



## Aybek/Oybek and his Novel of Qutlug Qon (Holy Blood)

Emek Üşenmez\*

ORCID:0000-0003-4729-4491

### Abstract

Aybek/Oybek who was the period of Soviet writers (1905-1968) is the cornerstone of the Uzbek Language and Literature. The author contributed the rising of Uzbek language and literature. When you read his poems and novels you can absolutely find the conditions and occasions of his century. After 1917 October Revolution, Soviet Russia was established by Lenin and the colonization politics of Turkestan went on very hard. The Second and First World War times have a special and significant place of the modern Uzbek Literature. When the Second World War started, Uzbekistan joined the war and sent his military forces to the front line of the war area. Today you might see the hanged up martyrize person's picture on the walls of each Uzbek family. The grief of the war, tears, smell of the blood and poetry can be found easily in all the writers' and poets' verses and lines. He joined the war, fought against the enemies and he interpreted the battle in all circumstances. In addition, he reflected the war on his works. The author between the two wars reveals the public's determination to fight against the war and oppression. In this study, the struggle of the Uzbek people in the 1910s against the first world war, poverty and ignorance was discussed through the novel of Qutlug Qon by eminent Uzbek writer Aybek. Bear in mind that in the years when the novel was written, Aybek was on the front of the Second World War.

**Keywords:** Aybek/Oybek, The Novel of Qutlug Qon (Holy Blood), The Second World War, Modern Uzbek Literature

**Gönderme Tarihi: 10/10/2020**

**Kabul Tarihi:26/12/2020**

\* Assoc. Prof. Dr., Istanbul University Rectorate, Language Centre, Tophane Branch İstanbul-Turkey  
emek.usenmez@istanbul.edu.tr

*You can refer to this article as follows*

ÜŞENMEZ, E., 'Aybek/Oybek and his Novel of Qutlug Qon (Holy Blood)', *Akademik Tarih ve Düşünce Dergisi*, C. 7, S. 4., 2020, p.2430-2449.

## Aybek/Oybek ve Kutlu Kan Romanı

Emek Üşenmez\*

ORCID:0000-0003-4729-4491

### Öz

Türkistan'ın Çarlık Rusya tarafından işgal edilmesinden sonra Komünist Sovyet idaresi, Türk ve Müslüman Türkistan halkını kendi siyasî, dinî ve etnik yapısını benimsetme ve kabule zorlamaya başlamıştır. Birinci Dünya Savaşı ve devamındaki yıllarda artan baskıya karşı Türkistan aydınları, yazarları edebî eserler ve fikriyat yolunu kullanmışlardır. II. Dünya Savaşı, Özbek edebiyatında önemli bir yere sahiptir. II. Dünya Savaşı yıllarında Sovyetlere bağlı olan Özbekistan savaşa bizzat katılmış ve cepheye asker göndermiştir. Bugün her Özbek ailenin evinin duvarında Savaşta hayatını kaybetmiş birinin fotoğrafı asılıdır. Savaşın getirdiği acı, gözyaşı ve sefaletin Özbek edebiyatına yansımaları o devrin şair ve yazarlarının eserlerinde görmek mümkündür. Bu şair ve yazarlardan biri de Aybek'tir. Sovyet Şura Devri yazarlarından Aybek/Oybek (1905-1968) Özbek dil ve edebiyatında köşe taşlarından birisidir. Başlangıçta güçlü lirizmi ile şiir sahasında adından söz ettiren Aybek, sonraki dönemlerde nesir alanındaki çalışmaları ile döneme damgasını vurmuştur. Onun şiirlerinde devrin mühim olayları ve vakalarından izler bulmak mümkündür. Bu yazıda bizzat savaşa katılmış ve cepheye gitmiş yazar Aybek ve onun Savaşa edebî açıdan bakışını yansıtan Kutlu Kan romanı üzerinde durulmuştur.

**Anahtar Kelimeler:** Aybek/Oybek, Kutlu Kan Romanı, II. Dünya Savaşı, Modern Özbek Edebiyatı

**Received Date:** 10/10/2020

**Accepted Date:** 26/12/2020

---

\*Doç.Dr.Dr.,İstanbul Üniversitesi Rektörlüğü Dil Merkezi Tophane Şubesi İstanbul-Türkiye,emek.usenmez@istanbul.edu.tr

**Bu makaleyi şu şekilde kaynak gösterebilirsiniz:**

ÜŞENMEZ, E., ‘‘ Aybek/Oybek ve Kutlu Kan Romanı’’, *Akademik Tarih ve Düşünce Dergisi*, C. 7, S. 4., 2020, s. 2430-2449.

## Айбек/Роман Ойбека и Кутлу Кан

### Резюме

После оккупации Туркестана царской Россией Коммунистическая Советская администрация начала принуждать турецкий и мусульманский Туркестанский народ к принятию и принятию своей политической, религиозной и этнической структуры. Против растущего угнетения в годы Первой Мировой Войны и ее продолжения Туркестанская интеллигенция использовала литературные произведения и идеи писателей. II. Вторая Мировая война занимает важное место в Узбекской литературе. II. В годы Второй мировой войны Узбекистан лично участвовал в войне и отправлял войска на фронт. Сегодня на стене дома каждой узбекской семьи висит фотография того, кто погиб в бою. Можно увидеть отражение боли, слез и страданий, вызванных войной, в Узбекской литературе в произведениях поэтов и писателей той эпохи. Один из этих поэтов и писателей-Айбек. Айбек/Ойбек (1905-1968), один из советских писателей эпохи Шуры, является краеугольным камнем в узбекском языке и литературе. Айбек, который первоначально упомянул свое имя в области поэзии своим сильным лиризмом, сделал свой след в эпоху своей работой в области прозы в более поздние периоды. В его стихах можно найти следы важных событий и случаев эпохи. В этой статье основное внимание уделялось писателю Айбеку, который лично участвовал в войне и отправился на фронт, и Роману Кутлу Кан, который отражает его литературный взгляд на войну.

**Ключевые слова:** Айбек/Ойбек, Роман Кутлу Кан, II. Вторая Мировая Война, Современная Узбекская Литература

**Получено: 10/10/2020**

**Принято: 26/12/2020**

## Introduction

When the term of dispersion Altın Orda State/The Golden Horde (1240-1502) some dynasties were established such as; Kazan, Crimea, Astrakhan (Ajdarkhan, Hadjitarkhan), Qasim and Siberia. By the way Russians finished their inner matters and by taking a help from west techniques, the fights between Turkic dynasties, and the intrigues of the dynasties became stronger. As a result, Kazan Dynasty was captured by Tsar Ivan IV (Ivan the Terrible) in 1552.<sup>1</sup> Russian Government needed to explain to the world on 3. December 1864 with the speech of their minister of foreign affairs Prince Gorchakov why they were spread in Asia. He said “Russia’s problem is the same as the problems of the civilized countries which are against the semi-civilized and nomad people groups in the middle Asia. When the situation like this, they had to protect their benefits and borders on their land. On the borders of the country, the group which make trouble was going on their activities Although these nations were punished, we could not take our military forces back. The punishment which was given was forgotten and thought of our leaving was supposed as a weakness. The reason of their attitude is these Asian people’s groups except the strong force never respect another way of solutions.”<sup>2</sup> Tsardom Russia had been occupying Turkestan step by step since XVI. Century. In XVIII. century the new target of Tsarist Russia was the occupation of Bukhara, Khiva and Kokand Dynasties. They had been in Turkestan since XVIII and Turkestan Soviet Socialist Republic was founded. Its political approach started in XVI century. Step by step they first occupation of Turkestan and then they occupied the other dynasties These dynasties were struggling each other, and they had problems

---

<sup>1</sup> Nadir Devlet, *Rusya Türklerinin Milli Mücadele Tarihi (1905-1917)*, Türk Tarih Kurumu, Ankara 1999, p. 2.

<sup>2</sup> Mehmet Saray, "Rusya'nın Asya'da Yayılması" *İstanbul Üniversitesi, Edebiyat Fakültesi, Tarih Enstitüsü Dergisi* C. 10-1, S. 279-302, İstanbul 1979-1980, p. 299.

with their own people. They were closed to every kind of new things. Their minds were strict, so Russia could take them under its hegemony easily.

Bukhara Dynast; After the occupation of Tashkent, Russia and Bukhara Emirate started to fight. Russians won the victory first, in 1866 in Ijrar, then in Yenikurgan against the forces of Emirate. General Kaufman was the first governor of the emirate who occupied Turkestan's the biggest city Samarkand. After his occupation, Bukhara Emirate had to make a contract. (18/30 June 1868). As a result, Bukhara was conquered by Russia.<sup>3</sup>Khiva (Khwarazm) Dynast; After Russians conquered Bukhara Dynast in 1873 occupied Khwarazm. The Leader of Khiva Muhammad Rakhim could not resist the Russian Forces on 12 August 1873. Khiva Leader declared himself as a Vassal (person who belongs to the chief) of Russian, Khiva people were shown as a responsible of the war and they would pay to Russians 2. 200.000 rubles for war indemnities. Russians could establish the military installations on Khiva land Khiva Leader would accept that Russia is the top power of Turkestan.<sup>4</sup>Kokand Dynast; In1853 Russia started a war against Kokand Dynast but the operation was stopped because of Crimea War. However, After Paris Treaty in 1854 began again. In 1864 "The New Kokand Military Line's commander" Chernyayev, wrote a letter to Bukhara Emirate informed that the North part of was conquered and offered to annex and occupy Fergana by Bukhara. Bukhara Emirate refused his offer. As a result, Russia-Kokand wars turned to Russia- Bukhara wars. However, after the defeat of Bukhara against Russia, Kokand Leader Khudayar Khan had to accept 1868 Treaty and Russian hegemony. They were free in their inner matters, but dependent in their outer matters. Kokand Dynast was declared Fergana State with the imperial order of the Tsar on 5 February 1876 and its land was given to Russia on 28 February1876.<sup>5</sup> Removing of Kokand Dynast, the last country in Turkestan was cleared away. Next, Russia occupied Qizilorvat where belongs to Turkmen people. After that, in 1879 attacked to Gokdepe, but they had to step back. In 1881 Russians attacked to Gokdepe again and conquered Gokdepe. Teke Turkmens were captured in Gokdepe. Russians captured Teke Turkmens in Marv and Russian Army com-

---

<sup>3</sup> Akdes Nimet Kurat, *Rusya Tarihi*, Türk Tarih Kurumu Yayınları, Ankara 1999, p. 349-351.

<sup>4</sup> Füsün Kara, "Harezmi (Hive) Halk Cumhuriyeti" *Türkler*, Yeni Türkiye, Ankara 2002, p. 808-809

<sup>5</sup> Mirza Bala, "Hokand Hanlığı", *İslam Ansiklopedisi*, Milli Eğitim Bakanlığı Basımevi, İstanbul 1987, p. 557.

pleted the occupation of Turkmenistan.<sup>6</sup> Russian Tsardom took over Turkestan land. Except Bukhara Emirate and Khiva Dynasty, other Turkestan lands were divided into two main parts which were called Turkestan General Governorship (2 June 1866) and The Governor-Generalship of the Steppes “Stepnoye general-gubernatorstvo” (25 May 1891) Turkestan General Governorship was divided five states such as Zhetysu, Syr Darya, Fergana, Samarkand and Zakapski The Governor-Generalship of the Steppes was divided four different states such as Ural, Turgay, Akmola and Semi Polat.<sup>7</sup> In 1860, Turkestan was invaded by Russian Tsardom and dynasties were removed and lost their freedom Russia had Turkestan blown a changing wind. After Soviets supplied the domination. They started to destroy the values of the society on national and traditional deliberately.

When the invasions of Russians started, Khiva Dynasty was in danger, Russia conquered Bukhara and Kokand Dynasties and founded Turkestan General Governorship from 1864 to 1868. Khiva Dynasty was an independent state at that term. Muhammad Rakhim Khan knew the strength of European invaders well. Solely, he had no hope. In 1873 Russians attacked and invaded the three different parts of Khiva Dynasty and declared a state which belonged to Russia. Muhammad Rakhim Khan’s title wasn’t taken back “khan” Nevertheless, he directed the state with Russians rules.

In 1905 Russian Tsardom deceived in the war which they fight Japan. After the fight, the strikes, economic problems and public rebellions brought the system to the Revolution of 1917.

### **Occupation of Turkestan By Tsarist Russia And the Beginning of Colonialism**

The years of 1850: Beginning of Russian attacks in Turkestan.

1856: Occupation of Tashkent.

1868: Occupation of Samarkand.

1868: Accepting of Bukhara Khan Dynasty on Russian Tsars.

1876: The end of Kokand Khan Dynasty.

1917: Revolution of Bolshevik and losing power of Turkestan.

---

<sup>6</sup> A. N. Kurat, *Ibid*, p. 351-352.

<sup>7</sup> Timur Kocaoğlu, “Rus İhtilalleri ve Türk Halkları/Sovyetler Birliğinin Yayılma Siyaseti (1905-1991)” In *Türkler Ansiklopedisi*, Yeni Türkiye, Ankara 2002, p.744. ; Zeki Velidi Togan, *Bugünkü Türk İli Türkistan ve Yakın Tarihi*, Enderun Kitabevi, Ankara 1981, p. 24-25.

1917: Islamic congress held in Tashkent.

1917: Turkestan Islamic Government was established in Kokand.

1918: Red Army which was established after November (Bolshevik) Revolution invaded Tashkent.

1919: Khiva Khan Dynasty was removed.

1920: Bukhara Khan Dynasty was removed.

1924: Uzbekistan Soviet Socialist Republic was founded.

### **The Life of Aybek/Oybek (Muso Toshmuhammado'gli Aybek) (1905-1968)**

The writer of Soviet Shura Term, Aybek (1905-1968) is the cornerstone of the Uzbek Literature and Language. His real name is Musa. His ancestor's name is Tashmuhammad. His pen name is Aybek. He was born in Tashkent on the tenth of January 1905.<sup>8</sup> The author contributed a lot of things for the Uzbek literature and language.<sup>9</sup> He tells about his mother, father and family and adds that his mother reads lots of books when she has free times.<sup>10</sup> At the beginning, everybody knows his poetry and poetical lines, but the next period he was more famous with his other prose literature works.<sup>11</sup> We can find the important occasions and happenings in his term when we research his works.<sup>12</sup> The poets like Gafur Gulam says that Aybek cannot be compared with the other poets and his style and still are completely different. He can't compare with anyone except himself.<sup>13</sup> Aybek, his work which is called *Bolalik Xotiralarim* "My Childhood Memories" (1963) tells his childhood time, besides family, he describes Tashkent city and close places to Tashkent. The protagonist of the book who is not the writer. We can say that the protagonist of the book Yosh (young) Musa is the real man, is the author himself.<sup>14</sup> Aybek gave a lot of work on poetry and legends. Onamning mozorida "In my mother's grave" (1924), Ovchiga "To the hunter" (1924), Yoshlik

---

<sup>8</sup> S. Mirzaev, S. Shermuxamedov, *Hozirgi Zamon O'zbek Adabiyoti Tarixi*, Ozbekiston, Tashkent 1993, p.153.

<sup>9</sup> S. Mirvaliev, *O'zbek Adiblari*, Fan Nashriyoti, Tashkent 2009, p.27.

<sup>10</sup> O. Sharafiddinov, and J. Sharipov, *Adabiyot Darsligi, O'zdavr Nashriyoti*, Tashkent 1936, p.46.

<sup>11</sup> I. Boltaeva, *XX Asr O'zbek Adabiyoti Tarixi*. (nashriyotchi noma'lum), Tashkent 2004, p.10-11.

<sup>12</sup> Commission. *Adabiyotimiz Avto'bio'g'rafiyasi*, Sharq Nashriyoti, Tashkent 1973, p.149.

<sup>13</sup> G'ulom, Gafur, "Mening Yorim Asrlik Dustim." *SharqYulduzi* (9) I. Tashkent 1965.

<sup>14</sup> S. Mirvaliev, *Ibid*, p.27.

xotiralarida “In the memories of youth” (1925), Gunafsha “Violet” (1927), tells us youth thoughts and psychological approaches. FangaYurish “Walking to the Science” (1930), Fikr “Idea” (1931) Tansiq (1935), Dalayo`lida “On the field road”(1933), Qishloqqizi student “The village girl is a student” (1933), Brigadirayol “Supervising woman” (1935) states society and people lives. Musa Tashmuhammadogli Aybek, wrote Dilbar-Davrqizi “Daughter of Dilbar-Davr” (1930), O`ch “Revenge”(1932), Navoiy (Navai ) (1947), Qizlar “Girls” (1947),Davrimjarohati “Periodic injury” (1965), these are his poems.

His first poem Cholg`u tovushi “The sound of an instrument” was published under the gift roof in the Tong Yulduzi “Morning Star” newspaper in 1922.He dedicated a poem which is called Nay Kuylari “Nay Songs” to Cholpan who is eminent Uzbek poet.<sup>15</sup> At the beginning of 1920, Aybek was known by everybody wrote his first poetry books are called Tuyg`ular “Feelings” (1926) and later Ko`ngil Naylari “Heart Nays” (1929), Mash`ala “Torch” (1932), Baxtigul va Sog`indiq “Baxtigul and Sog`indiq” (1933) published.<sup>16</sup> Aybek became a member of the Disciplines of Uzbekistan Academia in 1943. He signed many works as an academician of this academia. His works are Adabiyot Qoidalari Haqida “About the Rules of Literature” (1926), Abdullah Qodiriyning ijodiy yo`li “The creative path of Abdullah Qadiri” (1936), Tanqidchilikda Savodsizlik va ur-yigitchilikka qarshi o`tochaylik “Let`s move on to Criticism Against Illiteracy and Youth” (1939), Muqimiy Asarlarida Sotsial Tiplar “Social Types in Muqimi`s Works” explain the social personalities also he has articles about Navai. Uzbek folk writer title was given to Musa Tashmuhammad Aybek also his poems, novels, translations and anecdotes were the presents to the literature world. He translated from Goethe, Faust, Dante Poetic Comedia, Byron Kain. Furthermore, Pushkin`s Yevgeniy Onegin was translated into Uzbek by Aybek.

As a novel writer, Aybek enriched the Uzbek literature seriously.<sup>17</sup> His first novel is Qutlug` Qon (Holy Blood) (1940) realistically narrates the occupying of the Russian Army on Uzbek land in 1916 and local management`s pressure on their public. The life of Ali Shir Navai and Navoi “Navai” (1944) which expresses the political events at that time pe-

---

<sup>15</sup> I. Boltaeva, *Ibid*, p.11.

<sup>16</sup> S. Matjon and S. Sharofjon, *O`zbek Adabiyoti*, (nashriyotchi noma`lum), Tashkent 2009, p.170-171.

<sup>17</sup> S. Mirzaev, S. Shermuxamedov, *Ibid* p.151-152.

riod he wrote his second great novel. Oltin Vodiyan Shabadalar “Breezes from the Golden Valley” (1949) which expresses the new existence of Uzbek Nation after The Second World War. Quyosh Qoramas “The sun does not set” (1958) expresses the reflections of the victory of the Second World War. Oltin Vodiyan Shabadalar “Breezes from the Golden Valley” is a novel which relates the nation’s feelings on national freedom.<sup>18</sup> Nur Qidirib “Looking for light” (1955), Bola Alisher “Boy Ali Shir” (1967) are the examples of prose which makes Aybek famous in Uzbek literature. Aybek’s works and studying were awarded in different times in Uzbekistan His novel Navoiy “Navai” won a lot of medals on Union State Prize. A prize “Khamza” which supplied Aybek the State Prize and Uzbekistan Public Writer rewards. In addition to the museum was founded in Tashkent for Aybek. Rana Ibrahimova can be the most important personality if we demand to mention about the research for Aybek in Uzbekistan. Rana Ibrahimova is the academician of The Literature Institute of Ali Shir Navai works on modern literature. She studied the collecting of Aybek’s works. Because of her efforts she was awarded with a medal.

Rana Ibrahimova prepared a work about Aybek and his wife Zorifa Said Nasirova also it is called Ibrat.<sup>19</sup> When you need to learn about Aybek, his wife, his life and works, you may apply to the Ibrat. I caught an opportunity to learn about Aybek and his works which are being collected by Rana Ibrahimova by the helping of famous Uzbek scholar Bahtiyar Nazarov. Rana Ibrahimova has got many articles and reviews about Aybek. All the corpus of Aybek was collected and published under 20 binders.<sup>20</sup> Some researchers made minor and major workings about his articles and books:

Naim Karimov<sup>21</sup>, M. Qo’shjonov<sup>22</sup>, H. Yoqubov<sup>23</sup>, Zorifa Saidnosirova<sup>24</sup>, O. Sobirov<sup>25</sup>,

---

<sup>18</sup> S. Mirvaliev, *Ibid*, p.12.

<sup>19</sup> Rano Ibroximova, *Ibrat*, Fan Nashriyoti, Tashkent 2009.

<sup>20</sup> Oybek, *Mukammal Asarlar To’plami, 20 jildlik*, Fan Nashriyoti, Tashkent 1990-1995.

<sup>21</sup> N. Karimov, *Oybek*, Gafur Gulom, Nomidagi Adabiyot Va San’at Nashriyoti, Tashkent 1985.

<sup>22</sup> M. Qo’shjonov, *Oybek Mahorati*, O’zadabiynashr, Tashkent 1965.

<sup>23</sup> H. Yoqubov, *Oybek*, O’zadabiynashr, Tashkent 1950., H. Yoqubov, *Oybek, Lirikasida Goyaviylik va Mahorat*, Fan Nashriyoti, Tashkent 1963., H. Yoqubov. *Adibning Mahorati*, Fan Nashriyoti, Tashkent 1966.

<sup>24</sup> Z. Saidnosirova, *Oybegim Mening*, Sharq Nashriyoti, Tashkent 1994.

C. Shermuhammadov<sup>26</sup> are studied on different fields about Aybek.

B. Fayziev studied on Aybek's novel "Navai"<sup>27</sup> which is a historical one which was researched and stated historical events and literal surface. Azad Sharafeddinov expresses that Aybek pays attention the literary forms and words in his works and he gives examples in his book which is called *Iste'dod jilolari "Talent Shines"*.<sup>28</sup> Both Adil Yakubov and Umarali Narmatov mention Aybek's brilliance with an article.<sup>29</sup> The descriptions of Aybek poetry is conveyed the reader by M. Sobirdinov's article.<sup>30</sup>

### The Novel of Qutlug Qon

Aybek (1905-1968) who is the most famous writer of Soviet Term is a successful historical novel writer. He wrote about the Turkestan citizens against the Russian Army and local forces. After struggling with their pressure, torture, unfair attitude, the wakening of Turkestan people and their mutiny against the enemies were told with his pen. Russian people invaded Turkestan land at the beginning of the 20th century. After this invasion, they revolted against them. Their action caused their freedom activity. This is the turning point of the nation. Aybek was a little boy while these conditions were in Qutlug Qon. If we think that he was born in 1905, in 1916 he will be 10-11years old. He states that the situation in the country like this:

"Perhaps I was a little boy, but I saw whole the events which were told, how were occurred and about the lives of the people". There were dark and small houses for poor people, but for rich people there were houses beyond the tall garden walls with nice founda-

---

<sup>25</sup> O. Sobirov, *Oybek Ijodida Fo'lklo'r*, Gafur Gulom Nomidagi Adabiyot Va San'at Nashriyoti, Tashkent 1975.

<sup>26</sup> C. Shermuhammadov, *Oybek va O'zbek So'vet Adabiyoti*, Fan Nashriyoti, Tashkent 1987.

<sup>27</sup> B. Fayziev, *Navoiy Romanida Tarixiy Voqealar va Badiiy To'qima*, Gafur Gulom Nomidagi Adabiyot Va San'at Nashriyoti, Tashkent 1971.

<sup>28</sup> O. Sharafiddinov, *So'z San'atiga Fidoiy Sadoqat, Iste'dod jilolari kitobida*, Gafur Gulom Nomidagi Adabiyot Va San'at Nashriyoti, Tashkent 1976.

<sup>29</sup> H. Yoqubov, Oybek and U. Normatov, "Oybek Dahosi" *Yoshlik jurnali* (1), Tashkent 1985.

<sup>30</sup> M. Sobirdinov, *Oybekning Ijodiy Mato'di va Badiiy Mahorati*, Fan Nashriyoti, Tashkent 1985., M.Sobirdinov, "Oybek She'riyatida Tasviriylik" *Til va Adabiyot Ta'limi* (1), Tashkent 2000.

tions, iced watered pretty pools in their yards. I used to think about the old times events which were described lived and socialized relationships of the different directions”.<sup>31</sup>

We can easily understand Uzbek people’s lives, the structure of the term was expressed realistically by Aybek. Uzbek people felt and trusted the difference rich and poor people world with his fluent, sincere expressions. He found a splendid place in Uzbeks’ hearts. When he wrote his works, the pressure, censor and infliction were at the top of the term. So, when we criticize the author and his Works, we should think the conditions of the country. Particularly, Aybek came across very serious followings and problems after his novel *Navai’s* publishes. His novel starts in July afternoon which is very hot, and people are about to faint because of hot weather. One passenger comes the house whose mother’s a relative of Mirzakerimbay. Yolchi asks the address of the house which belongs to Mirzakerimbay from the people who are chatting in a cafe. Yolchi’s mother Hushroybibi is the niece of Mirzakerimbay’s mother. The protagonist of the novel is Yolchi and he is 23 years old. Yolchi’s mother Hushroybibi is the niece of Mirzakerimbay who is from Tashkent and from the richest family in Tashkent. The father of Yolchi was Eshankul had died before more than two years. Yolchi had a poor family. After selling the fields in the village, he decided to come to Tashkent near his mother’s uncle Mirzakerimbay’s house. Although he was so rich, he is always very stingy. According to one Uzbek saying, “He licks the fat of a snake”.<sup>32</sup> If we tell Mirzakerimbay, we can say that he travels very much and he is the dealer of a person. He can understand easily why the passenger comes, but this time he cannot understand the reason and his intention. Why had he come? Perhaps his mother sent him to demand some money. The thoughts of Mirzakerimbay were described like this:

While his mother was sending Yolchi to Mirzakerimbay, she warned her son to demand a help for his business life. After father’s death, they had a great subsistence problem. They couldn’t pay their debts. Both Yolchi and his mother had worked different kind of jobs in

---

<sup>31</sup> S. Matjon, and S. Sharofjon S., *Ibid*, p.170-171.

<sup>32</sup> Oybek, *Asarlar-Qutluq’ Qon (Uchinchi Tom)* Gafur Gulom Nomidagi Badiiy Adabiyot Nashriyoti, Tashkent 1969, p. 20.

the village. Eventually, their fields were sold. As a result, they stayed without money.<sup>33</sup>

Mirzakerimbay was convinced that Yolchi had been a sincere and clever man. He wished he received help from this perspective person. For this reason, he asked him whether he could stay in Tashkent. The poor young man is shy and honoured, but he does not answer the question immediately. He thinks that his mother can be sorry if he returns suddenly. He told his uncle he would look for a job in Tashkent. When Mirzakerimbay heard his answer, he felt happy and offered Yolchi to stay with him. After that, Mirzakerimbay sent him to Yarmet. Yarmet is a man who has been working for Mirzakerimbay for 16years is 45 years old. Yarmet can easily understand the young man who cuts the crops with sickle is a hardworking and talented one. When he thinks again, he decides that Yolchi is more talented person than he is. Yolchi runs everywhere like fields, barns, gardens etc. The second day Yolchi and Mirzakerimbay go to the yard. It is possible to find vegetables and fruits in the yard. Mirzakerimbay buys a new field next to his own field. He takes Yolchi to the new field. He ordered Yolchi to rip off the trunks of the trees near the border. Mirzakerimbay gave a plenty of jobs to Yolchi before he goes out. Yolchi has been working under the sun hard. He sometimes goes to the fountain and washes his face and hands. He carries on working. After a while, he notices a girl on the farm. Initially, he cannot perceive what is happening, but later he only watches her. At a first glance, he feels her beauty. The face of the girl was shining like a light under sunshine. It was kind and snow white. She seemed that she was created from light to Yolchi's eye. The girl noticed that Yolchi was looking at her after a while. She tried to keep secret her face and went to the clover field. While she was going up, she turned and looked at Yolchi. This made him very happy. Yolchi had been working since the morning. He was starving. He couldn't find any one around him. No one came no one went. While his stomach was twisting at that moment, he saw Yarmet with a food also tea in his hand. In fact, Yarmet was from a village in Samarkand. He was sold as a slave to Mirzakerimbay's rich and close friend. Whenever Mirzakerimbay comes to Samarkand, he stays with Yarmet's master. After the death of Yarmet's master, his sons start to fight each other for his heritage. After this chaos Yarmet comes to Samarkand. Mirzakerimbay takes Yarmet and gives him a job on his farm. In the

---

<sup>33</sup> Oybek, *Ibid*, p.6.

novel, the newest system at schools are mentioned as well. Molla Abdulshukur was a guest in Mirzakerimbay's home. He is the symbol of the newest type. His family is a farmer. He went to the madrasah (Muslim theological school) and took education under a difficult situation. He never wanted to be an imam. In fact, he wishes to go to İstanbul and Cairo and attend the schools there, but he had no money to perform his wish. By the help of his uncle, he starts the trade life. He stays in Tokmak city for a while. Then, he goes to Kazan and stays in Kazan for three years. His knowledge and etiquette increases. He introduces famous Tatar scholars and well-educated people in Kazan. He was proud of AhmadMidhad Afandi. He opens the newest system schools in Tashkent, publishes the newspaper. By the way, we may understand that Molla Abdishukur is a well-educated man. He is interested in Islamic-Turkic matter. He always expresses that Islamic caliphate and association is an important target. People who speak during the meeting criticize the mentality of the past times. For example, they ask whether reading Mavlud at a wedding ceremony was necessary or not, old schools or new schools, Russian schools and drama lessons were discussed. New generation wants the drama and acting arts the money which is spending for wedding ceremonies should spend on theatre halls. Elder people state a "red play" for dramas. Some of them think that drama is not necessary. They try to persuade that theatres which were built in Saint Petersburg and Moscow were the magnificent symbols of modernism and development. Mirzakerimbay and his family go to the city. Yolchi stays at home. While he is sitting in the garden, the grandson of Mirzakerimbay comes towards him. Rafik is 9-10 years old. He produces a reed for the boy who gets bored. Refik breaks it and throws to the ground. He says that he has the newest one at home. He brings the reed which is made of silver. Some of the guests had given it to him as a gift. When Yolchi starts to play the reed, a girl hears the sound and asks who is playing it. She makes a plan to see what is happening. Suddenly she starts to run to the farm because of the overflowing water in the ditch. There is some water out of the ditch. Yolchi follows her. In fact, her aim is to see Yolchi. At that moment she takes grapes from grapevine and stretches out him. First, Yolchi hesitates then he takes the grapes. She is so impressive and has an influence on Yolchi. After waiting a short time, she holds Yolchi's hand bravely. The daughter of Mirzakerimbay is related with Yolchi too. She wants to be close to him. She remembers how she held his hand in the grapevine. She wished to do it again and again. She cannot catch the opportu-

nity she gets annoyed day by day. Even she expostulates her mother and father by saying they are giving plenty of work to Yolchi. Her poor mother is without knowing anything answers her normally.

Yolchi had a good relationship with Yarmet at the beginning but He was annoyed when the time passed. Yolchi was working very hard. He was following the work properly, his perfect approach to the work made Yarmet angry. One day Yolchi gave the turn of the watering job to another worker. When Yarmet understood the situation, he got angry with Yolchi and accused him. After that he complained him to Mirzakerimbay. He insisted on giving harm to Mirzakerimbay Yolchi defended himself by saying the worker was waiting his turn for a long time and he wanted to take his devotions. Nurnisa got married to a man who was the richest family of Tashkent, Tantibayvachcha. Yolchi was sent to the city to serve the just married couple. Nurnisa had an affair to Yolchi. When she learnt Yolchi would come with them to Tashkent. She found a reason to see Yolchi. Her husband Tantibayvachcha had a butler who is called Kamber. Kamber went to somewhere for a day Nurnisa's husband suggested Yolchi to sleep in the yard. Nurnisa got excited. She decided to go to Yolchi that night. Initially, Yolchi got shocked but later he hugged Nurnisa and took his arms. After a short vacation Mirzakerimbay arrived in Tashkent. Abdushukur was his guest and he had a magazine which is called Ayna in his hand. He informed about the magazine and its details. Even the donation of Mirzakerimbay was being told in Ayna. When Gulnar came to Nurnisa's room she told that Yolchi had been in a guest room. Nurnisa asked her whether she had seen Yolchi before. She asked this question to Gulnar so that she could see her reaction. Suddenly Gulnar rushed out and said: "Please, leave these words. Don't repeat them"

When they were preparing the wedding ceremony Gulnar and Yolchi had seen each other. During the ceremony they got close each other. Gulnar certainly did not want to hear any gossip the people around them. Because of this reason she did not want to come close with Yolchi. As you understand easily, she had already fallen in love with Yolchi. The day when Nurnisa visited her father's house. She said that she wanted to take Yolchi to his house. She insisted on taking him and giving him more money. She added she would have much more benefits and opportunities near her. Yolchi thought that if he leaves there, he

would leave Gulnar. He refused her offer. Nurnisa was shocked and disappointed with the answer. She never gave up her wish. She wanted to understand Gulnar's idea. She started to ask questions to her. When Gulnar heard her words, she became so sorry. She didn't want not to send Yolchi to a different place. One day she came to the ditch, she met Yolchi. While they were talking, they remembered the invitation of Nurnisa. Yolchi asked her if he went, she would be unhappy or not. Gulnar did not admitted her feelings. When Yolchi said that he could not be separated, Gulnar started to cry silently. Nurnisa did not want to lose Yolchi. She told a lie to her other. She told that there was an affair between Gulnar and Yolchi. She blamed on Gulnar. Even she insisted on telling their love to Nurnisa's mother. Nurnisa's mother Gulsumbibi would transform the news to Gulnar's mother. Lutfunisa told the occasion to Gulsumbibi. She got shocked and started to say everything to her daughter. Gulnar said that it was a slander. Her mother could not do anything. She became upset and indecisive. At the end, Gulnar admitted her love to Yolchi. Nurnisa had a heart attack and died afterwards. At a same time Yolchi lost his mother as well. He went his village for the funeral of his mother. Gulnar wanted to share Yolchi's pain and grief. she thought and dreamed him regularly. By the day Mirzakerimbay's wife died. He wanted to own Gulnar unexpectedly. He intended to get married to Gulnar. Firstly, by using a mediator, he told to his son. He couldn't know what he would say. The reason was really unlucky because his son wanted to get married to Gulnar, too. He planned to take Gulnar's family to Fergana then he would get married to her there. He dreamed to build a nice house for Gulnar. The elder son Hakimbayvachcha was desperate and shocked. He could not sort out the situation. He applied his younger brother and wanted his help. Yarmet was close to this marriage. Gulnar's mother was unhappy and felt horrible herself. As a result, Gulnar wanted to die. One night two men entered the house secretly. Gulnar was kidnapped. Her family couldn't find her for a long time. Her parents felt anxious and worried about her. Especially father Yarmet was unable to understand the events. Yolchi reached Gulnar by the helping of his friend. Gulnar was being kept at a cell in a house. Yolchi found the house easily. He rescued Gulnar. While he was saving Gulnar, he hurt a man who was called Kara Ahmet with a knife. He took Gulnar to his best friend's house. Owing to the deletion of Kara Ahmet, Gulnar had taken and sent to Mirzakerimbay's house. Everybody thought that Yolchi had been a betrayer. Gulnar was given Mirzakerimbay helter-skelter. By the time Yolchi had

given up working with Mirzakerimbay. He started to carry some heavy property in the bazaars. Now he is a porter. One day Yolchi saw Abdulshukur was in his house which he carried some load to it. He sat and talked to Abdulshukur. Abdulshukur wasn't interested in him and his problems. Yolchi was disappointed so he became unhappy. According to Abdulshukur, rich people had to have plenty of money and with their money they should open schools and give better educational opportunities to the youth. Mirzakerimbay's son Hakimbayvachcha, talked to the governor of the city and made Yolchi send to the jail unfairly. Family's last problem was Yolchi and they were getting rid of him. Yolchi's sister Unsin was a house cleaner near Gulnar. Unsin was Gulnar's close friend and she was consoling her. When Yolchi came out of the jail, he tried to take his sister Unsin from Gulnar's house and return their village. By the time, Mirzakerimbay's the youngest son Salimbayvachcha and his elder sister Nurnisa poisoned and killed Gulnar. After Gulnar's death, Yolchi walked around hungry and thirsty in the city. During those years there was a Soviet Revolution in Russia. Yolchi met a person who was called Petrov and they heard that people who were slaves of a Sultan should be free without obeying the whole rules of him. During that time, the governor of Akpadishah informed that they would send young and old male people to the army for the battle. People in the country had sent whatever in their hands to the battle. At the end, public got bored and rid of the direction of the land. They decided to protest the government. Abdulshukur was shocked because of the words of Yolchi's. He knew before. It was impossible to stop the crowd which was angry against to the Sultan and system impossible. There was a demonstration. During the demonstration Yolchi had fallen the ground with a sword impact and died. His sister knelt in front of his body. Shakir Aga saw the girl and said that she was a clever girl. He carried on talking about Yolchi.

“The death of Yolchi is an unbearable death. His death is the greatest death. Your brother gave his blood...Why? For whom? This blood is the holiest, the purist, the noblest....”<sup>34</sup>

---

<sup>34</sup> Oybek, *Ibid.*, p.180.

## Conclusion

Aybek (1905-1968) who is one of the most famous writers of Soviet Term is a successful historical novel writer. He wrote about the Turkestan citizens against the Russian Army and local forces. After struggling with their pressure, torture, unfair attitude, the waking of Turkestan people and their mutiny against the enemies were told with his pen. Russian people invaded Turkestan land at the beginning of the 20th century. After this invasion, they revolted against them. Their action caused their freedom activity. This is the turning point of the nation. Aybek was a little boy while these conditions were in Qutlug Qon. If we think that he was born in 1905, in 1916 he will be 10-11 years old. As can be understood from Aybek's words about the novel, the writer tried to reflect the life of the people of Uzbek to his novel as realistic as possible. The fact that his feature, sincere expressions, and the gap between the rich and the poor reveal the way they are, have led to a different Aybek thought in the hearts of the Uzbek readers. In this article, the writer Aybek who took part in the second world war and went to the front, and the novel Qutlug Qon, which reflects his literary view to the War, is emphasized. This novel was written in 1940, during the Second World War. In these years, the people of Uzbekistan were sent to the front for war. Aybek is one of them. The writer's childhood years also coincide with the First World War. At that time, Tsarist Russia issued a statement and recruited Uzbeks for war. The feelings and thoughts of the writer between the two wars are literally reflected in this novel. In other words, the years from the 1940s to the 1910s were evaluated. The author shows the ways of Uzbek people's liberation from captivity. Consequently, according to the author, modern education and conscious society are the keys to the path to independence.

## References

- BALA, M., "Hokand Hanlığı", *İslam Ansiklopedisi (MEB)*: Milli Eğitim Bakanlığı Basımevi, İstanbul 1987, p. 556-559.
- BOLTAEVA, I., *XX Asr O'zbek Adabiyoti Tarixi*, (nashriyotchi noma'lum), Tashkent 2004.
- COMMISSION., *Adabiyotimiz Avto'bio'g'rafiyasi*, Sharq Nashriyoti, Tashkent 1973.
- DEVLET, N., *Rusya Türklerinin Milli Mücadele Tarihi (1905-1917)*, Türk Tarih Kurumu, Ankara 1999.
- FAYZIEV, B., *Navoiy Romanida Tarixiy Voqealar va Badiiy To'qima*, Gafur Gulom Nomidagi Adabiyot Va San'at Nashriyoti, Tashkent 1971.
- G'ULOM, G., "Mening Yorim Asrlık Dustim", *Sharq Yulduzi* (9). Tashkent 1965.
- YOQUBOV, H., *Oybek*, O'zadabiynashr, Tashkent 1950.
- YOQUBOV, H., *Oybek Lirikasida Goyaviylik va Mahorat*, Fan Nashriyoti, Tashkent 1963.
- YOQUBOV, H., *Adibning Mahorati*, Fan Nashriyoti, Tashkent 1966.
- IBROXIMOVA, R. *Ibrat*, Fan Nashriyoti, Tashkent 2009.
- KARA, F., "Harezmi (Hive) Halk Cumhuriyeti", *Türkler*, Yeni Türkiye, Ankara 2002, p. 808-812.
- KARIMOV, N., *Oybek*, Gafur Gulom Nomidagi Adabiyot Va San'at Nashriyoti, Tashkent 1985.
- KOÇAOĞLU, T., Rus İhtilalleri ve Türk Halkları/Sovyetler Birliğinin Yayılma Siyaseti (1905-1991). In *Türkler Ansiklopedisi*, Yeni Türkiye, Ankara 2002, p. 741-759.
- KURAT, A. N., *Rusya Tarihi*, Türk Tarih Kurumu, Ankara 1999.

- MATJON, S, and Sharofjon S., *O'zbek Adabiyoti*, (nashriyotchi noma'lum), Tashkent 2009.
- MIRVALIEV, S., *O'zbek Adiblari*, Fan Nashriyoti, Tashkent 1993.
- MIRZAEV, S., Shermuxamedov, S., *Hozirgi Zamon O'zbek Adabiyoti Tarixi*, OZBEKISTON, Tashkent 1993.
- OYBEK., *Asarlar-Qutluq' Qon (Uchinchi Tom)* Gafur Gulom Nomidagi Badiiy Adabiyot Nashriyoti, Tashkent 1969.
- OYBEK., *Mukammal Asarlar To'plami, 20 jildlik*, Fan Nashriyoti, Tashkent 1990-1995.
- QO'SHJONOV, M., *Oybek Mahorati*, O'zadabiynashr, Tashkent 1965.
- SAIDNOSIROVA, Z., *Oybegim Mening*, Sharq Nashriyoti, Tashkent 1994.
- SARAY, M., "Rusya'nin Asya'da Yayılması" *İstanbul Üniversitesi, Edebiyat Fakültesi, Tarih Enstitüsü Dergisi* C. 10-1, S. 279-302, İstanbul 1979-1980, p. 279-302.
- SHARAFIDDINOV, O., *So'z San'atiga Fidoiy Sadoqat, Iste'dod jilolari kitobida*, Gafur Gulom Nomidagi Adabiyot Va San'at Nashriyoti, Tashkent 1976.
- SHARAFIDDINOV, O., and J. Sharipov, *Adabiyot Darsligi*, O'zdavr Nashriyoti, Tashkent 1936.
- SHERMUHAMMADOV, C., 1987. *Oybek va O'zbek So'vet Adabiyoti*, Fan Nashriyoti, Tashkent 1987.
- SOBIRDINOV, M., *Oybekning Ijodiy Mato'di va Badiiy Mahorati*, Fan Nashriyoti, Tashkent 1985.
- SOBIRDINOV, M., "Oybek She'riyatida Tasviriylik." *Til va Adabiyot Ta'limi* (1), Tashkent 2000.
- SOBIROV, O., *Oybek Ijodida Fo'lklo'r*, Gafur Gulom Nomidagi Adabiyot Va San'at Nashriyoti, Tashkent 1975.

TOGAN, Z. V., *Bugünkü Türk İli Türkistan ve Yakın Tarihi*, Enderun Kitabevi, Ankara  
1981.

YOQUBOV, O., and U. NORMATOV, "Oybek Dahosi" *Yoshlik jurnali* (1), Tashkent  
1985.