

**Araştırma Makalesi**

**The Concept of Homeland in Uzbek Jadid Poetry**

*Özbek Cedit Şiirde Vatan Kavramı*

**Veli Savaş YELOK**

Doç.Dr., Ankara Hacı Bayram Veli Üniversitesi

Edebiyat Fakültesi

[velisavasyelok@gmail.com](mailto:velisavasyelok@gmail.com)

<https://orcid.org/0000-0002-2889-921X>

Makale Geliş Tarihi	Makale Kabul Tarihi
30.06.2025	28.07.2025

**Abstract**

*Although the late 19th and early 20th centuries in the geography of Turkistan mark a period of significant decline in social, political, economic, and cultural terms, this era also represents a time when, within the framework of modernization, intellectuals began questioning the existing conditions and seeking ways to escape the dire circumstances they were facing. It is also the period during which the spirit of national awakening emerged, alongside efforts toward reform and innovation. The intellectuals of the National Awakening Period became, in essence, the spokespersons of Turkistan through the struggles they undertook for their homeland. In their poetry, shaped by the political, social, and cultural conditions of their time, they addressed themes related to the homeland. At times, they directly used the terms Turkistan and Turkestani to denote their subject and audience; in situations where they could not employ these terms directly, they opted to express them indirectly through words such as Islam, Muslim, and the East. In either case, they sought to articulate their thoughts and emotions regarding the condition of Turkistan, its devastated state, and the struggle for a free Turkistan. The poets of this period conveyed in their poetry that the people of Turkistan had abandoned the civilization their ancestors had established, the scientific legacy they had created, the works they had written, and the truly patriotic intellectuals they had once produced – instead choosing ignorance, which, in turn, led to the destruction of their homeland by invaders. The intellectuals of the National Awakening Period endeavored to open the eyes of the Turkestani people by comparing the lifestyles, as well as the social and economic conditions, of Western and Eastern societies, thereby enabling them to take heed from the truths revealed through such comparisons.*

**Keywords:** Turkestan, Jadid, homeland, literature, poetry.

**Öz**

*Türkistan coğrafyasında 19. yüzyılın sonları ile 20. yüzyılın başları itibarıyla mevcut durum; sosyal, siyasi, ekonomik ve kültürel anlamda büyük bir inkıraz devrini gösterse de bu süreçte, modernleşme çerçevesinde aydınların mevcut durumu sorgulayan tavrı ve mücadeleleriyle içine düştükleri sıkıntılı durumdan kurtulmanın çarelerini aradıkları, millî uyanış ruhunun ortaya çıkmasının yanı sıra yenilik ve reform çalışmalarının görüldüğü dönemdir. Millî Uyanış Dönemi aydınları, ülkeleri için verdikleri mücadeleyle aslında Türkistan'ın sözcüleri olmuşlardır. Onlar, yaşadıkları dönemin siyasi, sosyal ve kültürel şartlarının gereği olarak şiirlerinde vatanla ilgili temaları işlemiş, bunu yaparken konu ve muhataplarını kimi zaman Türkistan ve Türkistanlı kelimeleriyle işaret etmiş; bunları doğrudan doğruya kullan(a)madıkları durumlarda da İslam, Müslüman ve Şark gibi kelimelerle konu ve muhataplarını dolaylı yoldan söyleme yolunu tercih etmişlerdir. Her iki durumda da onlar, Türkistan'ın ahvalı ve harap hâli ile hür Türkistan için mücadele süreçlerindeki düşünce duygularını dile getirmeye çalışmışlardır. Bu dönemin şairleri şiirlerinde Türkistanlıların atalarının kurduğu medeniyeti, meydana getirdikleri ilmî birikimi, yazdıkları eserleri ve hakiki vatanperver aydınları bir kenara bıraktıklarını, bunların*

**Önerilen Atıf /Suggested Citation**

Yelok, V. S., 2025, The Concept of Homeland in Uzbek Jadid Poetry, Üçüncü Sektör Sosyal Ekonomi Dergisi, 60(3), 2398-2417.

*yerine cehaleti seçtiklerini ve bu sebeple vatanlarının işgalcilerce tarafından mahvedildiğini dile getirirler. Milli Uyanış Dönemi aydınları, Batı ve Doğu halklarının hayat tarzlarını, sosyal ve ekonomik durumlarını karşılaştırarak ortaya koydukları gerçeklerle Türkistanlıların gözlerini açmaya ve onların ibret almasını sağlamaya çalışmışlardır.*

**Anahtar kelimeler:** Türkistan, Cedit, vatan, edebiyat, şiir.

## 1. Introduction

Turkestan, with its vast geography and rich cultural heritage, was once the cradle of a magnificent state during the reigns of Emir Timur and Ulugh Beg. However, after their deaths, internal conflicts and power struggles led to the region's decline, causing the near collapse of its political, cultural, and societal structures. By the late 19th century, as Tsarist Russia established its near-total dominance over the region, Turkestan entered a period marked by catastrophe, hardship, suffering, and despair. Although this era reflected a profound crisis in social, political, economic, and cultural domains, it also saw the emergence of a spirit of national awakening. Within the framework of modernization, intellectuals began questioning the prevailing conditions and sought solutions to alleviate the dire circumstances, initiating efforts toward reform and innovation.

Consequently, the late 19th and early 20th centuries in Turkestan are recognized as the period of the National Awakening, or the Jadid Movement. Reformist intellectuals, known as Jadids, in cities such as Tashkent, Bukhara, Khokand, and Samarkand, turned their attention to European civilization, seeking pathways to liberate Turkestan from the depths of backwardness and helplessness. The core mission and objective of the Jadid Movement and its proponents was to transform Turkestan into an educated, enlightened, prosperous, free, and thriving homeland, ultimately breaking the chains of colonialism and achieving independence as the primary goal (Rizayev, 1997, p. 5).

The economic crisis and uprisings that followed Tsarist Russia's defeat by Japan in 1904 prompted Tsar Nicholas II to proclaim a constitutional monarchy in 1905. This development created a relatively freer environment for Jadid intellectuals to conduct their activities compared to earlier periods. The awareness and awakening that began in Turkestan, particularly in the realm of education and instruction, were shaped and advanced through newspapers and magazines published by Jadid intellectuals. Over time, these efforts expanded into the fields of literature, theater, press, publishing, and culture, while also finding resonance in the political sphere. Following the proclamation of the constitutional monarchy, Jadid intellectuals promptly established *usul-i jadid* (new method) schools in Turkestan, published newspapers and magazines, and created a literature that supported the cause of national awakening. They utilized these platforms to convey their social, political, and intellectual aspirations to the people of Turkestan.

Through their endeavors in education, publishing, theater, literature, and politics, the Jadids aimed to preserve national and religious values while reforming and enhancing the outdated education system. Their objectives included liberating Turkestan from ignorance, fostering national unity, and achieving freedom. Edward Allworth articulates their aspirations: "At the outset of the revolutionary period, local patriots continued to reflect on a shared Turkestan culture and desired to retain the name Turkestan, as they had during the Tsarist era. They [the Jadids] also contemplated fostering a collective Turkic unity and establishing Islamic bonds across the East" (Allworth, 1964, p. 45).

The initial phase of the reforms pursued by the advocates of the National Awakening began with education and literature, subsequently extending to the cultural, social, and political domains. They established *usul-i jadid* schools to provide modern education and published newspapers and magazines to inform the public. Notably, while only 11 newspapers in the Turkic language were published in Tsarist Russia before 1905, between 1905 and 1918, 33 newspapers and 19 magazines were published in Turkestan (Somuncuoğlu, 2006, pp. 261–262). Some of these publications included *Samarkand*, *Ayna*, *Khurshid*, *Taraqqiyy*, *Asiya*, *Tujjar*, *Shukhrat*, *Turan*, *Uluğh Turkistan*, *Sadayi Farghana*, *Bukharayi Sharif*, *Hurriyat*, *Mushtum*, *Ishtirakiyyun*, *Mehnatkashlar Tavushi*, and *Zarafshan* (Sarimsakov et al., 1993, p. 101; Qosimov, 1998, p. 16). These publications primarily featured content addressing Turkestan's social, political, and economic conditions, as well as articles on the rights, history, language, and literature of its people. Additionally, they included reports on noteworthy global events.

Through these publications, Jadid intellectuals endeavored to communicate their ideas and programs, enlighten the public, and advocate for the rights of Turkestan's people. They emphasized that the establishment of a renewed social order in Turkestan, its liberation, the unification of its people, and the foundation of an independent state were essential. In addition to their articles, the books they published introduced and promoted new concepts of national and social significance, such as *jadid*, *usul-i jadid*, progress, homeland, nation, freedom, and nationality, aiming to familiarize the public with these ideas and ensure their adoption.

The intellectuals of the National Awakening period, through their struggles and tears for their "corrupted homeland" under oppression, became the eyes that saw, the ears that heard, the voice that spoke, and the conscience that ached for Turkestan, effectively serving as its spokespersons. Through their fervent poems and prose, written for both individual and national freedom and independence, they sharpened their pens for the struggle for freedom, independence, and rights, embracing their era and history with great passion and poignant emotions. Their works are unparalleled poems born of a pure climate of freedom.

As idealists grounded in reality, they expressed themselves through robust ideas aimed at inspiring the spirit of their society. They were sensitive patriots, tireless fighters, resolute advocates, and conscientious intellectuals in the face of their homeland's wretched state. In their view, freedom meant liberation from ignorance and all conditions that debase humanity. The fire of freedom and independence burning in their hearts was fueled by the political situation in Turkestan and/or the Eastern nations, the lack of education, ignorance, backwardness, and the unfulfilled revolutionary promise of "freedom for individuals and independence for nations."

The Jadids, as the guides and leaders of the National Awakening period, addressed themes relevant to Turkestan and its people in their poetry, shaped by the political, social, and cultural conditions of their time. At times, they explicitly referred to Turkestan and its people, while in other instances, when direct references were not feasible, they used terms such as Islam, Muslim, and the East to indirectly address their subjects and audience. In both cases, they sought to express their thoughts and feelings regarding Turkestan's condition, its ruinous state, and their struggle for a free Turkestan.

The poetry produced during the National Awakening period, which addressed Turkestan either directly or indirectly, cannot be strictly categorized but can be classified based on key themes. These include poems that describe Turkestan's condition, depict its ruinous state, and express the struggle, resistance, rebellion, pessimism, individual solitude, hope, and hopelessness, as well as reflections on the Bolshevik Revolution and aspirations for a hopeful future.

## 2. Poems Depicting Turkestan's Condition

Under Tsarist Russia's administration, the people of Turkestan, influenced by the accelerating events of the late 19th century and the early 20th century that threatened the regime, entered a phase of political organization following the proclamation of the constitutional monarchy in 1905. During this period, Turkestani intellectuals strove to secure the same political, social, and cultural rights granted to Russians, worked to foster political, social, and cultural unity among Turkestanis living under Russian rule, and engaged in activities to establish new schools, publish books, newspapers, and magazines to educate the populace according to contemporary standards (Karakaş2021, p. 10). To enlighten society, shape national consciousness, and foster unity, they composed poems with these objectives in mind.

In the poems depicting Turkestan's condition and the circumstances of its people during this period, themes such as idleness and indifference, ignorance and its consequences, harmful habits, erroneous beliefs and customs, society's view of knowledge, the status of scholars and intellectuals within the community, the establishment and support of new schools, wealth and the wealthy, the Tsar and his soldiers, and the presence or absence of unity among the people were addressed. Some of these texts are in the form of prose poetry, emphasizing efforts to inform and raise awareness. Others provide insights into the poet's literary prowess and their emotional and intellectual world.

Beyond focusing on Turkestanis, poems addressing the social, psychological, and philosophical thoughts, states, and behaviors of people in general highlight their aversion to negative phenomena such as suffering, calamity, poverty, and evil. They note that some individuals, lacking shame, exhibit miserly

and base behaviors, while others live insincerely and without loyalty, or are deceitful and slanderous, forming the central themes of these texts.

The poems of the National Awakening period, addressing themes such as nation, ignorance, negligence, failure to learn from past and present experiences, idleness, indifference, hatred, and disunity, are notable for their scope and content. These texts lament that Turkestanis fail to reflect on their history with discernment, do not comprehend benefit and harm, and, due to their ignorance, suffer greatly. They express sorrow that negligence and delusion have caused premature demise, that foreigners have seized all strategic positions and offices in Turkestan, transforming this beautiful land into a wasteland, and that Turkestanis show no inclination toward salvation. To escape the abyss of ignorance, the texts emphasize that society must abandon harmful customs and embrace the path of science. Without such efforts, even the dream of a free Turkestan remains unattainable, and subjugation to foreign nations persists. Labeling those who fail to understand this as “ignorant individuals,” the Jadids assert that those unaware of order, harmed in every endeavor, ignorant of trade, unaware of the value of science, and dismissive of education are doomed to servitude, perpetually drawn to the flame of hardship and sorrow, with their burdens increasing daily and no prospect of relief.

Among these intellectuals, Abdullah Avlani criticizes the idleness and indifference of Turkestanis, who are unaware of their rights and duties. He urges them to take lessons from global changes and innovations, noting that Western progress is rooted in science. He emphasizes that their nation must pursue knowledge to achieve progress, expressing sorrow that Turkestanis lack ambition, effort, trade, skill, art, agriculture, science, and wealth, rendering them dependent on others’ goodwill. Avlani attributes all of Turkestan’s troubles directly to ignorance, idleness, and indifference.

In his poem *Millat Haykaliga Xitob (Address to the Nation’s Statue)*, Avlani calls on his long-slumbering nation to abandon idleness and pursue knowledge, declaring it shameful for Turkestanis to remain idle in an era of progress:

Uxlading bir necha yil, imdi ilma g‘ayrat qil,

Yalqovlikni tark ayla, fan ilmining yaxshi bil!

Tur bizlarga yo‘l ko‘rsat, ko‘rpangni ustindan ot,

Bul taraqqi davrinda, yatmog‘lik senga uyat (Abdulla Avlani, 1916, pp. 35-36).

(You slept for years, now strive for knowledge,

Abandon laziness, embrace the science you know well!

Show us the way, leap over obstacles,

In this era of progress, idleness is your disgrace.)

Avlani notes that foreigners have gained grandeur through industry, while Turkestanis, far from prosperity, have become wretched, condemned to myriad hardships due to their lack of education, industry, trade, and agriculture, making them the only people languishing in the sleep of idleness (Abdulla Avlani, 1915a, pp. 42-44).

In texts addressing the lifestyle of Turkestanis, it is noted that the nation’s children earn a living through cart-driving or portage, wear tattered clothing, spend much of their time in teahouses, host feasts while their families starve, and engage in gambling, leading to crimes after losing everything (Abdulla Avlani, 1916, p. 37; Abdulla Avlani, 1916, pp. 18-19).

In the poetry of the National Awakening period, Turkestanis are urged to abandon harmful habits such as narcotics and opium, pursuit of pleasure, and immoral activities. Avlani cries out “Enough!” against his nation’s negligence, degradation, and ignorance, urging them to awaken from their slumber and learn from global developments. He calls on them to forgo wasteful mourning ceremonies, weddings, and feasts, and instead engage in trade and various arts like other nations (Abdulla Avlani, 1916, p. 33).

In his poem *Turkiston Tufrag'indan Bir Sado* (*A Cry from Turkestan's Soil*, Avlani attributes the transformation of Turkestanis' lives into suffering and hardship to their negligence, stating that ignorance has led to the ruin of their paradise-like homeland. He notes that disunity and enmity have humiliated the nation, and while other nations prosper, Turkestan remains desolate. He remarks that civilized nations view Turkestanis as lifeless bodies ignorant of rights and laws, likening their idle and uninformed state to soulless statues:

Hayoting bog'ini saylob idan boroni gaflatdur  
Bahishtoso vatan viron qurboni jaholatdur  
Bukub millat boshini past idan mizoni vaxshatdur  
Bizim olomi g'urbatga salan "hijron" adovatdur  
Qilur bizlardan ay ahli vatan faryod Turkiston  
Hama obod bo'ldi bo'lmadi obod Turkiston (Abdulla Avlani, 1916, pp. 35-36).

(Your life's garden is plagued by the storm of negligence,  
Your paradise-like homeland is ruined, a victim of ignorance,  
The nation bows its head, weighed by the scale of savagery,  
Separation and enmity cast us into desolation,  
The people of the homeland cry out for Turkestan,  
All are prosperous, yet Turkestan remains desolate.)

Avlani expresses deep sorrow that Turkestanis have lost their value in the eyes of the administration and the world since Tsarist Russia's conquest and domination. He urges them to abandon ignorance and embrace science, declaring that the time has come to awaken from their "endless sleep" and crush negligence. He addresses themes such as pursuing knowledge, fulfilling the duties of scholars and intellectuals, establishing new schools, and educating girls. Comparing Europeans and Turkestanis, Avlani notes that Europeans live happily through science, while Turkestanis, deeming modern knowledge unnecessary, have sacrificed both their worldly and spiritual lives, living in constant sorrow and hardship. He highlights that even their bread depends on foreigners, and their ignorance persists in even the simplest tasks, asserting that a nation's progress and future depend on knowledge, and those who do not learn are condemned to suffering.

Avlani states that it would take centuries for Turkestanis to overcome ignorance and become virtuous, knowledgeable, and skilled, lamenting that their nation, mired in the swamp of ignorance, fails to comprehend this despite endless advice:

Afandim bu sizing afg'oningiz bizlarga kor itmaz  
Acharg'a ko'z qani bizda 'amolar asli or itmaz  
Xazon bo'lgan gulistondir gulini ixtiyor itmaz  
Sizingdik bing muxotab dod faryodi mador itmaz  
Nechuk chiqsun bu millat g'ayrat u himmatni yor itmaz

Biza lozim irur axloq ta'limiga bir o'n yil  
Jaholat jomi bizdan tark o'lur gar kachsa bish o'n yil  
'Ulum u ma'rifatdan to xabar tabmaqla o'n o'n yil  
Charog'i 'ilm uchun "hijron" bolub yatmağa o'n yuz yil  
Agar bing yil nasihat yog'ganila sabzazor itmaz (Abdulla Avlani, 1912, pp. 13-14).

(Alas, your cries do not reach us,  
What opens the eye does not cure our blindness,  
Our garden has turned to autumn, its flowers unwanted,  
Your thousand pleas do not revive the desolate,  
How can this nation rise without ambition and effort?

Ten years are needed for moral education,  
Fifty years to abandon the cup of ignorance,  
A hundred years to gain knowledge and enlightenment,  
A thousand years of advice will not make the desert bloom.)

In the texts of the National Awakening period, Avlani also addresses Turkestan's attitudes toward science, scholars, intellectuals, and religious leaders, noting that those engaged in knowledge are despised, and influence has passed to the ignorant. Material wealth is controlled by soldiers or those close to power, prompting Avlani to question, "Why are you silent, O reason?" expressing his astonishment at his society's state (Abdulla Avlani, 1916, p. 37).

Avlani holds some intellectuals, religious leaders, and scholars responsible for Turkestan's entrapment in ignorance, the nation's stagnation, and the spread of harmful habits and customs, accusing them of failing to fulfill their societal duties. He notes that some, including those in guiding roles, have become slaves to their desires, turning truth into falsehood, leading to grave sins. Religious leaders, likened to hunters, exploit the populace, and true worship is rarely seen:

'Olim u johil murid u murshid u shokird u pir  
Nafsi ammora alnida sarosar o'lmish esir  
Haqqi botil aylamishlar ishlanur jurmi kabir  
Shayxlar sayyod obidlar 'abusan qamtarir  
Hichkasda Haqqa loyiq bir ibodat ko'rmadim (Abdulla Avlani, 1912, pp. 16-17).

(Scholars and ignorants, disciples and guides, students and elders,  
All are captives to their base desires,  
They turn truth into falsehood, committing grave sins,  
Sheikhs are hunters, worshippers are downtrodden,  
I have not seen worship worthy of God.)

Describing Turkestani pilgrims as hypocritical, scholars as greedy and usurious, the ignorant as deceitful and treacherous, and the weak as contemptible and afflicted, Avlani laments that Turkestanis weep incessantly under the spring clouds:

Hajilari ko'r ishlari har yarda riyodir  
Olimlari ko'r daim tama'kor ribodir  
Johillari ko'r kizb u xiyonatda jilodir

'Ojizlari ko'r zor u giriftori balodir  
Oluda o'lub abrubahorda ag'laduk ag'lab (Abdulla Avlani, 1912, pp. 16-17).

(The deeds of pilgrims are hypocritical in every place,  
Scholars are ever greedy and usurious,  
The ignorant are deceitful and treacherous,

The weak are wretched and entangled in calamity,  
Weeping, we perish under the spring clouds.)

Avlani, addressing Turkestan's plight, notes that the desires of the self have led Turkestanis astray, that the once-vibrant scholarly life has fallen ill, and that scholars and patriots, due to internal enmity, have failed to rectify this. He questions how intellectuals indifferent to their nation's plight will account for themselves on Judgment Day. He reminds Turkestanis of their scholarly ancestors like Ibn Sina, Al-Biruni, Khwarizmi, Samarqandi, Tirmidhi, Imam Bukhari, Shah-i Naqshbandi, Maturidi, and Ulugh Beg, who authored influential works and established schools and madrasas, while their descendants sleep instead of learning. He calls on his nation to pursue knowledge rather than sleep, as learning nations progress, urging them to be worthy heirs of their ancestors (Abdulla Avlani, 1915a, pp. 14-15; Abdulla Avlani, 1912, p. 44).

The intellectuals of the National Awakening period addressed the reform of educational institutions, the establishment of new schools, their financial support, and the enrollment of children, particularly girls, in their poetry. Ismail Gasprinsky, in his 1884 *Tercüman* newspaper, announced plans to open a school teaching literacy in forty days. Initially, a small number of students became literate in a short time using this method. Gasprinsky's *usul-i jadid* schools, started in 1885, promoted modern sciences and Russian. Alongside Islamic knowledge, differing from traditional madrasas and schools. Traditional madrasa scholars and teachers viewed these schools and their methods as innovations, opposing them and accusing their founders and other Jadid intellectuals of being "pro-Russian," "infidels," or "spies," approaching the new system with suspicion (Somuncuoğlu, 2006, pp. 173-174).

Like many Jadids, Abdullah Avlani conducted activities in education, opening *usul-i jadid* schools in Tashkent's Mirabad in 1908 and Degrez in 1909. Due to incitement by ignorant individuals, his schools faced public backlash and were closed. Avlani explained, "In my school, I taught about the earth, sky, people, mountains, stones, and rivers, but the ignorant people of Mirabad accused me of infidelity and closed my school..." (Qosimov, 2002, pp. 232-233).

In his poem *Falak Bizni Nalar Qildi (The Sky Has Made Us Weep)*, Avlani attributes Turkestan's humiliation and ignorance to two causes: Russia, which turned Turkestan into a colony, and the bigoted, influential Turkestanis. He accuses Russians of turning Turkestanis' tears into blood, ruining them with their lack of compassion, and transforming Turkestan into a house of sorrow for its people while favoring foreigners like Armenians and Jews. He also criticizes bigoted and oppressive Turkestanis for obstructing the pursuit of science and knowledge, lamenting that the people live in misery and wretchedness (Abdulla Avlani, 1915b, pp. 24-25).

### 3. Poems Depicting Turkestan's Ruinous State

During the three years of partial freedom following the 1905 constitutional monarchy in Tsarist Russia, Turkestanis strove to become a political force, exerting significant efforts toward national enlightenment and consciousness (Karakaş, 2021, p. 11). From 1907, the Tsarist government took strict measures to suppress the national awakening by controlling or closing schools, newspapers, and magazines that served Turkestan's development, causing intellectuals to face various hardships.

During World War I, Tsar Nicholas II, whose army had suffered heavy losses, issued a conscription decree in January 1916, calling for the recruitment of "merdikar" (laborers) from native populations for rear-line duties. The decree mandated that non-Russian males aged 19-43 be conscripted for defense construction, military communication routes, and other essential state tasks (Sodiqov & Jo'rayev, 2000, pp. 415-416). Approximately 250,000 Turkestanis were to be mobilized for labor behind the front lines. Local officials, exploiting the decree, assured the populace that their sons would not be sent to the front

lines. In exchange, they demanded livestock and supplies for the army. This sparked violent resistance from Turkestanis, who, having already lost nearly everything – including their children – to the state, had been treated as serfs and deprived of their land since the Russian occupation. Their plight deepened into misery. The conscription decree ignited an uprising in July 1916, which quickly spread across Turkestan, eventually evolving into a national movement (Karakaş, 2021, pp. 11-12).

Led by Jadid intellectuals, the uprising, which evolved into an independence movement, failed due to lack of organization, costing tens of thousands of Turkestani lives. Although it did not secure Turkestan's independence, it contributed to the collapse of Tsarist rule (Karakaş, 2021, p. 12).

The Bolshevik Revolution, which began in February 1917 and culminated in October, presented Turkestanis with a new opportunity for independence. In their Declaration of the Rights of the Peoples of Russia on November 2, 1917, and the appeal To All Toiling Muslims of Russia and the East on November 22, 1917, Lenin and Stalin promised national self-determination and the abolition of national and religious privileges and restrictions (Wheeler, 1962, p. 12). They pledged that the newly established national states would be fully protected by revolutionary organs. By presenting this as "political independence," Bolshevik leaders succeeded in garnering support for the revolution among these peoples. However, after consolidating power, the Bolsheviks reneged on their promises. They dismantled the newly formed national states and imposed policies even harsher than those of the Tsarist regime. The brutal destruction of the Turkestan Autonomy, established on November 27, 1917, by the Soviet army in February 1918, triggered a new wave of uprisings (Karakaş, 2021, pp. 12-13).

Mahmudhoca Behbudi, a pioneer of the national literary movement, publisher of newspapers and magazines, founder of associations, author of articles on language, literature, history, sociology, and politics, and a leader in establishing *usul-i jadid* schools and the Turkestan Autonomy, believed that a strong state in Turkestan would rise on the idea of national unity. In an article published in *Hurriyat* on January 26, 1918, he wrote:

While other nations, such as Serbs, Italians, Armenians, Slavs, Poles, and others, mobilize all their resources to unite with their kin, even those who have lost their language under foreign rule, we would be ashamed and foolish to separate from our brothers living alongside us. This would be like striking an axe at the Turkic vein. (Qosimov, 1997, p. 31)

According to Behbudi, the survival of the newly established Turkestan Autonomy depended on national unity. However, just 24 days after his article, on February 19-20, 1918, the Red Army destroyed the Autonomy, shelling its capital, Khokand, killing approximately ten thousand Turkestanis and burning 180 villages (Qosimov, 1997, p. 31).

Faced with the collapse of their dreams of a Great Turkestan, Jadid intellectuals viewed the Soviet government as a continuation of Tsarist oppression and colonial policies, ushering in a new era of hardship. Abdullah Qadiri, the founder of the Uzbek novel school, in his work *Otkan Kunlar*, highlights Turkestan's lag due to political turmoil and ignorance, drawing attention to the real enemy through the character Haji Yusufbek:

The Russian, ever watchful for discord among us, gathers soldiers at our doorstep. (...) While you dig graves for your Kipchaks, the Russian prepares your coffin. If we draw swords against the Kipchaks, the Russian will rain down shells upon us. (...) If we continue to undermine one another, Russian tyranny will soon defile our Turkestan with its filthy foot. We will have placed the Russian yoke on our descendants' necks with our own hands. Blind and foolish ancestors like us, who enslave our own lineage to infidels, will certainly face God's wrath! We, dogs, attempting to turn our Turkestan, where our sacred ancestors rest, into a pigsty, will face divine fury and retribution. Those who drag a land that produced geniuses like Temur Kurgan, conquerors like Mirza Babur Shah, and scholars such as Farabi, Ulugh Beg, and Ibn Sina into the abyss of ruin surely deserve God's wrath! (Karakaş, 2021, pp. 146-147)

In 1924, Turkestan was fragmented and sovietized by Moscow in line with Russian colonial policies, forming the Soviet Socialist Republics Union under Russian dominance. Subsequently, a revolutionary movement was initiated to create a new society serving Soviet ideology. From 1926 onwards, Jadid intellectuals, poets, and writers advocating for freedom, independence, Turkic unity, and national unity were imprisoned. Freedom of thought was suppressed, and those who did not serve Soviet ideology



were banned from literary activities, labeled as enemies of the people, and faced execution (Qosimov & Kattabekov, 1986, p. 62).

The independence struggle, which began in Khokand and quickly spread across Turkestan, followed a fierce course until 1924. From 1924 to 1932, it weakened and eventually became a localized movement controlled by the Soviet regime. Following the Red Army's suppression of the independence movement and consolidation of dominance, Turkestan was fragmented and sovietized by Moscow according to Communist Party policies, resulting in the establishment of the Soviet Socialist Republics Union. Revolutionary reforms were initiated to build a society serving Soviet ideology. The name Turkestan, which had sustained the idea of a national homeland and unity, was banned and replaced with the geographical term "Central Asia" (Karakaş, 2021, pp. 13-14).

Among the intellectuals of the National Awakening period, seasoned figures such as Mahmudhoca Behbudi, Abdurrauf Fitrat, Munavvar Qari Abdurashidkhan, Abdullah Avlani, Mirmukhsin Shermuhammad, Ubaydullah Khojayeov, and promising young voices like Abdullah Qadiri, Cholpan (Abdulhamid Sulaymanoghli), Ghulam Zafari, Hamza Hakimzade Niyazi, and Elbek (Mashriq Yusupov) wrote poems imbued with anxiety, anger, and sorrow for their "beautiful homeland," ravaged by the October Revolution, the establishment and subsequent destruction of the Turkestan Autonomy, internal turmoil, the Red Army's invasion, and the policies of Western powers. These intellectuals were deeply anguished by the devastation of their homeland, the closing of the paths to their ideals, and the desecration of their sacred values. They wept for a Turkestan where "not a single house remained standing" and where even infants were bayoneted.

Despite their grief, these poets rarely succumbed to pessimism. Instead, they transformed their "odes to freedom" into "elegies for the homeland," while clinging to hope. The poems of this period spoke not only of sorrow but also of resilience. The intellectuals expressed Turkestan's ruin through powerful themes of hope, the ideals of the Bolshevik Revolution, the rise and fall of the Turkestan Autonomy, and the struggle for homeland, nation, freedom, and independence. They highlighted the oppressive forces at play, from internal divisions to foreign occupation, while grappling with the unfulfilled promises of the revolution. Their works reflected the nation's political turmoil, ignorance, backwardness, lack of unity, and the unkept promises of "freedom for individuals and independence for nations" that had been heralded by the October Revolution.

Cholpan named the day of the Turkestan Autonomy's proclamation as the *Âzâd Türk Bayramı* (*Free Turkic Festival*) and described its significance in his poem of the same name:

Ko'z oching, boqing har yon!  
Qardoshlar, qanday zamon!  
Shodlikka to'ldi jahon!  
Fido bu kunlarga jon!  
Turkistonlik- shonimiz, Turonlik- unvonimiz,  
Vatan- bizning jonimiz, fido o'lsun qonimiz!

Bizlar temir jonlimiz!  
Shavkatlimiz, shonlimiz!  
Nomusli, vijdonlimiz!  
Qaynagan turk qonlimiz!  
Turkistonlik- shonimiz, Turonlik- unvonimiz,  
Vatan- bizning jonimiz, fido o'lsun qonimiz!

Bo'ldi kenglik, zo'rlik yo'q,

Berildi bizga huquq!  
Taraqqiyga yo'l ochuq!  
Jaholatga yo'l yopuq!  
Turkistonlik- shonimiz, Turonlik- unvonimiz,  
Vatan- bizning jonimiz, fido o'lsun qonimiz!

Muxtoriyat olindi,  
Ishlar yo'lga solindi,  
Milliy marshlar cholindi,  
Dushman o'rtansun endi!  
Turkistonlik- shonimiz, Turonlik- unvonimiz,  
Vatan- bizning jonimiz, fido o'lsun qonimiz!

Shodlik, xursandlik chog'lar,  
Ketsun yurakdan dog'lar,  
Vatan bog'indan zog'lar!  
Selkullasun bayrog'lar!  
Turkistonlik- shonimiz, Turonlik- unvonimiz,  
Vatan- bizning jonimiz, fido o'lsun qonimiz!

Hurriyat- bayrog'imiz,  
Adolat- o'rtog'imiz,  
Xursand bo'lgan chog'imiz  
Mevalansun bog'imiz!  
Turkistonlik- shonimiz, Turonlik- unvonimiz,  
Vatan- bizning jonimiz, fido o'lsun qonimiz!

Turk beshigi- Turkiston!  
Yeri oltun, tog'lari kon!  
Bolalaring qahramon!  
Vatan uchun berur jon.  
Turkistonlik- shonimiz, turonlik- unvonimiz,  
Vatan- bizning jonimiz, fido o'lsun qonimiz! (Cho'lpon, 1994, pp. 126-127).

(Open your eyes, look around!  
Brothers, what an era!  
The world is filled with joy!

Sacrifice your soul for these days!  
Turkestani is our glory, Turanian our title,  
The homeland is our soul; may our blood be sacrificed!

We are iron-souled!  
Majestic and glorious!  
Honorable and conscientious!  
Boiling Turkic blood!  
Turkestani is our glory, Turanian our title,  
The homeland is our soul; may our blood be sacrificed!

Freedom has come, oppression is gone,  
Rights have been granted to us!  
The path to progress is open!  
The road to ignorance is closed!  
Turkestani is our glory, Turanian our title,  
The homeland is our soul; may our blood be sacrificed!

Autonomy has been achieved,  
Matters have been set right,  
National anthems are played,  
May the enemy burn now!  
Turkestani is our glory, Turanian our title,  
The homeland is our soul; may our blood be sacrificed!

In times of joy and celebration,  
Let stains vanish from the heart,  
Let crows flee from the homeland's garden!  
Let banners wave!  
Turkestani is our glory, Turanian our title,  
The homeland is our soul; may our blood be sacrificed!

Freedom is our banner,  
Justice is our companion,  
In our moment of joy,  
May our garden bear fruit!  
Turkestani is our glory, Turanian our title,

The homeland is our soul; may our blood be sacrificed!

Turkestan, the cradle of Turks!

Its land is gold; its mountains are mines!

Its children are heroes!

They give their lives for the homeland.

Turkestani is our glory, Turanian our title,

The homeland is our soul; may our blood be sacrificed!)

Hamza Hakimzade Niyazi, in his poem *Türkistan Muhtariyeti'ne (To the Turkestan Autonomy)* published in *Ulugh Turkistan* on January 11, 1918, expresses joy at the Autonomy's establishment and offers vital advice to Turkestanis:

Bugun Chingiz, Temurdek shohlar arvohi,

Dunyo yuzin titratgan askar sipohi,

Qichqirub der: "Turk o'g'li, o'lmang siz sohi!"

Qutlug' bo'lsun Turkiston muxtoriyati!

Yashasun endi birlashub Islom millati!

Qichqirub der qurbonlar: "Ulug' Turkiston"

Unutmangiz, qonmangiz, boqing qabrison!

Birlashingiz Arab, Turk... Qobil, Hindiston! (...) (Rahmatova et al., 1988, pp. 155-156).

(Today, the spirits of kings like Genghis and Timur,

The soldiers who shook the world,

Shout, "Sons of Turks, do not perish!"

May the Turkestan Autonomy be blessed!

May the Islamic nation unite and thrive!

The martyrs cry out, "Great Turkestan!"

Do not forget, do not rest, lest you become a graveyard!

Unite, Arabs, Turks... Kabul, Hindustan! (...) )

The Soviet government, with the support of Turkestanis, demonstrated that the new era following the October Revolution was not as expected by brutally destroying the Turkestan Autonomy on February 19, 1918. From this date onward, the poetry of the National Awakening period began to center on themes of oppression and tyranny faced by Turkestanis, the liberation of Turkestan, resistance against colonialism, national unity, and rebellion against occupation (Jorayev-Nurullin et al., 2000, pp. 152-153).

Abdurrauf Fitrat, in his poem *Sharq (East)*, compares Turkestan's past and present, rebelliously depicting the oppression and massacres endured by its people. He highlights the crimes and brutality committed by the Red Army and Armenians in Khokand, the capital of the Turkestan Autonomy, under the guise of bringing "freedom and civilization":

O'tlar ora yonib turgan qishloqlar,

Xirmon bo‘lib yotg‘on gavgalar jonsiz,  
Oqmoqdadir qizil qondan ariqlar,  
Tinch turg‘onlar talanadir omonsiz.  
To‘rt-besh yashar bir bolaning boshini,  
Boqing, keskin qilich bilan kesmishlar,  
Yig‘lab turg‘on onasining bo‘ynig‘a  
Bir ip bilan osmishlar!  
Yangig‘ina kelin bo‘lg‘on bir qizning  
Ko‘kragini, eri bo‘lg‘on yigitning  
Jonsiz yotg‘on gavgasi uzra qo‘yub  
Nayza bilan teshmishlar!  
Xotunlarning pardasi,  
Bolalarning yuragi,  
Qarilarning gavgasi,  
Yirtilg‘on,  
Yorilg‘on,  
Ezilg‘on! (Qosimov, 2008, pp. 279-280).

(Villages burn amidst flames,  
Lifeless bodies lie in heaps,  
Canals flow with red blood,  
The peaceful are plundered mercilessly.  
The head of a four- or five-year-old child,  
Look, severed by a sharp sword,  
Around the neck of a weeping mother,  
A rope has been tied!  
A newlywed girl’s breast,  
A young man’s lifeless body,  
Pierced with a spear atop their corpses!  
Women’s veils,  
Children’s hearts,  
Elders’ bodies,  
Torn,  
Broken,  
Crushed!)

Witnessing these horrific events, the poet Kami, in his poem *Afsusnoma (Condolence letter)*, recounts with great sorrow the merciless attacks by the Red Army and Armenian gangs on February 19, 1918,

against the residents of the city where the Turkestan Autonomy was established, regardless of age or gender, and the city's utter destruction:

Voy, yuz voyki, Farg'ona harob o'ldi, darig',  
Zulm o'qi birla bu kun gardi turob o'ldi, darig',  
Bu musibatdin ulus cheshmi purob o'ldi, darig',  
Ham bari katta-kichik bag'ri kabob o'ldi, darig',  
Shahri obod erdi, chun dashti sarob o'ldi, darig' (Qosimov et al., 2004, p. 136).

(Alas, a hundred woes, Fergana was ruined, alas,  
Struck by the arrow of oppression, it turned to dust, alas,  
From this calamity, the people's eyes overflow, alas,  
Young and old, their hearts are scorched, alas,  
The prosperous city became a desolate plain, alas.)

Among the National Awakening poets whose hopes were shattered, Cholpan's poems *Buzilgan O'lkaga* (*To the Ruined Land*), *Yong'in* (*Fire*), *Amalning O'limi* (*The Death of Hope*), and *Yorug' Yulduzga* (*To the Bright Star*) reflect the "lyricism of anguish" seen in Fitrat and Kami. His poem *Buzilgan O'lkaga* (*To the Ruined Land*) is an epic lament for the devastated Turkestan:

Ey, tog'lari ko'klarga salom beran zo'r o'lka,  
Nega sening boshingda quyug bulut ko'lanka? (Cho'lpon, 1994, p. 50).

O mighty land, whose mountains greet the skies,  
Why does a dark cloud cast a shadow over you?

The poem depicts a Turkestan where pure, clear waters flow down from the mountains like tears, enveloped in fear and mourning. Lush, beautiful pastures have been trampled, shepherds and herds annihilated, and the sounds of horses' neighs and sheep's bleats replaced by laments. The mountains and fields, once adorned with tulips and where girls and brides roamed freely, are now devoid of life, their whereabouts unknown. The valiant youths who rode like birds and chased the wind, and the eagles ruling the mountains, have vanished:

Ko'm-ko'k, go'zal o'tloqlaring bosilg'on,  
Ustlarida na poda bor, na yilqi,  
Podachilar qaysi dorg'a osilg'on?  
Ot kishnashi, qo'y ma'rashi o'rniga  
- Oh, yig'i,  
Bu nega? (Cho'lpon, 1994, p. 50).

(Your lush, beautiful pastures have been trampled,  
Neither herds nor flocks remain,  
Where have the shepherds been swept away?  
In place of horses' neighs and sheep's bleats,  
Alas, cries of sorrow,

Why is this so?)

In the subsequent lines, Cholpan speaks of “those who have crushed the homeland’s heart for years,” “those who roam its chest despite curses,” and “those who, without right, treat its people as slaves.”

Abdullah Avlani, in his poems addressing the concept of homeland, expresses his love for Turkestan and his frustration and resentment toward Turkestanis with weak patriotic sentiments. In his poem *Vatan (Homeland)*, he declares the homeland sacred for every nation, describing those who fail to recognize its importance as “mindless creatures.” For him, homeland love is a passion in hearts, surpassing all other concerns:

Sening isming bu dunyoda muqaddasdur  
Har kim seni qadring bilmas ‘aqli pasdur

Sening tuyg‘ung yuraklarga savdo salur  
Sening dardin bashqa dardni tortib alur (Abdulla Avlani, 1915c, pp. 3 – 4).

(Your name is sacred in this world,  
Those who do not value you are feeble-minded,

Your feeling ignites passion in hearts,  
Your pain outweighs all other sorrows.)

Avlani, in his poems about Turkestan, celebrates its beauty while expressing sorrow, complaints, and pessimism. He highlights the foreign occupation, Turkestanis’ descent into ignorance, and their failure to act. In his poem *Turkiston Tufrag‘iga Hitob (Address to Turkestan’s Soil)*, he likens Turkestan to a source of enmity, a battlefield of hatred, and a graveyard, comparing its people to living corpses fighting among themselves instead of their enemies. He criticizes their indifference to the occupation by Russians, Armenians, and Jews, and their failure to awaken from the sleep of ignorance, expressing both criticism and anger. For Avlani, the true culprits are the Turkestanis themselves:

Ziro‘atdan xabarsiz bizlar u berbod Turkiston  
Onamizdur haqqi vor bizdan itsa dod Turkiston  
Vatan qadrini bilmas bo‘ldi xub avlodi Turkiston  
Imalmaydur sutin avlodin noshod Turkiston  
Qilur bizlardan ay ahli vatan faryod Turkiston  
Hama obod bo‘ldi bo‘lmadi obod Turkiston (Abdulla Avlani, 1915a, pp. 35-36).

(Ignorant of agriculture, we are the ruin of Turkestan,  
Our motherland cries out for justice,  
The noble progeny of Turkestan fails to value the homeland,  
Unable to suckle the milk of their lineage, Turkestan is unfulfilled,  
The people of the homeland cry out for Turkestan,  
All are prosperous, yet Turkestan remains desolate.)

Avlani, drawing on various characters and events, addresses the social and political oppressions in Turkestan, as seen in his poem *Hasratlik Hollarimiz (Our Sorrowful State)*, where he notes the absence

of compassion and mercy, and the readiness for oppression, deceit, and betrayal (Abdulla Avlani, 1915c, p. 6).

Like many other Turkestan intellectuals who initially believed in the promises of the Bolsheviks and were unaware of the harsher oppression to follow, Avlani initially supported the October Revolution, convinced that it would liberate all peoples from Tsarist tyranny. The establishment of the Turkestan Autonomy on November 27, 1917, greatly pleased him. In his poem *Oktyabr' Bayrami (October Festival)*, written after the revolution, he urges his oppressed people to rise against their oppressors and free the downtrodden (Qosimov, 1979, p. 178). However, his optimism was short-lived. Like other Jadids, Avlani was disillusioned when the Bolsheviks violently destroyed the Turkestan Autonomy.

During this time, Avlani worked as an official in the Tashkent Soviet and later as consul in Afghanistan for the Russian Soviet Federative Socialist Republic (1919-1920). There, he came to realize that the Bolsheviks were even more ruthless than the Tsars. In his memoir *Afgan Seyahati (Afghan Journey)*, Avlani reflects on the betrayal of the revolution's ideals, questioning, "Where is humanity, unity, socialism, or internationalism without distinction of nation?" He answers that such ideals were as rare as the mythical Anqa bird's egg. He describes his personal hardships as the only Muslim in the delegation and recounts how his colleague, N.Z. Brovin, proclaimed himself a Tsarist general upon entering Afghanistan (Abdulla Avlani, 2009, p. 68).

In his poem *Qutildik (We Were Saved)*, written after the Bolshevik Revolution, Avlani laments the oppression faced by Turkestanis under both Tsarist and Khanate rule. He critiques the obstruction of progress by corrupt individuals, the triumph of innovations over truth, and the immense suffering caused by a few tyrants (Qosimov, 1979, pp. 160-161).

During their occupation of Turkestan, the Russians presented themselves to the world as bearers of Western civilization. Their early educational reforms, however, focused not on teaching modern sciences, but on promoting the Russian language to Russify Turkestanis and solidify their dominance. Through these reforms, both Tsarist Russia and its Soviet successors colonized Turkestan under the pretext of bringing "civilization," leaving countless families devastated.

## Conclusion

The "free conscience" sought and fought for by the intellectuals of the Jadid period is a concept too profound for hardened hearts and too complex for sluggish minds. The poets of the National Awakening period lament in their poetry that Turkestanis expelled the nightingale of love from their rose garden homeland, replacing it with an owl—symbolizing the abandonment of their ancestors' civilization, scholarly wealth, cultural heritage, and true patriotic intellectuals in favor of ignorance. Consequently, Turkestanis, under Tsarist and Soviet rule, became soulless beings, their lives consumed by ignorance, their hearts filled with sorrow, and their minds unable to discern benefit from harm. Through numerous poems, Jadid intellectuals compared the lifestyles and socio-economic conditions of Western and Eastern nations, aiming to open Turkestanis' eyes and inspire them to learn from these realities.

## Kaynaklar

Abdulla Avlani. (1912). *Edebiyāt Yāhut Millī Şi'irlerden*. 1. Cüz. Taşkent: Gulam Hasan Arifcanov Litografiyasi.

Abdulla Avlani. (1915a). *Edebiyāt Yāhut Millī Şi'irlerden*. 2. Cüz. Taşkent: O. A. Portseva Tipo-Litografiyasi.

Abdulla Avlani. (1915b). *Millī Şi'irlerden*. 4. Cüz. Taşkent: Gulam Hasan Arifcanov Litografiyasi.

Abdulla Avlani. (1915c). *Mekteb Gülistānı, Millī Şi'irlerden*, 5. Cüz. Taşkent: Yakovleva Litografiyasi.

Abdulla Avlani. (1916). *Edebiyāt Yāhut Millī Şi'irlerden*. 3. Cüz. Taşkent: Gulam Hasan Arifcanov Litografiyasi.

Abdulla Avloniy. (2009). *Tanlangan Asarlar-1*. (Nashrga Tayyorlovchi: Begali Qosimov). Toshkent: Ma'naviyat.

Allworth, Edward. (1964). *Uzbek Literary Politics*. London: Mouton & Co.



- Devlet, Nadir. (1985). *Rusya Türklerinin Millî Mücadele Tarihi (1905-1917)*. Ankara: Türk Kültürünü Araştırma Enstitüsü.
- Jo'rayev, M., Nurullin, R. & others. (2000). *O'zbekistonning Yangi Tarixi-II: O'zbekiston Sovyet Mustamlakachiligi Davrida*. Toshkent: «Sharq».
- Karakaş, Şuayip. (2021). 20. Yüzyıl Türk Dünyası Üzerine Bir Deneme. *Özbek Edebiyatı Yazıları*. Ankara: Bengü.
- Karakaş, Şuayip. (2021). Özbek Romancı Abdullah Kadiri ve “Ötken Künler” Romanı. *Özbek Edebiyatı Yazıları*. Ankara: Bengü.
- Qosimov, Begali. (2008). *O'zbek Adabiyoti va Adabiy Aloqalari Tarixi*. Toshkent: Fan va Texnologiya.
- Qosimov, Begali., & Yusupov, Sharif. (2004). *Milliy Uyg'onish Davri O'zbek Adabiyoti*. Toshkent: Ma'naviyat.
- Sodiqov, Hamdam., & Jo'rayev, Narzulla. (2000). *O'zbekiston Tarixi Turkiston Chorizm Mustamlakachiligi Davrida*. 1- Kitob. Toshkent: «SHarq» Nashriyot-Matbaa Konçernining Bosh Tahririyati.
- Somuncuoğlu, Bekir Tümen. (2006). *Türkistan'da Eğitim (1865-1917) ve Çarlık Rusya'sının Sosyo-Politik Açından Eğitime Yaklaşımı*. Ankara: Gazi Üniversitesi Sosyal Bilimler Enstitüsü (Yayımlanmamış Doktora Tezi).
- Togan, Zeki Velidi. (1981). *Bugünkü Türkili Türkistan ve Yakın Tarihi*. İstanbul: Enderun.
- Wheeler, Geoffrey. (1962). *Racial Problems in Soviet Muslim Asia*. London: Oxford University Press.
- Jumoboyev, M. (1994). *Bolalar Adabiyoti*. Toshkent: O'qituvchi.
- Qosimov, Begali. (1979). *Abdulla Avloniy: Toshkent Tongi*. Toshkent: G'afur G'ulom nomidagi Adabiyot va San'at Nashriyoti.
- Qosimov, Begali. (1997). *Mahmudxo'ja Behbudiy: Tanlangan Asarlar*. Toshkent: Ma'naviyat.
- Qosimov, Begali. (2002). *Milliy Uyg'onish*. Toshkent: Ma'naviyat.
- Qosimov, Begali., & Kattabekov, Akram. (1986). *Zamondoshlar, Maslakdoshlar. Salom, Kelajak-Tarix Saboqlari (Adabiy- Tanqidiy Maqolalar)*. Toshkent: G'afur G'ulom Nomidagi Adabiyot va San'at Nashriyoti.
- Rahmatova, Dilbar., & G'anixo'jayeva, Nazira. Muxtorova, Halima. (1988). *Hamza Hakimzoda Niyoziy To'la Asarlar To'plami: She'rlar, Pedagogik Risolalar Nasriy Asarlar*. II- Tom. Toshkent: Fan Nashriyoti.
- Rizaev, Shuhrat. (1997). *Jadid Dramasi*. Toshkent: «Sharq» Nashriyot-Matbaa Kontserni Bosh Tahririyati.
- Haqqulov, İbrohim. (1988). *Bahorni Sog'indim: Cho'lpon*. Toshkent: Yulduzcha.
- Cho'lpon. (1994). Ozod Turk Bayrami. *Asarlar-I: She'rlar-Dramalar-Tarjimalar*. (O. Sharafiddinov tahriri ostida). Toshkent: G'afur G'ulom nomidagi Adabiyot va San'at Nashriyoti.

**Research Article**

**The Concept of Homeland in Uzbek Jadid Poetry**

*Özbek Cedit Şiirde Vatan Kavramı*

**Veli Savaş YELOK**

Doç.Dr., Ankara Hacı Bayram Veli Üniversitesi

Edebiyat Fakültesi

[velisavasyelok@gmail.com](mailto:velisavasyelok@gmail.com)

<https://orcid.org/0000-0002-2889-921X>

**Geniş Özet**

Türkistan, Emir Timur ve Uluğbek dönemlerinde medeniyetin zirvesinde bir bölgeyken, onların vefatından sonra iç çatışmalar nedeniyle gerilemeye başlamıştır. 19. yüzyılın sonlarında Çarlık Rusyası'nın bölgeye hâkimiyetiyle sosyal, siyasi, ekonomik ve kültürel çöküş derinleşmiştir. Türkistan, felaket, ıstırap ve gözyaşıyla dolu bir döneme girmiştir. Ancak bu karanlık süreçte, modernleşme çabalarıyla aydınlar mevcut durumu sorgulamış, millî uyanış ruhu yeşermiş ve yenilik arayışları başlamıştır. Bu dönem, “Millî Uyanış” veya “Cedit Hareketi” olarak adlandırılır. Ceditçi aydınlar, Türkistan'ı cehaletten kurtarmayı, eğitimi, müreffeh ve bağımsız bir vatan hâline getirmeyi hedeflemiştir. Çarlık Rusyası'nın 1904'te Japonya'ya yenilmesiyle ortaya çıkan ekonomik kriz ve 1905'te II. Nikola'nın meşrutiyet ilanı, ceditçilere daha özgür bir ortam sağlamıştır. Bu dönemde usul-i cedit mektepleri açılmış, gazete ve dergiler yayımlanmış, edebiyat, tiyatro ve kültür alanında yenilikler yapılmıştır. Ceditçiler, Türkistan'ın sömürgecilik zincirinden kurtularak bağımsızlığa kavuşmasını amaçlamış, eğitim ve bilinçlendirme faaliyetlerine ağırlık vermiştir. Bu çabalar, Türkistan'ın tarihsel mirasını canlandırmayı ve halkı modern dünyaya entegre etmeyi hedeflemiştir.

Cedit Hareketi, Taşkent, Buhara, Hokant ve Semerkant'ta yenilikçi aydınların öncülüğünde şekillenmiştir. Amaçları, Türkistan'ı cehaletten kurtararak modern bir toplum haline getirmek ve bağımsızlığa ulaştırmaktır. Ceditçiler, eğitim, matbuat, tiyatro, edebiyat ve siyaset yoluyla millî şuuru güçlendirmeyi hedeflemişlerdir. Edward Allworth, ceditçilerin ortak Türkistan kültürünü koruma ve Türk birliğini güçlendirme arzusunda olduğunu belirtir. 1905 meşrutiyeti, ceditçilere faaliyetlerini genişletme fırsatı vermiş; usul-i cedit mektepleri açılmış, gazete ve dergilerle halk bilinçlendirilmiştir. Ceditçiler, Türkistan'ı cehaletten, tembellikten ve geri kalmışlıktan kurtarmak için mücadele etmişlerdir. Türkistan'ın sosyal, siyasi ve ekonomik durumunu ele alan yayınlar, millî değerleri koruma ve reform yapma çabalarını yansıtmıştır. Aydınlar, Türkistanlıları birleştirerek hürriyet ve istiklal ideallerini gerçekleştirmeye çalışmış, modern eğitim sistemlerini ve basın yoluyla bilinçlendirme faaliyetlerini ön planda tutmuştur. Ceditçiler, Türkistan'ın tarihsel mirasını yeniden canlandırmak, halkı modern dünyaya entegre etmek ve bağımsız bir toplum inşa etmek için yoğun çaba göstermiştir.

Ceditçiler, eğitim reformuna öncelik vererek usul-i cedit mektepleri açmış, modern eğitim yöntemlerini tanıtmışlardır. Bu okullar, geleneksel medrese eğitiminden farklı olarak modern bilimler, Rusça ve İslami bilgileri bir arada öğretmeyi amaçlamıştır. İsmail Gaspıralı'nın 1884'te Tercüman gazetesinde duyurduğu usul-i cedit mektepleri, kısa sürede okuma-yazma öğretimiyle başarı kazanmıştır. Geleneksel medrese uleması, bu okullara bidat gözüyle bakarak karşı çıkmış, ceditçilere “Rus yanlısı” gibi suçlamalarda bulunmuştur. Ancak ceditçiler, bu okullarla Türkistanlıları modern dünyaya hazırlamayı hedeflemiştir. 1905 öncesi Türk dilinde 11 gazete yayımlanırken, 1905-1918 arasında 33 gazete ve 19 dergi neşredilmiştir. *Samarkand*, *Ayna*, *Hurşid*, *Tarakkî*, *Hürriyet*, *Buhara-yı Şerif* gibi yayınlar, Türkistan'ın sosyal, siyasi ve ekonomik durumunu ele alan yazılarla halkı bilinçlendirmiştir. Bu

yayınlar da tarih, dil, edebiyat ve dünya olayları işlenmiş; cedit, terakki, vatan, millet, hürriyet gibi kavramlar halka tanıtılmıştır. Aydınlar, bu araçlarla Türkistanlıların haklarını savunmuş, bağımsız bir sosyal hayatın birlik ve eğitimle mümkün olduğunu vurgulamıştır.

Millî Uyanış Dönemi aydınları, Türkistan'ın sözcüleri olarak şiirlerinde vatan sevgisi, cehalet, işgal ve hürriyet temalarını işlemişlerdir. Türkistan ve Türkistanlı kelimelerini doğrudan kullanamadıklarında İslam, Müslüman ve Şark gibi ifadelerle dolaylı anlatımı tercih etmişlerdir. Şiirler, Türkistan'ın harap halini, cehaletin yıkıcı sonuçlarını ve hürriyet mücadelesini yansıtmıştır. Türkistanlıların atalarının medeniyetini, ilmî birikimini ve kültürel mirasını terk ederek cehaleti seçtiği, bu nedenle işgalciler tarafından maddi ve manevi olarak mahvedildiği belirtilmiştir. Aydınlar, Batı ve Doğu halklarının yaşam tarzlarını, sosyal ve ekonomik durumlarını karşılaştırarak Türkistanlıların bilinçlenmesini sağlamaya çalışmışlardır. Şiirler, Türkistan'ın ahvalini, harap halini ve hürriyet mücadelesini konu edinmiş; cehalet, tembellik, vurdumduymazlık ve ittifaksızlık eleştirilmiştir. Bu eserler, Türkistanlıların tarihlerinden ders almadığını, gaflet içinde olduğunu ve bu nedenle esarete sürüklendiğini vurgulamıştır. Ceditçiler, şiirleriyle halkı uyandırmayı, millî birliği güçlendirmeyi ve hürriyet idealini canlı tutmayı hedeflemiştir.

Bu dönemde yazılan şiirler, Türkistanlıların sosyal, siyasi ve ekonomik durumunu ele almıştır. Tembellik, cehalet, zararlı alışkanlıklar, yanlış inançlar ve ittifaksızlık gibi sorunlar öne çıkarılmıştır. Abdullah Avlânî, şiirlerinde Türkistanlıların cehalet ve vurdumduymazlığını eleştirerek bilime yönelmelerini istemiştir. “Millat Haykaliga Xitob” adlı şiirinde milleti tembelliği bırakmaya ve ilimle terakkiye ulaşmaya çağırmıştır. Avlânî, Türkistanlıların çayhanelerde vakit geçirdiğini, israfa yöneldiğini, kötü alışkanlıklara kapıldığını ve atalarının ilmî mirasını terk ettiğini belirtmiştir. İbn Sina, El Birunî, Harezmi gibi âlim ataların mirasına sahip çıkılmadığını, bu nedenle Türkistan'ın geri kaldığını vurgulamıştır. Avlânî, toplumun zararlı âdetlerden kurtulması ve bilime yönelmesi gerektiğini, aksi takdirde hür bir Türkistan'ın hayal bile edilemeyeceğini söylemiştir. Türkistanlıların, Batı'nın bilimle ilerlediğini anlaması ve aynı yolu izlemesi gerektiğini ifade etmiştir. Avlânî, cehaletin esarete yol açtığını, bilimin ise terakki getirdiğini savunmuş, halkı modern eğitimle bilinçlendirmeye çalışmıştır.

1905 meşrutiyetinden sonra ceditçiler, siyasi örgütlenme ve millî şuur oluşturma çabalarını artırmış, ancak 1907'den itibaren Çarlık Rusyası'nın baskılarıyla karşılaşmışlardır. 1916'daki “merdikâr” fermanı, 19-43 yaş arası 250 bin Türkistanlının cephe gerisinde çalıştırılmak üzere toplanmasını öngörmüş, bu durum isyanlara yol açmıştır. 1916 isyanları, millî bir harekete dönüşse de teşkilatsızlık nedeniyle başarısız olmuş, binlerce Türkistanlı hayatını kaybetmiştir. 1917 Bolşevik İhtilali, Türkistanlılara bağımsızlık umudu vermiş, ancak Lenin ve Stalin'in “milletlere istiklal” vaadi yerine getirilmemiş, 1918'de Türkistan Muhtariyeti Kızıl Ordu tarafından kanlı bir şekilde yıkılmıştır. Hokant'taki katliamlar, köylerin yakılması ve masumların öldürülmesi, ceditçilerin şiirlerinde derin bir teessürle işlenmiştir. Ceditçiler, bu yıkımı, işgalin vahşetini ve Türkistan'ın harap halini hüznle betimlemiştir.

Mahmudhoca Behbûdî, Türkistan Muhtariyeti'nin kurulmasında öncülük etmiş, Hürriyet gazetesinde millî birlik vurgusu yapmıştır. Türkistanlıların birleşmemesi halinde esaretin devam edeceğini belirtmiştir. Ancak Muhtariyet'in 1918'de yıkılmasıyla umutlar sönmüştür. Abdullah Kâdirî, “Ötken Künler”de Türkistan'ın cehalet ve siyasi kargaşa nedeniyle geri kaldığını, Rus işgaline karşı birliği savunmuştur. Çolpan, “Âzâd Türk Bayramı” şiirinde Muhtariyet'in kuruluşunu coşkuyla kutlamış, vatan ve hürriyet sevgisini dile getirmiştir. Abdurauf Fitrat, “Sharq” şiirinde Kızıl Ordu'nun Hokant'taki katliamlarını isyanla anlatmış, Türkistan'ın zulme uğradığını vurgulamıştır. Şair Kâmî, “Afsusnoma”da Hokant'ın yıkımını hüznle betimlemiştir. Ceditçiler, şiirlerinde Türkistan'ın harap halini, zulmü ve hürriyet mücadelesini işleyerek halkı bilinçlendirmeye çalışmış, karamsarlığa kapılmadan umutlarını korumuşlardır.

Bolşevik İhtilali, Türkistanlılara bağımsızlık vaat etse de, 1918'de Muhtariyet'in yıkılmasıyla bu umutlar yok olmuştur. Sovyet yönetimi, Çarlık Rusyası'nın sömürgeci politikalarını devam ettirmiştir. 1924'te Türkistan, Moskova tarafından parçalanarak sovyetleştirilmiş, millî birlik fikirleri yasaklanmıştır. Ceditçi aydınlar hapsedilmiş, eserleri sansürlenmiş, bazıları halk düşmanı ilan edilerek öldürülmüştür. Türkistan adı yasaklanmış, yerine “Türkistan” terimi kullanılmıştır. Ceditçiler, hürriyet ve istiklal ideallerini şiirlerinde yaşatmış, işgalin yıkıcı etkilerine rağmen mücadele azimlerini

korumuşlardır. Türkistan'ın işgal altında olması, ceditçilerin eserlerinde derin bir teessür yaratmış, ancak vatan sevgisi ve hürriyet arzusu sönmemiştir. Sovyet baskıları, ceditçilerin ideallerini tam anlamıyla gerçekleştirmesini engellemiş, ancak onların eserleri Türkistan'ın millî kimliğini korumada önemli bir rol oynamıştır.

Ceditçi aydınlar, Türkistan'ın cehaletten kurtulması, millî birliğin sağlanması ve bağımsızlığın kazanılması için mücadele etmiştir. Şiirlerinde vatan sevgisi, cehaletin zararları ve işgalin yıkıcı etkileri işlenmiş; Türkistanlıların atalarının medeniyetini terk ederek cehalete sürüklendiği belirtilmiştir. Abdullah Avlânî, Çolpan, Fıtrat ve diğerleri, Türkistan'ın gören gözü, duyan kulağı ve konuşan dili olmuş; hürriyet ve istiklal için yazdıkları eserlerle milleti bilinçlendirmiştir. Batı ile Doğu'yu karşılaştırarak Türkistanlıların gözlerini açmayı hedeflemişlerdir. Ancak, Çarlık ve Sovyet yönetimlerinin baskıları, Türkistan'ın bağımsızlığını engellemiş, ceditçilerin idealleri tam anlamıyla gerçekleşmemiştir. Yine de onların eserleri, Türkistan'ın millî uyanış ruhunu canlı tutmuş, gelecek nesillere ilham vermiştir.