



## SOCIAL PRESSURE AND THE TRAGEDY OF THE EVERYDAY INDIVIDUAL IN ABDULLA QAHHOR'S PROSE

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### **Introduction**

Traditional literature associates tragedy with heroes, kings, or powerful historical figures. But modern authors demonstrate that ordinary people can be trapped into tragedy through poverty, fear, and social pressure. Uzbek writer Abdulla Qahhor was one of the writers who introduced this idea into national literature. He is writing about these everyday people, showing how their lives can turn tragic in response to social and moral pressure. Qahhor avoids telling stories about big events or heroic actions. His characters suffer not loud, but in quiet, internal struggle. Many times they collapse, not because they have no morals, but because society restricts them. (Rahmonjonovich, 2025) This essay considers moral conflict as tragedy in Qahhor's writing, and how social pressure generates emotional tragedy and how psychological realism is employed by him to depict moral conflict in "everyday life". Psychological realism is a style of writing that reflects on a character's thoughts, feelings, fears, and moral doubts. (Khamitov & Otemuratovna, 2025, pp. 112-116) This is central to Qahhor's fiction genre. Most of the conflict occurs within a character, as opposed to external events. Qahhor meticulously demonstrates: public perception fear, shame and humiliation, hesitation, internal battle between dignity and survival. His characters think a lot, but they frequently cannot do so with ease. Society is behind the scenes as an unseen force, influencing what they do. And so tragedy comes not suddenly, but slowly as their minds deteriorate. That makes Qahhor's stories real and emotionally potent.

Social Pressure and Tragedy



In Qahhor's narratives, social pressure is not necessarily always violent. It manifests itself as traditions, poverty, social rank, and fear of what others might think. Everyday people are to abide by a rigid protocol, to acquiesce to injustice and keep their mouths shut. If they don't, they're hurt emotionally. Qahhor demonstrates that society: penalizes honesty, stifles moral courage, shames people into sacrificing their values. As a result of this force, the characters lose their dignity, faith, and peace of mind. Their tragedy is so quiet but powerful. (Xusanovna & Aliqulovich, 2024)

## Analysis of selected works

### O'g'ri

In O'g'ri, Qahhor depicts poverty as a pervasive and oppressive force, which erases people's dignity. The protagonist is not naturally dishonest; financial woes and fear force him into a dishonourable predicament. The narrative exposes how society judges the weak instead of assisting them. (Bahridinov, 2024) The tragedy is in the character's inner conflict. He knows what is right, but he has no choice if he wants to survive. The shame and fear are greater now than anything he wishes. Qahhor demonstrates that the problem is not people, but society.

### Anor

Anor is a perfect illustration of how simple everyday actions can expose deep social injustice. In the story, the pomegranate represents caring, joy, and dignity. This humble fruit carries a great deal of emotional weight for a poor family. The characters are not in pain from a great loss but just from going without. Social pressure makes them feel less important and impotent. Their tragedy is not just emotional but is also mental: love exists, yet poverty keeps them from being fully present. Qahhor suggests that the lack of any comfort is likely to upset people emotionally.

### Sinchalak

In Sinchalak, Qahhor examines social rank and quotidian humiliation. The story shows how society treats some people as unimportant. The main character is often disrespected and mocked. (Ruziyeva, 2024) This has serious consequences, which is an intense moral debate in this case. The character understands the treatment is unfair, but fighting back is bad. His tragedy is that he accepts humiliation as



normal. Qahhor calls into question a society where cruelty is the norm and kindness is a thing of the past.

## Qo‘shchinor chiroqlari

This story is part social pressure on a broader scale. The characters are molded by not only those around them, but by the entire way society works. Everyone should fit in — and nobody encourages you to think for yourself. The tragedy is moral fatigue, in this tale. The characters lose the will to struggle against unfairness, and gradually stop listening to their conscience.

## The Tragedy of the Ordinary Individual

Qahhor’s characters are tragic because they know what is right but cannot change their situation. They want dignity, honesty, and fairness, yet society forces them to choose survival over their principles. This is the tragedy experienced by ordinary people. (student, 2022, pp. 14-16) Unlike classical tragedy, there is no fall from heroism. Instead, we have: 1. inner despair, 2. loss of good judgment, 3. unspoken suffering. Qahhor demonstrates that the lives of common men and women must be part of literature, since their hardship tells us what is actually wrong in society. (Rahmonjonovich, 2025)

## Conclusion

Abdulla Qahhor’s stories provide a modern kind of tragedy grounded in everyday experience. Drawing on psychological realism, he demonstrates how social pressure affects the mindset of regular men creating moral dilemmas. His stories also show how poverty, fear, and social norms can be as destructive for people as, or more devastating than, bodily violence.

Tragedy in O‘g‘ri, Anor, Sinchalak, and Qo‘shchinor chiroqlari is a quiet but powerfully human thing. With stories such as “the way things are” and “Who gets what,” in Qahhor, we can read this novel for what we mean, see the dark, untold pain of everyday people and think about the social systems that have created it, and make it worse. His pen matters now, as he does, because it addresses honestly how dignity, conscience, and what it amounts to to remain quiet.



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