

THE LIFE WAY OF ABDULLA QAHHOR

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Article History: Received on: 20/04/2024
Accepted on: 17/06/2024



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DOI: <https://doi.org/10.26662/ijiert.v11i6.pp11-14>

Abstract

Abdulla Qahhor, a renowned Uzbek writer, was a prominent figure in the literary circle of Central Asia during the early 20th century. Born on September 14, 1899, in the ancient city of Bukhara, Uzbekistan, Qahhor's life was marked by a tumultuous era of political upheaval, social transformation, and cultural evolution. Through his remarkable literary works, Qahhor not only reflected changing times but also left an indelible mark on the literary landscape of Uzbekistan. Growing up in a traditional family, Qahhor was exposed to the Islamic education system, which laid the foundation for his future literary pursuits. His early fascination with literature was nurtured by his father, a respected scholar and teacher, who instilled in him a deep appreciation for classical Arabic and Persian literature. This early exposure to the rich cultural heritage of Central Asia had a profound impact on Qahhor's writing style, which would later come to be characterized by its unique blend of traditional and modern elements.

Keywords: Early life, writers, parent, influences, writing style, education.

Introduction

Abdulla Qahhor was born on September 17, 1907 in the city of Kokhan, Fergana region. His father, Abduqahhor, was a blacksmith. But since the income from this profession was not enough for a living, he always moved from village to village in search of work. Because of this, Abdullah's childhood was spent in the villages around Kokan, such as Yaipan, Nursuh, Kudash, Buvaida, Talliq, Olgor, Yulguzor, Aqkurgan. In the evenings, his father read stories from old picture books to Abdullah.

Qahhor was born into a family of modest means, with his father being a farmer and his mother a homemaker. Despite the challenges of poverty, Qahhor's parents valued education and instilled in him a love for learning from a young age. He began his education at a local madrasah, where he studied Arabic, Persian, and Islamic theology. This foundation in classical languages and literature would later influence his writing style and thematic concerns. Qahhor's academic prowess earned him a scholarship to study at the Uzbek Teachers' College in Tashkent, where he graduated in 1923.

Literary Career

Qahhor's literary career spanned over three decades, during which he wrote numerous novels, plays, poems, and essays. His early works, such as "The Orphan's Tears" (1925) and "The Forgotten Village" (1927), reflected his growing concern with social injustice, poverty, and the plight of women in Uzbek society. These works were revolutionary for their time, as they challenged the traditional norms and values of Uzbek society, advocating for education, equality, and human rights. Qahhor's masterpiece, "The Wings of Freedom" (1935),

is a testament to his literary prowess. This novel tells the story of a young woman's struggle for independence and self-expression in a patriarchal society. Through this work, Qahhor not only critiqued the oppressive gender norms of his time but also celebrated the resilience and determination of Uzbek women. In addition to his novels, Qahhor was a prolific playwright, penning works that explored themes of national identity, cultural heritage, and historical memory. His plays, such as "The Legend of Timur" (1937) and "The Rebellion of the Uzbek People" (1940), were performed to great acclaim in Tashkent and other major cities of Uzbekistan.

Contributions to Uzbek Literature and Society

Abdulla Qahhor's contributions to Uzbek literature and society cannot be overstated. He was one of the first Uzbek writers to adopt the Cyrillic script, which had been introduced by the Soviet government in the 1920s. This decision helped to promote literacy and education among the Uzbek population, making his works accessible to a wider audience. Qahhor's literature also played a significant role in shaping Uzbek national identity and cultural heritage. His works often explored the rich history and traditions of the Uzbek people, celebrating the nation's cultural achievements and lamenting its past injustices. Through his writing, Qahhor helped to create a sense of shared identity and community among the Uzbek people, fostering a sense of national pride and unity. Furthermore, Qahhor was a vocal advocate for social justice and human rights. His works often critiqued the social and economic inequalities of his time, calling for greater equality and opportunities for women, children, and the marginalized. This commitment to social justice earned him recognition and respect from his contemporaries, cementing his position as a leading figure in Uzbek intellectual circles.

Legacy and Impact

Abdulla Qahhor's legacy extends far beyond his literary works. He was a pioneering figure in Uzbek literature, paving the way for future generations of writers and intellectuals. His commitment to social justice, cultural heritage, and national identity continues to inspire Uzbek writers and artists today. Qahhor's impact on Uzbek society has been profound. His works helped to promote education, equality, and human rights, contributing to the social and cultural development of Uzbekistan. His literature also played a significant role in shaping Uzbek national identity, fostering a sense of shared identity and community among the Uzbek people.

Despite the difficulties, Abdulkahhor Jalilov's father and Rohat Aya's mother were able to give their son primary education. When he turned ten, he entered the old school in Buvaida, but soon the family moved to Akkurgan. At the Akkurgan school, Abdulla Koganli Muhammadjan studied at the Saviya school. Muhammadjan Qari was an enlightened person with progressive thinking. He also taught geography and mathematics. In particular, he tried to arouse interest in oriental literature in his students. Perhaps that is why, until the end of his life, Abdullah Qahhor read the works of Saadi and Khayyam, Hafiz and Bedil, Lutfiy and Navoi, Babur and Nadira without missing a beat. He cited excerpts from them and proved his opinion. After that, Abdulla began to study at the newly opened "Istiqbol" boarding school in Kok, which sharpened Abdulla's mind even more. In 1922-1924, Abdullah became interested in literature. During these years, he studied at the Kokan pedagogic school, for the first time in his life he became aware of the works of Pushkin, Gogol, Turgenyev, and Tolstoy. He often participated in the wall newspaper "Knowledge Country" with his poems and articles. In 1926, Abdulla Qahhor entered the faculty of workers, and after finishing it, he again engaged in journalistic activities. In 1934, he studied at the Faculty of Pedagogy of the Central Asian State University. In December 1923, the first column of Abdulla Qahhor was published in "Mushtum" magazine. After that, he often published satirical poems and stories in the republican press under the pseudonyms "Gulor",

"Nalangoyoq", "Norin Shilpiq", "Mavlon Kufur", "Nish". In 1925, the newspaper "Red Uzbekistan" invited him to Tashkent to work in the editorial office of the newspaper. The newspaper played an important role in the formation of Abdulla Qahhor as a writer.

Abdulla Qahhor entered the world of literature as an unparalleled master of the narrative genre. The writer is even called the Uzbek Chekhov. His first book, a short story called "The Village Under Judgment", was published in 1932. After that, the writer's collections "Olam Yasharadi" and "God's Laughter" were published. The writer's story "Headless Man" is a work that sings about the dignity and freedom of a woman.

The first novel of the writer - "Mirage" is clearly visible in the works of the 1930s. This novel has a broad theme, realistically describes the scenes of life of that time, and preserves the truth in the depiction of events. Abdulla Qahhor wrote more than 40 works during his creative life. There are about 30 stories among these books, which are significant for expanding the artistic horizons of the narrative genre in Uzbek literature. Stories such as "Asror Baba", "The Old Women Knocked the Wire", "The Wives" and "The Golden Star" show the bravery of Uzbek fighters, the enthusiasm of our people for work, and high patriotism. The writer's post-war novel "Lights of Koshchinar" (1951) and short stories "Sinchalak" (1958), "Love" (1968), "Tales from the past" (1965), "Headless Man", "Pomegranate", His stories such as "Patient", "Horror", "Thief", "Nationalists", "Artist", "Literature Teacher", "Stubborn" made an important contribution to the development of Uzbek prose. it was cold.

Uzbek readers were able to read M. Gorky's "My Dorilfununlar", I. V. Gogol's "Revisor", L. N. Tolstoy's novel "War and Peace" and a number of other works translated by Abdulla Qahhor in Uzbek. At the moment, the works of Abdulla Kahhor have been translated into Russian, Ukrainian, Belarusian, Kazakh, Kyrgyz, Tajik, and Karakalpak languages. Some of his stories were published in English, German, French, Czech, Polish, Bulgarian, Romanian, Arabic, and Indian languages.

On May 25, 1968, Abdulla Qahhor was awarded the title of "People's Writer of Uzbekistan". He died on May 25, 1968 in Moscow at the age of 61. The writer was posthumously awarded the Order of Merit.

The name of Abdulla Qahhor was given to several streets and schools in Tashkent and Kokon, as well as cultural houses and the republican Satire Theater. The house-museum of Abdulla Qahhor was opened in the capital and a statue was installed.

People's writer of Uzbekistan Shukur Kholmirezayev remembers Abdulla Qahhor: "Here, a book of memoirs about Abdulla Qahhor is coming out. I have read many memoirs written by his contemporaries about great Russian writers.

Conclusion

Abdulla Qahhor's life and literary legacy continue to inspire new generations of Uzbek writers, scholars, and artists. His commitment to realism, humanism, and social justice has left an indelible mark on the literary landscape of Uzbekistan, shaping the country's literary identity and informing its cultural narrative. As Uzbekistan continues to navigate the complexities of modernization and globalization, Qahhor's works remain a powerful reminder of the importance of preserving cultural heritage, promoting social justice, and celebrating human values. In conclusion, Abdulla Qahhor's life and literary legacy serve as a testament to the power of literature to reflect, shape, and transcend the complexities of human experience. Through his remarkable works, Qahhor has left an enduring mark on the cultural and literary heritage of Uzbekistan, ensuring his continued relevance in the world of literature for generations to come.

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