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**PORTRAIT OF SOCIAL LIFE IN THE STORIES OF ABDULLA QAHHOR****Ahmadjonova Sarvinoz Olimjon qizi**

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Abstract: This article discusses the stories of Abdullah Qahhor, the depiction of social life in them, the specific life problems of each story, the difficulties of its time. In addition, the reflection of the era in which the writer lived in his works is fully revealed.

Keywords: stories, social life, writing skills, epigraph, Russian Empire.

Abdulla Qahhor was born on September 17, 1907 in Kokand. The era in which the writer lived was a difficult and complex time, such as the repression of the Soviet Union, political pressures, the Second World War, and the post-war reconstruction. It is no exaggeration to say that he was a great writer who showed the reality of that era, the life of the people, and the spirit of the people in his works.

Abdulla Qahhor wanted a person to live as a person, not to be mistaken in knowing his own situation, and not to betray the truth even if he chewed a stone. If slavery, dependence, and oppression reigned in the past, Abdulla Qahhor hoped that freedom, equality, and happiness would prevail in the future. If in the past, tears of blood flowed from the eyes of the working people, and our ancestors did not escape from misfortune and suffering, then in the Soviet era, tears would give way to joy, and suffering to joy and peace, Abdulla Qahhor believed. Over time, the great writer realized that this belief was actually a huge mistake and deception, and he admitted that from the bosom of sweet dreams and hopes, despair and heart-wrenching delusions were growing.

If we look at the works of Abdulla Qahhor, each of his stories is written in a unique and unique way. The depiction of characters and the development of events in each of them leave a unique impression on the reader. In particular, the depiction of social life in the stories serves to illuminate the era in which the writer lived.

For example, in the story "Anor" poverty is clearly visible. We can learn this even before we get into the work, based on the epigraph. "Houses full of bread, my child is hungry, Canals full of water, my child is thirsty" describes the situation during the USSR. At that time, the Uzbek people grew everything, but these things were not for themselves, but taken away by the Russians. That is, the house was full of bread, but the children were hungry. In addition, the work also contains such statements. "I myself ate it once in my life: when the confectioner Shokirkhodja was making honey, my aunt's chick fell into the pot, I licked this chick..." It would not be an exaggeration to say that this is the most touching part of the story. Did the situation get that bad? Maybe only the





rich and nobles ate honey at that time? In those days, poor people lived only dreaming of eating, even once. Compared to today, there is a huge difference. Poverty has consumed so many people that at the end of the story, even the main character, unable to find pomegranates for his wife, resorts to stealing and stealing. Through such images, Abdullah Qahhor has depicted the hardships of people, even the depressions in the lives of poor people, in a short period of time. This also indicates the writer's skill.

We know that Abdulla Qahhor is also very skilled in using epigraphs. He chooses such epigraphs that the reader understands a lot before the story begins. If we come to social life in the story "Be'mor ", then, as we mentioned above, the difficulties of the era, the relationship between people, and, moreover, the tragedy of an entire society are clearly visible. The epigraph "The sky is far away, the earth is hard" is the starting point in this story. That is, when people faced a problem at that time, there was nothing they could do, they were helpless. For example, when Sotiboldi's wife was sick, she did not have the money to take her to the doctor. She taught her to give her alms, rubbed her with a willow branch, slaughtered a chicken, and drew blood. But these were completely useless. Even the rich class did not help even if they had the opportunity. In fact, the patient was not a woman, but an entire society. The evil of illiterate patients, indifferent to the people's pain, and the tragedy of society are revealed. Since this story was written in 1936, Abdullah Qahhor, in a sense, brings the evils of society into the story. Because speaking openly at that time caused big problems. Many writers were shot and imprisoned. Abdullah Qahhor was also forced to reflect them through images in his works.

We will also pay attention to other stories. The main idea in the stories "Adabiyot muallimi", "San'atkor" is ignorance. In the story "Adabiyot muallimi", Boqijon Boqoyev is condemned as an uneducated person in society, even though he is a teacher by profession. This story highlights the current problems of the Soviet era - the fact that the successive transition to the old Uzbek script, Krill and Latin script made the people illiterate. At the same time, the teacher, who speaks from one garden, one mountain, regardless of what literature is, is satirized. The characters in Abdulla Qahhor's stories are as if they were in real life, and the reader is interested in what their later lives were like. One of such stories is the story "San'atkor". It tells about an illiterate, ignorant "artist" and an ordinary tractor driver who tells him his mistakes to his face. " -You didn't show me the capital letter of "J", they would ask for a teacher tomorrow. How is it written? - Write the lower case and read it harder!". Not only the artist, but also the director in the play or other high-ranking figures in society were uneducated and unenlightened. This is, in fact, what people were like at that time. The writer did not write in vain. Such





stories were written to enlighten the people, to make them more knowledgeable.

If we talk about the role of women between 1930 and 1970, women could not go out without permission. It was not even possible to look at a stranger. We can see this in the story "mayiz yemagan xotin". "A woman asked a man for his hand — that's it!.. If a fasting person rinses his mouth, even if he doesn't swallow water, his fast is broken — he benefits from this rinsing! I saw with my own eyes how the son of Master Mavlon gave Abdulhakim's daughter a handful of raisins. Is there any modesty in this? The way of Sharia is the best way. If a girl who is not wearing a burqa at the age of eleven, wash her hands and slap her in the armpit. The burqa is a veil of modesty!" The story that begins with these words served to show the fate of all women. True, the times were very difficult. Women were even afraid to work somewhere. Because women were considered the face of men. Dealing with a strange man also led to inappropriate comments. That is why women did not even go out on the streets at that time. "Sotiboldi's wife works in a pharmacy, she interacts with a thousand people every day: after all, at least one of them winks! Meliquzi's wife is a bus conductor, sometimes arriving at midnight; even on days when her work ends early, she stays until midnight, does her husband know? Izzatilla's sister is an artist - she looks at the crowd. Norbuta's daughter is studying to be a doctor, and she has a few friends! What would happen after she walks among men! I wonder about fathers who send their grown daughters to school... If they come across their wife or daughter playing, let them recite the Quran, and they will say "she is a fool"... That's the point! Mullah Norquzi finds many signs of depravity in every action of open women." On the one hand, it is true to say that women had no place. Because at that time, women's wishes were not taken into account. The concept that "women should stay at home" was ingrained in the minds of the people. But now there is gender equality. That is, women can study according to their own wishes. Because if a woman studies, society studies. Unfortunately, such views did not exist before.

If we also pay attention to the story "O'g'ri ", a whole tragedy is shown through short events. "The death of a horse is a dog's holiday." From this we can understand that someone's problem can be someone's benefit. "Let the farmer's house burn down, but let his ox not be lost." The only source of livelihood for people was the ox. Because they lived on it and made a living by farming. "How many times do you have to throw a pot in the water to find an ox?" These words, expressed through the author's speech, show the difficulties and problems of the people. One of the main ideas of the story is that the officials of that time were harshly criticized for thinking about their own interests due to the problems of the people. Qobil bobo asks for help from the officials, but since everything is based on self-interest, they take the





"gifts" given to them and pretend to help. "A cat doesn't go to the sun for free. Did this man spend a little money to become a chief of fifty? It is known that the chief of a thousand gave himself seven hundred bags of alfalfa and a foal. If he doesn't get a salary from the kingdom! Qobil bobo emptied his wallet and gave everything to the chief of fifty, and then he prayed for more." People went so far that sometimes we can see that they even went beyond the limits of humanity. Officials played the people into their hands and took advantage of them.

"Asror bobo" is one of the famous stories of the master Uzbek storyteller Abdulla Qahhor. According to Professor Yuldosh Solijonov, this story is the best example of using details to reveal the psychology of the hero. During the Soviet era, it was translated into Karakalpak and published under the name "Asrarkul Ata".

The story depicts the life of the people in the relationships between members of the same family. It is emphasized that spiritual poverty is more reflected in it than material poverty. At the same time, the year when the white king received labor is also reflected. The writer's story "Boshsiz odam" is a work that glorifies the dignity and freedom of women. The story "Daxshat" reveals the life of the people and the mental state of women of that time. Problems such as polygamy and the unwillingness of young girls to touch older men force the reader to enter that era.

To summarize, the master of words, Abdulla Qahhor, through his short stories, tried to convey to the next generation the era in which he lived, the people, the human qualities or vices in them, the situations, problems, and difficulties that seemed normal in society, his contemporaries living in difficulty through images. The reason for this is that the ideas aimed to open the eyes of people of that time, to encourage them to be knowledgeable and enlightened. For this reason, Abdulla Qahhor's stories are still read with love. "The basis of literary works, undoubtedly, is the artistic expression of problems related to human spirituality. Therefore, there is no creator who has bypassed this issue in his work. The same can be said about the work of Abdulla Qahhor, including his stories," says I.A. Karimov. This definition indicates the skill of the creator.

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