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ANALYSIS OF SOCIO-POLITICAL THEMES IN THE JOURNALISM OF ABDULLA QODIRIY

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Abstract: Abdulla Qodiriy stands as a monumental figure in 20th-century Uzbek literature and journalism during the Enlightenment (Jadid) era. This article examines the analytical methodologies applied to socio-political issues in Qodiriy’s journalistic oeuvre, alongside an evaluation of the author’s conception of national independence through historical-journalistic perspectives.

Keywords: Enlightenment/Education, socio-ethical discourse, economy and agrarian sector, political analysis, social repression, cultural construction.

Introduction and Ideological Foundations: "Hurriyat" (Freedom) and "Istiqlol" (Independence)

In Abdulla Qodiriy’s journalistic writings—particularly those dedicated to the revolutionary events of 1917 compiled in the collection *Diyori Bakr* (such as the article *"Kengash"* [The Council])—political liberty is positioned as the sole imperative condition for national survival. Within his framework, political emancipation signified not merely deliverance from colonial subjugation, but the full restoration of sovereign indigenous self-governance.

A content analysis of the author's satirical pieces and feuilletons published in the satirical magazine *Mushtum* reveals his masterful exposure of the dehumanizing policies enacted by the Soviet regime under the guise of "class struggle." Through the archetypal figure of *Kalvak Mahzum*, Qodiriy censures not only dogmatic religious fanaticism, but also the regime's opportunists and pseudo-activists.

In terms of social justice, relations between the wealthy and the impoverished are interpreted within Qodiriy's discourse primarily as moral and pedagogical dilemmas rather than strictly material divides. In his article *"Toshkent boylari"* (The Bourgeoisie of Tashkent), the concept of civic and social accountability takes precedence over mere class distinction.

Thematic Axes of Qodiriy’s Journalism

1. Educational Reform

Addressing themes such as the *"Yangi maktab"* (New Method School), Qodiriy asserts that social liberation is unattainable without a radical modernization of the educational paradigm. His pedagogical articles in *Diyori Bakr* are imbued with didactic pathos. Concurrently, his literary journalism exhibits a strict commitment to the purity of the Uzbek vernacular. In his dedicated reflections on language, he conceptualizes native speech as the spiritual essence and ontological foundation of a nation, persistently advocating for accessibility and popular clarity in the press.

2. The Female Question

An essential component of Qodiriy’s journalistic inquiries centers on female literacy and emancipation. His feuilletons vigorously contest the marginalization and subjugation of women in civic and domestic spheres.

Qodiriy’s journalism demonstrates an encyclopedic breadth, encompassing the full spectrum of contemporary crises—political, sociological, cultural, and religious. Rather than merely recording social disparities descriptively, he subjects them to penetrating satire and realistic critique, ensuring both broad public resonance and intellectual impact. Content analysis corroborates that

his comprehensive body of work is anchored by a singular strategic objective: **national awakening and progressive social reform.**

3. Socio-Ethical Vectors: Domestic Reform and Moral Critique

Socio-ethical and household reform constitutes over 50% of Qodiriy's journalistic output. Here, systemic critiques of *jaholat* (ignorance), *isrof* (wastefulness), extravagant wedding rituals, and persistent superstitions occupy central focus. Through satirical figures such as the eponymous hero of *"Toshpo'lat tajang nima deydi?"* (What Does Toshpo'lat the Irritable Say?) and *"Kalvak Mahzumning xotira daftaridan"* (From the Diary of Kalvak Mahzum), the author executes a targeted dissection of social flaws.

Problem-oriented inquiries into domestic extravagance and the status of women demonstrate Qodiriy's premise that household-level reform serves as the indispensable cornerstone for broader political transformation. He frequently channels critique through irony, satire, and allegorical wit. Consequently, a substantial volume of texts in *Diyori Bakr* prioritizes educational revitalization, elevating themes surrounding modern schooling, pedagogical training, the *Usul-i Jadid* (New Method), and independent periodical printing.

4. Language and the Press

In analytical essays such as *"Matbuotimiz to'g'risida"* (Concerning Our Press), Qodiriy interrogates the ethical responsibilities of the journalist and the stylistic integrity of public language, arguing for ideological lucidity without linguistic degeneration.

5. Agrarian Economy and Trade

Though less frequently explored by contemporary scholars, economic and agrarian subjects—including wealth distribution, commercial enterprise, artisan crafts, and *ziroat* (agriculture)—function as recurring themes. In these texts, Qodiriy openly rebukes affluent elites who neglect civic duty and withhold financial patronage from modern schools and educational institutions.

Quantitative Distribution of Thematic Categories

Based on empirical content categorizations, the thematic distribution of Qodiriy's journalistic corpus presents the following approximate statistical breakdown:

Thematic Category	Predominant Genres	Estimated Share (%)
Socio-Domestic & Ethical	Feuilletons, satirical sketches, feature stories (*ocherk*)	55%
Socio-Political	Analytical articles, political commentaries, dispatches	25%
Educational & Cultural	Polemical essays, critical reviews, public addresses	15%
Ancillary & Applied	Open letters, announcements, informational briefs	5%

Global Historical Context and Geopolitical Scope

Thematic classification cannot be limited exclusively to internal regional dynamics. As highlighted in historical frameworks analyzing the 1918–1930 era, the post-World War I global order—governed by the Versailles-Washington system—witnessed an intensified counter-offensive by imperial entities against emergent national liberation movements.

The global reconfiguration following 1918 resonates directly and indirectly across Qodiriy's prose. His writings in *Diyori Bakr* embody both an aspiration toward worldwide democratic transformations and a discerning appraisal of the Bolshevik government's hollow declarations on international self-determination. Following the violent liquidation of the Turkestan Autonomy (Kokand) and the subsequent administrative consolidation into the Uzbek SSR, the region found itself progressively severed from international commerce and subjugated under central planning.

In response, Qodiriy's analytical texts address not merely cultural sovereignty, but fundamental economic independence. Contextual indicators like "economic subjugation" (*iqtisodiy asorat*) and "directives from the center" (*markaz buyrug'i*) reflect his guarded yet unyielding critique of extractive policies.

As a publicist of global perspective, Qodiriy achieved three distinct analytical milestones:

1. **Contextualizing Turkestan within Global Geopolitics:** Deciphering Central Asia's strategic vulnerability amidst shifting international balances.
2. **Comparative Socio-Historical Analysis:** Investigating the institutional factors underpinning Western scientific advancement against Eastern political decline.
3. **Journalistic Subversion under Soviet Hegemony:** Deploying allegory, indirect reporting, and caustic satire as protective publicist instruments to defend national interests under increasing state censorship.

Periodization and Doctrinal Evolution

The genesis of Qodiriy's journalism coincides with a volatile transition: the brutal crushing of the Turkestan Autonomy in 1918, the draconian realities of "War Communism," and the gathering momentum toward widespread systemic purges. This socio-political progression yields four structural dimensions:

1. **Political Analysis (Transition from Autonomy to Autocracy):** In his 1917 essays, Qodiriy placed profound hope in autonomous self-governance. Following the fall of the Autonomy, his explicit calls for political liberty yielded to veiled irony, structural subtext, and strategic caution.
2. **Social Repression and Moral Dissidence:** In satirical creations like *Toshpo'lat tajang* and *Kalvak Mahzum*, ideological "class warfare" is redirected toward an introspective examination of collective spiritual integrity, operating as an intellectual defense mechanism against ideological orthodoxy.
3. **Agrarian and Economic Realism:** Analyzing land-and-water reforms and agrarian livelihoods, Qodiriy evaluated rural development through the lens of indigenous economic survival, seeking to shield local agriculture from predatory central requisitions.
4. **Cultural Construction:** While the Soviet apparatus sought to engineer a standardized *Homo Sovieticus*, Qodiriy championed the formation of an enlightened national intelligentsia (*ma'rifatli milliy ziyoli*).

From 1917 to 1924, his publicist interventions remained combative, addressing direct political configurations; after 1925, tightening ideological constraints necessitated a strategic shift toward socio-satirical feuilletons.

Conclusion

Abdulla Qodiriy's journalistic legacy—encompassing more than 150 identified articles, satirical essays, and publicist dispatches preserved in *Diyori Bakr* and related period archives—transcends the role of a regional historical chronicle. His work stands as an indispensable, multidimensional source that captures the complex socio-political reality of early 20th-century Uzbekistan within the broader landscape of world history and anti-colonial intellectual resistance.

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