



## IN THE NOVELS OF ABDULLA QADIRI - HISTORY

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### Abstract

This article is a brief biography of Abdulla Qadiri, a representative of Turkestan revolutionary movement, playwright, novelist, short story writer, and the contribution of his novels to the formation of a historical vision of the socio-economic and political situation of the Kokand khanate in the 19th century (Khudayor Khan's khanate).

The end of the 19th century - the beginning of the 20th century is a unique new era in Turkestan. The reason is that the development of science in Turkestan became the basis for the period of "New Renaissance". The new development of science was caused by the achievements of science brought to Turkestan by the Jadidchilik movement. The following difficult situation opened the way for this, for example, in the late 19th and early 20th centuries, the intellectuals (jadids) of Turkestan, in a country that fell into a state of political, cultural, economic crisis and had a low level of development due to dependence, were colonized by Tsarist Russia. In order to get rid of their oppression, create their own national statehood, and pave the way for economic and cultural development, they realized that first of all, it is necessary to educate the masses and form their political worldview. They chose the path of cultural struggle, because armed struggle is its essence. and Tsarist Russia was much superior to us militarily.

Jadidism first appeared among the Muslim peoples dependent on Russia in the Crimea, in the 80s of the 19th century. Its founder was Ismailbek Gaspirali (1851-1914), who had a deep knowledge of religious and secular sciences. In 1884, he established a new method school and started the movement by making 12 children literate in 40 days. In addition, the movement of "Young Turks" (1889-1926), supporters of development in Turkey, did not remain without influence on the development of Jadidism in the country. In particular, the visit of Central Asian intellectuals and businessmen to Turkey became widespread by this time. Many Jadids studied in this country. According to some archive data, 250 Bukhara students received education in Turkey in 1913 [1. -B. 115.].

Abdulla Qadiri (1894-1938), a writer, novelist, dramatist, and short story writer, took a special place among the representatives of the Jadids. This writer was born on April 10, 1894 in the city of Tashkent in the family of a gardener. In 1912, Abdulla Qadiri graduated from the Russian-Tuzem school, and two years later, he studied at the Abulqasim madrasa in Tashkent. Since 1912, he has been working as a business manager for a merchant named Rasulmuhammadbai. He married off his eldest daughter Rahbaroi to the rich Qadiri, who sponsored his further work, and took her as his son-in-law.

1926- Abdulla Qadiri tried to learn about Western and Eastern culture and literature from a young age, studied Arabic, Persian, Turkish and Russian languages. The beginning of his creative activity coincided with 1910, and Qadiri remembers as follows: "In those days, reading newspapers published in Tatar language by means of the market, I became convinced that there is a newspaper in the world. In 1913, when the Uzbek newspapers "Sadoi Turkistan", "Samarkand", "Oina" began to be



published, I had the idea to write articles for them. As a result, in 1914, his message was printed in the first issue of "Sadoi Turkistan" newspaper under the title "New Mosque and School". The first work of the writer began in 1913-1914, and at first he used his pen as a poet. His poems such as "Ahvolimiz", "Millatimma", "Toy" (1914-1915) were published in "Oina" newspaper. His further work is related to the press and he works in newspapers and magazines. For example, in 1919, he worked as an editor in the newspaper "Oziq Ishchi", a reporter in the newspaper "Ro'sta", and an employee in the newspapers "Ishitrokyun" and "Kizil Bairak". "Mushtum" magazine shows enthusiasm in its creation. Adib publishes his works under pseudonyms such as "Qadiri", "Julqunboy", "Kalvak Makhzum".

In 1927, for the article "Summary" in the 3rd issue of "Mushtum" magazine, he was imprisoned and tried for slander that he "...discredited the leaders of the Shura through the press for counter-revolutionary purposes". But the writer was released due to insufficient evidence. New attacks against Qadiri began in the press. On December 31, 1937, he was imprisoned for the second time. After nine months of imprisonment, torture and humiliation, he was executed on October 4, 1938 along with writers such as Cholpan and Fitrat, and the most painful thing was the court decision on October 5 [2. -B. 284-285.].

Abdulla Qadiri is the author of several novels, short stories, dramas, especially he is considered the founder of Uzbek novel writing. Through his works, Abdulla Qadiri tried to warn the people of Turkestan, explain the reasons for the Russian invasion, who is responsible for the poor condition of the people, the consequences of ignorance, and the fact that the leaders of the country put their interests above the interests of the people. Adib began to write in 1919 and published in 1926 in the form of a book "O'tkan Kunlar", a variety of socio-political, spiritual and moral problems were written, but among them the fate of the country, the nation, and the question of independence are the main ones. Adib takes over. The work "returned to the old days" and took the theme of "the dark days of our history, the time of the Khan". At the beginning of the ramon, Qadiri writes about the arrival of dark clouds over the country, the beginning of colonization and difficult times in his work as follows: "The seventh of the Davl month of 1264 Hijri, one of the winter days, the sun has set, the evening call to prayer is being called from all around. will be heard", that is, the beginning of the dark night after the evening, referring to the dark days of Turkestan. On the eve of the Russian invasion, the khan's concern for his own interests, his inability to organize the people, especially the rebellion of the governors in the country when the Russian troops were on the threshold, and the process of fighting for positions and actions, are described in the work as follows: "Azizbek Ko'kong, who became the governor of Tashkent raised his head against a. He killed the devan begs sent by the khan for tribute, as a result of which the khan sent an army under the leadership of Normammed Koshbegi to Tashkent, Azizbek appealed to the people and called for war" - it is clear from this what the essence of simple truth is. They joined Azizbek and rebelled without knowing what was going on. As a result, in one of the news reports, "Tashkant was surrounded by Koqan army under the leadership of Normammed Koshbegi. Koshbegi was wounded, and one and a half thousand of Kokan's men were killed [3. -B.19.]" reached Margilon and Otabek. The leader of the Kipchaks, who caused Khudoyorho to ascend the throne, Muslimukul, is described in the work as follows: was sitting[3. -B.67.]" as a result of the fact that Khudoyar Khan was in the position of



a puppet khan in the early days, and the Kipchaks moved to the Kokand population and took over the land and water without compromising with the local population. We can see that the Kokand Khanate was caught in the vortex of rebellion and a favorable opportunity was born for the Russians.

In the play, it is clear that the Kipchaks were slaughtered (1853) and their severed heads were piled up in the middle, that the residents of the Kokand Khanate clashed with each other when the Russian troops tried to occupy the Okmajid fortress. The writer who showed it. More than 20,000 people were killed, especially in the battles with the Kipchaks, but the Kipchaks began to wait for a favorable situation and secretly prepared for revenge [4. -B.61.]. The enmity between the two brotherly peoples reached the tsarist authorities. The Russians did not have to wait for a favorable situation. In the work, Yusufbek Haji expresses such difficult situations as follows: "Their goals are very clear, one wants to become a thousand-bashi, the second wants to take the place of Normuhammad, the third wants to take over the city, Khan Ersa became a Muslim He wants to get rid of his enmity. If we continue to leave and pour water under each other, the Russian tyranny will soon soil the soil of Turkestan with its dirty feet, and we will be on the neck of our future generations. we will wear the Russian yoke" [3. - B.169.].

Another unique, second novel by Abdulla Qadiri is "Scorpion from Altar". The author finished this work on February 15, 1928. Abdulla Qadiri wrote the work according to the principle of "not increasing and decreasing" the historical truth and individuals, "showing it in its own way", "writing the things that are there, not omitting the non-existent". This work also tried to truthfully illuminate some of the events of the time of Khudoyar Khan in the last Kokan khans through the love of Anvar and Rana. In the work, the events related to Anwar's birth are surprising. Anwar is a child of a poor family, and he lies in the crib without a name for 20 days. His parents are worried about life and do not even think of giving him a name. For example, in the work: "Anvar was born in a poor family in Bakhmalbaf neighborhood of Kokan in 1267 A.H.

Anvar was not his mother's "desire" and his father's "God-given son". His father's profession was a dyer, he was the father of five children, a poor man, who was always half-waisted in Nile water, and one and a half-year-old children. The sixth guest Anwar joined these children. His mother did not call a midwife because she was afraid of the neighbor's comments like "what kind of condition did you give birth to?", but with the help of her eldest daughter Nadira, she gave birth to him. It is interesting that even though Anwar "has never seen the light of day", he lies in the crib without a name for twenty days. Maybe Salim the painter is busy with his life, and Anorbibini's ears are restless and his brain is drained from taking care of six children. The boy's older sister Nadira gave the name on the 22nd. He was fond of and envious of the well-dressed boy of the neighboring neighborhood's makhdum, especially the sweet-sounding name "Anwar" [5. -B.44.]. It is known from this situation that in recent times, the majority of the population in the Kokan Khanate was mired in poverty and helplessness, Khudoyar Khan increased the taxes, the knife went to the bone, and the common people had no power to resist the coming evil. Abdulla Qadiri tried to explain this situation on the example of Anwar's family.

In the work, as a result of the construction works carried out by Khudoyar Khan, on the one hand, the city is beautified, on the other hand, ordinary citizens are mobilized for forced construction, and the



ordinary people who are busy with bread are burdened with heavy labor. was destined to rise to the throne. His last reign is made up of the bitter oppression and threats of the khanate. The eight years from 1283 to 1292 were the last period when Khudoyar Khan breathed freely, used the whip on Fergana as he wished, and painted the blade of oppression with the blood of the poor. Under the pretext of improving the country, in 1285, he used the Kokan workers for free and built a new rasta, caravanserai, cotton palace, koppons (warehouses). To cool off on hot days and to have fun with the princess ladies, he made "Eram Garden". When Khudoyar Khan ascended the throne in 1283, he had an open treasury" [5. -B.108.]. As a result, for 5-6 years, Khudoyar Khan continuously imposed taxes on the people, oppressed the common people and involved them in continuous constructions for his own benefit.

The womanizing and revenge of such an outlaw, his 100 wives standing up and marrying Rana, who is engaged to Anwar, is a shameful situation. According to the book "History of Azizi", "Khan says: I will not fight with Russia. I want to pay taxes. I wish I could increase the money. There is no way to come from the other side. I'm going to sleep with pleasure. Every week, if I find a moon-faced, thin-waisted, tall, tulip-faced, long-haired man walking around like a buffalo, money and state are not spoils for me." He held the weddings of his sons Nasriddinbek and Ormonkhanbek with great pomp, and also kept the honor of Russia in the status [6.- B.14-15. ]”

In 1915, under the influence of the play "Padarkush", Qadiri completed the drama "Bakhtsiz Kuyov", which reflects the fate of ordinary people who are unhappy because of their dreams, greed is the evil of that time. In this drama, with the advice of his uncle, an orphan named Salih incurs a huge debt, has a lavish wedding, and marries the daughter of a rich family. Unable to repay the loan on time, he lost his mortgaged yard. A young bride and groom committed suicide because they couldn't stand the isnad. Wealth is important to the usurer who gave the loan, and the Russian-speaking bailiff who walks next to him is one of the tsar's administrators serving the occupation policy of that time. It has nothing to do with the tragedy and its causes[7.- B. 24.]. Explaining the reasons why the literary nation is busy with what it is, the reasons why it runs after dreams and becomes a slave in the hands of the Russians. gone Thus, Abdulla Qadiri tried to reveal through the events of the work what caused the decline of the nation, who was at the beginning of it, who easily handed over the country to the Russians, although the novel is rich in textual images, these novels of the author have little historical thinking. It helps in the formation of Isha and spiritual nourishment. In addition, the work contains some information about the traditions, social situation, speaking culture, and lifestyle of the Turkestan people of the 19th century.

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