local writers. From 1906 to the beginning of 30s newspapers and magazines such as, "Taraqqiy", "Samarkand", "Sado Turkiston", "Oyna", "Al-Isloh", "Yurt", "Kengash", "Hurriyat" published examples of poets of national revival, Jadidists and scholars' works.

Al-Izah, founded on June 19, 1917 by the "Ulamo Jamiyati" as its propaganda tool, is one such periodical. By May 5, 1918, 31 issues of the magazine had been published, the first of which was reported to be a magazine devoted to **religious, scientific, literary, and political** topics.

Indeed, the contents of the issues of the magazine in our possession confirm the above message. Along with many religious, jurisprudential (legal), historical-social, political-enlightenment

articles, there are also literary texts, which are found almost exclusively in poetic form. The magazine published a total of 28 poems (26 Uzbek, 1 Persian-Tajik, 1 Arabic) mixed in aruz, finger rhyme, which were created in such genres as ghazal, tarkibband (as composition), masnavi, murabba, muhammas. Most of the poems were published in the current Cyrillic alphabet in the pamphlet of historian M. Zikrullaev "Taraqqiyot va hurriyat ishqida"<sup>1</sup>.

These poems were written by such well-known Jadid intellectuals as Vasli Samarkandi, Karimbek Kami, Siddiqi Khandayliqi, Tavallo, as well as Abdullah Makhdum, Mulla Nasriddin Mulla Karim oğlu, Tursunmuhammad Alam Turkestani (Gurbatiy), Shukriy-Sharaf, Mulla Sadiq Imanquli. In addition to this religious scholars, teachers, as well as employees of the magazine "Al-Izoh": Awliyotali Mubashirkhan, Abdulkadir Tashkendi shared their own works with editors.

<sup>1</sup> In the work of progress and freedom. Poems in the pages of Al-Izah magazine. - Tashkent: Tashkent Islamic University, 2016. - 64 p.

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Sirojiddin Siddiqi is an intellectual, theologian, historian, translator and poet, who has a deep understanding of the religious and social issues that need to be addressed in Al-Izah, and the most painful points of his region. He uses nicknames such as "Siddiqi" and "Khandayliqiy" while referring to commentators such as "Faqir", "Makhdum", and "Zahid" in front of his name. His regular participation appears in the first issues of the magazine. His poems "Toza adabiyot", "Izhoru Haqiqat", "Taronai Islomiy", "Saylov'ga da'vat" are his works, which are not found in the works of the poet published to this day<sup>2</sup>.

In the early years of his career, Sirojiddin Siddiqi, who followed the path of classical literary traditions, like other contemporaries, dramatically changed the theme of his work. His poem "Taronai Islam" is also an example of social lyricism, written with a high pathos, a strong belief in freedom, a spirit of exaltation.

Under the slogan "Ey millat (O Nation)", he warns the people of Turkestan that the time of struggle has come. The poet, who had high hopes for the February Revolution in Russia in 1917, firmly believes that there will be progress in everything the nation does:

*Bu dam qon yig'lama, mullolar o'ldi yoring, ey millat,*

*Ki bul kun tobtu ravnaq, mahv o'lan osoring, ey millat.*

*Yo'l olg'on erdi sui inqiroza ko'broq osoring,  
Bihamdillah, rivoj avjiga mindi qoring, ey millat.*<sup>3</sup>

*(Definition: Oh my nation, don't cry, mullah are your friends today,*

*Oh my nation, Your traditions thrived, today.*

*They were supposed to be lost, however, it didn't happen)*

Although this work is written in the "mafoiyulun" rhythm of the aruz, in contrast to traditional lyricism, changes in the system of images, such as "millat (nation)", "Vatan (homeland)", "vatandosh (compatriot)", "obodlik (prosperity)", "mullo (mullah)", "taraqqiy (progress)", "tamaddun (civilization)" are the main characters. It can also be seen in the example of this poem that words such as "g'am- qayg'u, shodlik, shirin guftor, anvor, g'amxor, xazin ovoz, bemor" are common concepts in romantic lyrics, but in the text in a completely new way, the nation's grief, the mournful lament of the

compatriots, served to express the inner experiences of a free citizen who was ill under oppression:

*G'amu qayg'ularing chekmak bilan oh umrlar,erdim*

*Shabixuni jafodin zor o'lub bemoring, ey millat.*

*(Definition : I have lived my life with your sorrows, oh nation,*

*I was ill with unexpected struggles of your nights, oh nation)*

*Qulog'imga Sifohonu Iroqidan kelur xo'broq,*

*Hazin ovozila har soridin guftoring, ey millat.*

*(I hear your voice of grief better than Sifohuni Iraq, oh nation)*

*Taraqqiy avjida shodon yashab minba'd obod o'l,*

*Vatan ahlini shod etsun go'zal atvoring, ey millat.*<sup>4</sup>

*(Definition: Live happily in the heyday of progress, be prosperous,*

*Let the people of the homeland rejoice and do good, O nation.)*

In the following verses, it is understood that Freedom and Independence are not simply achieved by desire, for which every citizen raises the beacon of truth and calls on a glorious servant to act.

*Haqiqatjo', haqiqatgo' bo'lub har bir vatandoshim,*

*Yurub bosh ila bo'lsun shonli hidmatgoring, ey millat.*

*(Definition: I wish every of my compatriots be truthful, and be your glorious servants to help you, oh nation)*

As always, the people of creativity were the first to pave the way for changes in the consciousness of the nation, renewal in thinking with their impressive works. As a result, the efforts to build a national statehood, albeit slowly, seem to have increased the political and legal knowledge of the people. In particular, the July issues of Al-Izah, along with articles on the nature of elections, their political significance, public activism and independent voting, will include Siddiqi's poem "Saylov'ga da'vat (Call to Elections)"<sup>5</sup> In the simple and extremely heartfelt verses, it is clear that the nationalist Uzbek intelligentsia was one of the first to take practical action for the sake of modernity, the future of the Motherland, the freedom of the people. The poet's understanding of the political climate in the country with all its subtleties was reflected in his work. B.

<sup>2</sup> See: Siddiqi Khandayliqi. Navbahor. Ghazals. Doston. Stories. Notes. Prepared by: B. Kasimov et al. - Tashkent: Publishing House of Literature and Art named after G. Gulom, 1984. - 248 p. ; Siddiqi Khandayliqi. Selected works. Collector, preparer, publisher, commentary and dictionary authors: B.Kasimov, R.Javharova. - Tashkent: Manaviyat, 1998. - 304 p. ; Asad Asil. Sirojiddin Makhdum - Sidqiy Khandaqliqi (novels, ghazals) -

Tashkent: G. Gulom Publishing House of Literature and Art, 2019. - 280 p.

<sup>3</sup> Sirojiddin maxdum Sidqi. "Taronai Islom". "Al- Izah, July 15, 1917. №4. 61 p.

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Kasimov rightly assessed the poems of the poet of this period: *"These works, written and published in 1916-1917, are important in observing the changes in the national consciousness of our people, determining the gradual entry of the idea of independence and the struggle for it"*.<sup>6</sup>

*Eshitmoqdasiz ushbu saylov ishin,  
Yetushti bu ish fursati, bas, yaqin.  
(Definition: You hear about the election, it's very close time for it)*

*Kelingiz yetib tog'ila bog'dan,  
Bu so'zg'a quloq soling, ey ahli din.  
(Definition: Our people, come here, (from where you live), and listen to my words)*

*Kerak ushbu vaqt ichra olmoq huquq,  
Demangkim, bu ishni qilurmiz keyin.  
(Definition: We should take our law, and don't say that we will do it later)*

*Bu ish o'tsa, yo'qtur qazosi aning,  
Ki avlodimizg'a bo'lur ish qiyin.  
(Definition: No later time for this, if we don't do it our generations will suffer)*

*...Bu ish borasida bo'lub muttafiq,  
Yig'lmoq kerak aylashib jo'shi om.  
(Definition: For this job, we should gather and come up with one idea)*

*Bu ishni agar aylasak dastgir,  
Yashar barcha avlodimiz shodkom.  
(Definition: If we do this now (election), our all generations will live happily)*

A total of 4 bytes, 24 bytes, the recurring bytes of this tarje'band are even more significant as they encourage the people to unity, solidarity and hard work:

*Bu ish to'g'risida tirishmoq kerak,  
Bo'lub bir tanu bir jon, kirishmoq kerak.  
(Definition: we have to work hard on this job, It is necessary to be one soul and body).*

Accordingly, it is known that the editors of the magazine were particularly active in the July 30, 1917 elections. In the 5th issue of Al-Izah, the "E'lomnoma (Declaration)" calling on the population to participate in the elections, in particular, following words were included: "Of course, it is the duty of each of us to go to the polls and fulfill the duty of religion for the opposition of our country and for the protection of our religious and secular rights".

Mullo Sodiq Imanquli's poem "Haqqoniyat" and "Iltijo" by Muhammad Yunus, he composed under

"Ramzi" pen-name, one of the representatives of the Tashkent literary community, were published in the magazine. They have a strong writing mood among Muslims, criticize those who disobey Islamic morals and laws, and tell the truth about the shortcomings that led to the country's tragedy:

Mullo Sodiq Imonquli:  
*...Bo'ldi g'olib zulmati bid'at shar'iyat nurina,  
Qop'-qorong'u bo'ldi, anvori hidoyat qolmadi.  
(Definition: Heresy wins over shariah lights, It's dark here, no place for a guide (a right path))*

*...Xubbi millatni qilur da'vo, o'zi mulhid<sup>5</sup> erur,  
So'zlarinda, ishlarinda bir sadoqat qolmadi.  
(Definition: They claim to make a nation, but they are apostates,  
There is no devotion left in their deeds and words)*

*...Shar'ning tahqiri ila millat nechul olg'a ketar,  
Ne ajab, bunlar ichinda zi daroyat qolmadi.<sup>6</sup>  
(Definition: How can people go forward under the oppression, No wonder there is no knowledge left between them)*

Muhammad Yunus Ramziy Toshkandi:  
*Hayratda ahli islom, yo Rab, zabun bag'oyat,  
Lutfu tarahhum<sup>7</sup> aylab qilg'il O'zing inoyat.  
(Definition: The people of Islam are amazed ,  
Ya Rab,  
Help us and have a mercy on us)*

*Jahlu fasodu g'aflat olam yuzini tutti,  
Daf'ig'a qo'shish etmas bir sohibi diroyat<sup>8</sup>.  
(Definition: The rage of ignorance gripped the face of the world,  
Can no one go against it that is aware)*

*G'am aylab elni ma'yus, mayv o'ldi arzu nomus,  
Bo'ldi xaroba, afsus, necha ulug' viloyat.<sup>9</sup>  
(Definition: The grief make people sad, no proud and shame,  
How many great districts are destroyed)*

The hard life of the people at that time, the sufferings of the government's injustice, show how natural it was that poetry, full of motives such as tender feelings, love-filled groans, beauty, sophistication, and expressions of language, turned the subject sharply. Literary critic N.Khalikova writes about the legitimacy of the changes in the principles of literary representation: "... It should be noted that before the events of 1916, no social reality was reflected in the literature on such a large scale. The

<sup>5</sup> Mulhid- an apostate

<sup>6</sup>

<sup>7</sup> Tarahhum- pity, care, blessing, mercy

<sup>8</sup> Diroyat- mind, notice with knowledge, awareness

<sup>9</sup>

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formation of a realistic image on the basis of social reality was also a new phenomenon".<sup>10</sup>

However, Sodiq Imonquli's:

*Boshda shopqa, belda zunnor, orqada rus poltasi,*

*Bu musulmondur demakg'a bir alomat qolmadi.*

*(Definition: Hat on the head, waistband on the waist, an axe on shoulders, there is no reason to call him a Muslim)*

such verses that the worldviews of some religions are still stuck in the old stereotypes, stagnation and inability to see the future are, in fact, the vices that have led the nation to the abyss. The thinker-scientist M. Behbudi also wrote with regret in the magazine "Oyna" that the nation is surrounded by such small problems and the original meaning is not formed.<sup>11</sup>

One magazine's most active reporters and poets is Sayyid Ahmad. He used the nicknames "mudarris", "mullah" before his name, and sometimes "Vasliy", "Vasliy Samarkandiy" pen-names. Most of the poems in the magazine are his contributions. Undoubtedly, the examples of poems that have increased the historical-scientific, literary and spiritual value of the pages of "Al-Izah" are "Taraqqiy haqinda", "Vatan haqinda", Mullo Tursunmuhammad Alam Turkestani's "Jamiyati ulamoya izhori tashakkur va odati juhaloya ibrozi tanaffur", Avliyotali Mubashshirxon's "Hurriyatga xitob asarinda itob va javob" works. Indeed, they reaffirm that the most frequently addressed topics in the first quarter of the last century were: Homeland independence, freedom, national development, and endless hatred of oppression.

Vasli Samarqandi enumerates a number of factors for the development of homeland:

*Hosil o'la hikmat ila davlatda taraqqiy,*

*Qur'onu ahodis-la shariatda taraqqiy.*

*(Definition: Prosperity in the country with the harvest of wisdom,*

*Shari'a is developed by Qur'an and hadith)*

*Har millatu har qavm taraqqiy talab aylar,*

*Islom ulumi vera millatda taraqqiy.*

*(Definition: Every nation and every tribe requires for development,*

*Islam gives this change for a nation)*

The achievements and successes, discoveries and inventions that have been made in science, technology and medicine all over the world in recent centuries show that they were sciences written in the Qur'an 1,300 years ago. The poet believes that the

progress of every people and nation is in the study of science based on the holy book of Islam.

The radif ghazal "Vatan" (Motherland) is remarkable for the depiction of the perfect lyrical hero, who sincerely loves his homeland, longs for a prosperous life in his homeland, and is ready to sacrifice his life.

In the ghazal, the Motherland is described as a beautiful soul of a living person, a gift from the Creator to the human race:

*Har bir kishig'a ma'dani ehson erur Vatan,*  
*Zero, mahalli rohathi inson erur Vatan.*

*(Definition: Homeland is a gift and a peace place for every person of it)*

*Mahfiy emaski, har kasa joni erur aziz,*  
*Go'yo tirik kishig'a go'zal jon erur Vatan.*

*(Definition: it's not a secret that a soul is dear for everyone and the homeland is like a soul for people)*

After all, a human being, no matter what position he holds, whether he is rich or poor or has any profession, lives in his homeland, and for him the homeland is a source of peace, a place of bliss, like heaven, the status of heaven. The poet, who wishes his compatriots happiness and prosperity, in the next place prays for the fulfillment of the greatest dream of his heart:

*Yo Rab, maorif ila qil obod shahrimiz,*  
*Ma'mur o'lsa mujibi shukron erur Vatan.*

*(Definition: Ya Allah, make our country prosperous with enlightenment, if it's needed, Motherland is the place of thankfulness)*

*Avlodimizni ayla ulum ila oshino,*  
*Mushtoqi ilmu hikmati iyqon erur Vatan.*

*(Definition: Make our generations be friends with knowledge,*

*Motherland is in need for this)*

*Anvori ilmdan Vatan ar bo'lsa fayziyob,*  
*Zavqu nishotu ayshlara qon erur Vatan.*

*(Definition: Education makes our land joyful, Our land is sick of diversions)*

*Har qancha javr etsa vatandan chekinmazam,*  
*Zeroki, javri boisi irfon<sup>12</sup> erur Vatan.*

*(Definition: I don't leave my country no matter oppression and suffering, Because Motherland is the place of enlightenment)*

<sup>10</sup> Xoliqova N. The period of national awakening is an artistic interpretation of the liberation movement in Uzbek poetry (On the example of works reflecting the events of 1916). Can.philo.scien. diss ...- Toshkent, 2009. - B. 86.

<sup>11</sup> Look:

<sup>12</sup> Irfon – Knowing, recognizing (with mind); education

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All the Jadids and intellectuals of the nation who were active in the early twentieth century were right when they saw the country's success in the first enlightenment. The sympathy and solidarity with them is obvious in the above lines of Vasily Samarkand's work. The poet, who cleverly understands that the administration of the country, the prosperity of the country is in the development of education, welcomes the acquaintance with science, firmly believes that the joy will last forever in the Motherland, which has gained grace, prosperity and civilization from the light of knowledge.

The analysis revealed that the lyrical works published in the magazine were full of Islamic enlightenment, national feeling, and patriotic poems. Also, another phenomenon that has been tested for

many centuries is that the peoples of the East have always been acquainted with poetry. Influencing their consciousness with beautiful words and wisdom has often had positive effects.

Although the authors wrote their poems in aruz, poems dedicated to the events of Labor (in aruz), the traditional poetic expressions, and the use of poetic arts are undoubtedly reminiscent of examples of classical literature. However, the artistic expression of socio-political reality required changes in the structure of genres and the system of images, socialization in artistic interpretation, individual perception, new methodological directions, and a realistic image based on journalistic expression. These were signs of new literature.

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