

**DRAWINGS FOR THE CREATION OF ELBEK
(EXAMPLE OF THE 1925 ISSUES OF THE “MAORIF VA
O’QITG’UVCHI” MAGAZINE)**

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Annotation

The article discusses the value of the magazine “Education and Teacher” as a literary source, published in the early twentieth century, and puts forward the reflections about the classification and analysis of series of works by Elbek, published in 1925. The text of Elbek’s poem “Sham” which was unknown to the public and the analysis are being presented to scholars for the first time.

Key words: Turkistan, poet, period, poem, works of translation, independence, story, magazine, text.

The magazine “Maorif va o’qitg’uvchi” (“Education and teacher”) occupies a special place in the study of the problems of the literary process of the 20th century. The journal regularly published topical materials on scientific problems of the Uzbek language and literature, literary critical articles, analysis of artistic works, problems of translation studies. During this period, such magazines as “Inqilob”, “Bilim O’chog’i”, “Uchqun”, “Maorif va madaniyat”, “O’zgarishchi yoshlar”, “Maorif va o’qitg’uvchi”, “Yer” and “Alanga” were active. It should be noted that “Maorif va o’qitg’uvchi” magazine paid more attention to the works of modern artists and published them. The magazine was published once a month.

In 1925, 12 issues of the magazine “Maorif va o’qitg’uvchi” were published. The magazine contains 7 stories by artists such as Elbek, Yulduz, Fatih Bakir, Vadud Mahmud, Tayfun, 8 stories with 1 unsigned story called “Kechaning musiqasi” (“The music of the night”), 12 translated works by translators such as Ulmas, Mahmud Suboy, Chulpon, A.Niyoz, Vadud Mahmud. 2 critical articles by Vadud Mahmud and Ghazi Olim, biography of Abdulhamid Majidi, Haji Muyin, 24 poems by poets such as Chulpon, Elbek, Botu, Bektash, N.Rahimi, Oybek and Lermantov’s “Munozara”, Urkhan Saifi’s “So’z shoiri” (“Poet of Words”) poems are given. Among them, Elbek’s poems and stories stand out because they sing about the beauty of literature, knowledge, and the pain of society. Therefore,



this article aims to reflect on the works of Elbek in the magazine “Maorif va o’qitg’uvchi”.

Elbek (Mashriq Yunusov), a talented poet and writer of the time, who considered Fitrat as his teacher, wrote a series of poems following Chulpon's poetry.

In the 1925 editions of the magazine “Education and Teacher” Elbek’s stories “*Qishloqqa sayohat*” (“*Village trip*”) (issue 1), “*Kuzatishda*” (“*In observation*”) (issue 2), “*Kelgusining quyoshi*” (“*The sun of the future*”) (issues 9-10), “*Ko’klam chog’ida*” (issue 2), “*Sirdaryo*” (No. 3), “*Bibikhanim madrasa*” (No. 4), “*Ey Khotun*” (No. 7-8), “*Sham*” (No. 11-12) and other poems were published.

Elbek enriched the pages of new Uzbek literature with his fiery poems, sad stories and several epics. He received special respect and recognition as a teacher of Uzbek language and literature, reformist pedagogue.

Mashriq Yunusov, a poet, writer and translator known by the nickname Elbek, devoted his whole life to public service. However, his career ended tragically at the age of 39. Elbek became a victim of repression along with a number of advanced intellectuals such as Chulpon, Botu, Ghulam Zafari, Rafiq Momin, Ghazi Yunus.

In the story “*Qishloqqa sayohat*” by Elbek, published in the 1st issue of “Maorif va o’qitg’uvchi” magazine in 1925, the poet narrates the trip to the village where the poet spent his childhood and the impression he got from it. He goes on a trip to his village in *kuklam* with memories of his youth. Snow-white mountains, dark blue forest, eastern river flowing through the forest, and hard-working people pass by one by one. But when he goes to the village, he can't find words to talk about the poverty and backwardness there. The mountains are the first to meet him and say to him: “Here, my child, we have waited for you for a long time, our backs are bent and we are tired. We have no strength left, now save your country!” Then the river runs caressingly and whispers something. He does not know whether he is praising the events of 19th year or his free marriage. Buildings are crumbling ruins, despair, boredom and hunger reign in people’s eyes. These fill the poet with intense thoughts. He explains the reason for this situation as follows: “The reason for this is laziness, ignorance, failure to study and teach ways of living”.

In the author’s story “*Kuzatishda*”, the sufferings of parents when following their child for a long distance are embodied. The hero of the story, Grandpa Tosh, describes how he traveled regularly (there were no railways at that time), causing his parents a lot of pain, and he realized this when he sent his





son on a trip. There is an interesting point in the story, grandfather Tosh expresses a negative opinion about the Jadid school where his only son studied, but one day he feels proud that his son is studying in a distant city.

The story “*Kelgusining quyoshi*” given in issues 9-10 of the magazine is a story glorifying knowledge, and in the dark midnight, when everyone went to sleep, the light was not turned off in only one house. Three places were filled, one was empty. And the mother waited for her child to go to bed without going to sleep. At this time, the rain of candles that illuminates the night and the rain of the future sun that illuminates the future were united. The poet calls the child reading a book by candlelight at night “*Kelgusining quyoshi*”.

Through this story, Elbek points out that it is important for everyone to learn science, especially for young people, to live a free and prosperous life in the future.

In the 3 stories of the poet published in the magazine, the ideas of overcoming laziness, studying science, learning ways of living and teaching are put forward. His poems depict nature, strengthen self-confidence, and enlighten others with knowledge. We refer to some of his poems as proof of our opinion.

Elbek's poem “*Ko'klam chog'ida yaproqlar*” published in the 2nd issue of 1925 in “*Maorif va o'qitg'uvchi*” magazine Ortiqboy Abdullaev's book “*Mungli kushim*” based on Elbek's poems published in 1999, Haydarali Uzokov's “*Tanlangan asarlar*” published in 1999 based on Elbek's work, It is also given in Ulugmurod Amonov's book entitled “*Armugon Yolkinlar*” published in 2017, but not analyzed.

*Kuzning u qop-qora sovuq tuslari,
Balkim, og'ochlarga yomon ko'rinar,
Koshki ko'rmagayding shu kunlarni,
Boyaqish yaproqlar g'amdan sarg'ayar.
Qayg'urmoq yarashmas bo'shdir qayg'urmoq,
“Ko'klam bir kelmas,ey go'zal yaproq!”*

In the poem, it is said that the green leaves are happy and fluttering on the tree during the rain, the winds take pity on them and gently blow them, and the trees lie in the green leaves, the rain of the rain that they like sparkles like tears flowing from the eyes, maybe these tears are flowing from the eyes of the tree. Because the tree knows that its beauty is not eternal and hates the dark, cold days of autumn, does not want the leaves to see these days and turn yellow from the cold. The poet emphasizes that it is empty to worry about the leaves, and the rain will come again.



In the poem, the poet vividly described the beauty of nature through the art of simulating and enlivening it. Wood and leaves are like a blue-blue portrait of a springtime tree painted with words. On the one hand, the poem conveys the idea of looking to the future with hope and not being relieved by worries.

“Ey Khotun” by Elbek published in the 7-8 issue of 1925 in “Maorif va o’qitg’uvchi” magazine is also published in the book “Mungli Kushim” by Ortiqboy Abdullaev based on Elbek’s poems published in 1999 and in the book “Armug’on Yolkinlar” published in 2017 by Ulug’murad Amonov. But the analysis of this poem is not given. The poem is a poem written for love and womanhood, in which the lover picked a small pox from among the thorns and gave it to his lover, but he did not take it, he did not even look at it, he made a *gulshan* for her in his heart, but he did not come and wander a little, the tulips and *sunbulbs* that opened in the *gulshan* of his heart were waiting for him. , it is said that his lover could not hide it, and as a result, the smoke of his heart, which could not stand this situation, took over the world, but he did not see it, he did not care. The reason why he doesn’t feel his sorrow is that he hates marriage, he has to fight for it, he wants to ride his horse, destroy the clouds that are obstacles, come to his lover’s side like the sun and shine in his heart. In the poet’s heart, the life fades and ice takes the place of *gulshan* is shown in the following lines:

*Ey go’zal xotun, sevimli quyosh,
Otlang’il, turma, mingil yerk otin!
To’siq bo’lg’uvchi bulutlarni yiq,
Mening qarshimg’a quyosh kabi chiq,
Nurlaring ko’nglimga tugal sochilsun,
Gulshanda yangidan gullar ochilsun!
Bo’lmasa ko’nglimda hayot so’ngusi,
Gulshanning o’rnida muzlar tungusi...*

Elbek, Cholpon, Botu's poems of the same name “Paranji” were also written dedicated to the dignity and place of women in society.

While working on the text of the literary materials of the “Education and Teacher” magazine, we witnessed once again that Elbek has a special place and voice in the development of new Uzbek literature. Based on the poems of the poet after independence, we came across the poem “Sham” which is not found in the books “Selected Works” published in 1999 by Haydarali Uzokov, “Mungli Kushim” published in 1999 by Ortiqboy Abdullaev, “Armugon Yolkinlar” published in 2017 by Ulug’murad Amonov. Here are those lines:



*Qora qoʻrqinch tun uzra ikki koʻzim,
Telmurib har tomon boqar erdi,
Goh-goh qolmagʻonda sabr –toʻzim,
Yoshlarim tinmayin oqar erdi.*

*Qaygʻu, qoʻrqinch, borin tugatmak uchun,
Yondurub qoʻydim, kelturib bir sham,
Yoridi kulbam, ketdi kulfat, gʻam,
Kuldi dunyo menga boqib bul dam.*

*Shodligʻimdan chiroq tomon boqdim,
Eh essiz, borligʻimgʻa oʻt yoqdim,
Sham yonib yogʻdular sochar erdi,
Koʻksini gʻam sari ochar erdi.*

The poet lights a candle in the dark night, impatient with life's trials, tears streaming from his eyes, to end his sadness and fear. His hut bursts from the rain of candles, and the sadness in his heart melts away. The world seems to laugh at him. He was looking at the candle with joy, unfortunately, the fire burned in his presence. Because as soon as the candle scattered around, it would melt by itself, open the heart to sadness and disappear.

Of course, the candle in the poem is used in a symbolic sense, referring to the artist's own life and difficult past. This poem was written in those years, when it was printed in the 11-12 issues of "Education and Teacher" magazine, 1925-1926. The poem is undated. Elbek is only nicknamed.

The poem dominated by some despair and insecurity. This despair and depression is related to the fate of society, of course. Because the poet doesn't have a single day when he doesn't worry about it.

In general, it was a blessing for Elbek to sing about the people's pain and live with its problems in the works of the series. The poet did not spare his time, investment, or even himself. Like a candle in Elbek's poem "Sham" ("Candle"), it shone on the society in which they live and melted. The reason why Elbek was persecuted during the autocratic regime was his loyalty to his homeland and his love for it.

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