



ABDULLA QODIRIY AND THE REPRESENTATIVE OF THE JADIDIST MOVEMENT

University of Business and Science

Student in the Uzbek Language Program

Tulqinova Ziyoda Davronbek kizi,

Scientific supervisor: Doctor of Philosophy (PhD) in History,

Mirkhakimova Feruza Xoldorjon kizi

Annotation: *This article is devoted to the study of the life and work of Abdulla Qodiriy - a bright representative of the Uzbek national revival movement. The article covers in detail Qodiriy role in the Jadidist movement, his efforts to elevate the nation through enlightenment and knowledge, his activities in the press and literature. It also analyzes his historical novels, plays, translation work, his encounter with repression and political persecution, his struggle for personal freedom and justice, and his indelible mark on Uzbek national literature. The article allows the reader to understand Abdulla Qodiriy's work in the spirit of Jadidism, his contribution to the history and cultural heritage of the nation.*

Keywords: *Abdulla Qodiriy, life path, Jadid movement, national awakening, scientific literary heritage, policy of repression, historical novel, translation, free thinking, Uzbek literature.*

Introduction. The beginning of the 20th century was a period when Uzbekistan experienced great changes in the social, political and cultural spheres. During this period, the Jadid movement was formed, which worked for the purpose of national awakening, spreading knowledge and enlightenment, and raising the consciousness of the people. Jadids made a great contribution not only to renewing the education system, but also to the development of national literature and the press. In this context, Abdulla Qodiriy stands out as a bright representative of the Uzbek national awakening movement. He was not only a poet, writer and playwright, but



also devoted himself to the spiritual upliftment of the nation through his work as a translator, editor and press. This article aims to shed light on Qodiriy's life, work, role in the Jadid movement and difficulties during the period of repression, and analyzes his indelible mark on the Uzbek literary heritage.

Main part. Abdulla Qodiriy - pseudonym Qodiriy, Julqunboy, Su'fi, Shoshiy, worked under more than thirty pseudonyms. He was born on April 10, 1894, in the family of a gardener in Tashkent. Abdulla Qodiriy's father, Qodirmukhammad (1821-1924), was not a scholar, but he did not neglect the education of his children. There were three children in the family, and twelve children died before them without cause. Qodiriy's happy childhood was spent in the Eshanguzar neighborhood. He received his initial education from the domlas Mullakh Alim and Mullakh Ziyo. Then he studied at the Russian-Tuzem school, and in 1916-1917 at the Abulkasim Sheikh Madrasah in Tashkent in Arabic and Persian.

The third renaissance of our country at the turn of the 19th and 20th centuries was a time when enlightened, enthusiastic, selfless Jadids, scholars devoted their entire lives to the idea of national awakening, to bringing the nation out of ignorance and backwardness. At the same time, they organized newspapers and magazines, publishing houses, libraries, and theaters aimed at raising the consciousness of the nation, changing its spiritual and political outlook and lifestyle.

The work of our scholar Abdulla Qodiriy, who has become an Uzbek literary and historical heritage and left an indelible mark on himself, began in 1913-1914, and his poems such as "Our Situation", "Our Nation", and "Wedding" were published in the press. Abdulla Qodiriy wrote the plays "Juvonboz" and "The Unlucky Groom", which he called national novels. The founder of Uzbek novelism, Abdulla Qodiriy, began collecting materials for his first Uzbek work in 1917-1918, and completed his first work with a cultural and political content, "Bygone Days", in 1919-1920. This novel was his first realistic work in which his serious political views found a high artistic expression. In 1928, the second historical novel, "Mehrobdan shayon" was published, and in 1934, the story "**The Memorable Hoe**" was



published. In the field of translation, Abdulla Qodiri translated Abdulla Shunosi's "Physics", N.V. Gogol's "Marriage", and A.P. Chekhov's "The Cherry Orchard" into Uzbek.[1 p; 18].

Unfortunately, on March 8, 1926, Abdulla Qodiriy was arrested on several charges and a search was conducted at the 32nd base of the "State Political Department" and Qodiriy was arrested. During the search, various correspondence in the Muslim language, "The Unhappy Groom" and "Juvonboz" by Yusuf Okchuriy in Turkish, "Socio-Political Views in Europe" were confiscated. After that, the investigation began, and since the writer himself did not participate in the investigation, the writer applied in the form of a petition. He asked to be immediately summoned to the investigation. On March 24, 1926, the investigation was conducted by Agidullin, a representative of the special department of the DBS. During the investigation, it became clear to Abdulla Qodiriy that the article "Yig'indi gaplar" published in the magazine "Mushtum" was criticized and the article was considered to be written with the explicit aim of discrediting the government and the Communist Party leaders. This indictment was introduced on March 24, 1926. But Abdulla Qodiriy signed the charges, saying, "I do not admit guilt". The writer, who was mentally and physically crushed by the subsequent accusations, was released ahead of schedule (two years) at the request of the Supreme Court of the Uzbek SSR. However, despite his release and acquittal, our great writer was shot in Tashkent on October 4, 1938. His works were severely criticized even after the repression. They were considered politically unstable works full of "ideological corruption and errors". During the Soviet era, these books were condemned, and the people who wrote them became victims of repression.[2 p; 34].

This article reflects the Jadidist activities of Abdulla Qodiriy, the writer's historical novels, the fate of the nation, the sorrow of the people, his struggle for independence, individual freedom, justice, and his struggle to save the people from ugly vices, while preserving his own life, dreams, and hopes.



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His poems “Our Situation”, “To My Nation”, “Wedding” (1914-1915) were published in the magazine “Oina”. He calls his nation to enlightenment, and appears as an enlightened poet and writer. His tragedy “The Unhappy Groom” (1915), stories such as “Juvonboz” (1915), “Uloqda” (1916) also express his desire to see his people



literate, educated, cultured and free. In 1924, Abdulla Qodiriy went to Moscow and studied at the Institute of Journalists. After returning from Moscow, he began working as a freelance correspondent for the magazine “Mushtum”. His satirical stories in the series “What does the Tajang say?” and “From the Memoirs of Kalvak Makhzum” were first published in this magazine. From 1917-1918, Abdulla Qodiriy began collecting material for the novel “Bygone Days”. In 1922, the first chapters of the first Uzbek novel began to be published in the journal “Inqilob”. In 1925-1926, “Bygone Days” was published as a book in three parts. In 1928, the writer’s second historical novel “Scorpion from the Sanctuary” was published. By 1934, Abdulla Qodiriy created the story “Obid ketmon” dedicated to the theme of agriculture. In addition, he translated Gogol’s “Marriage”, Chekhov’s “Olchazor” and satirical stories by other Western writers into Uzbek.[4 p; 17] Abdulla Qodiriy participated in the first All-Union Writers’ Congress in Moscow in 1934. It is also known that he dreamed of creating novels such as “Amir Umarchan’s Concubine”, “Prayer Thief”, “Horror”. However, untimely death did not allow his dreams to come true. Abdulla Qodiriy was arrested on December 31, 1937. “I categorically deny the charges against me. I am not afraid of any punishment or torture in the path of truth. If they want to shoot me, I will stand firm”. Abdulla Qodiriy was shot in Tashkent on October 4, 1938. His works were republished after the 20th Congress, starting in 1956. In 1990, by the Decree of the President of the Republic, the State Prize of the Republic named after A. Qodiriy was established. In 1991, A. Qodiriy was awarded the Alisher Navoi State Prize. Today, a number of streets, parks, schools, libraries, neighborhoods and universities are named after him. At the Tashkent State University of Culture named after him, the most knowledgeable students are awarded a scholarship named after Abdulla Qodiriy. Abdulla Qodiriy is recognized as the “father” of Uzbek national literature. He presented the Uzbek people with literature that expresses their identity, demonstrated the rich possibilities of the Uzbek language and created a solid foundation for the next generation of writers. His personal fate (being a victim of repression) also reflects the difficult historical period



of the Uzbek people, which is why he left an indelible mark on the pages of history as a “great teacher of Uzbek national literature” and “the pen of the Uzbek people”. [5 p; 45]

Summary. Abdulla Qodiriy is a leading figure in the Uzbek national revival movement, and his work and activities play an important role in the spiritual and cultural development of the nation. He promoted the people's desire for knowledge through the press and literature, and revealed social problems in society through his historical and realistic novels. He also brought a new form and content to Uzbek literature through translation and dramaturgy. Despite facing repression and political persecution, his work was strong and enduring, leaving an indelible mark on the pages of history as one of the great masters of Uzbek literature. The life and work of Abdulla Qodiriy is an important source not only for national literature, but also for studying the historical experience of the people of Uzbekistan.

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