



CHARACTER RELATIONS IN 20TH CENTURY UZBEK LITERATURE (BASED ON THE STORY OF ABDULLA QAHHOR “THE PROPHECY”)

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Annotation

It is known that the problems of social life have been one of the urgent problems in every era. It is clear to us from the lessons of the past that the cruel judgment of fate did not just leave the black people. Abdullah Qahhor described the problems of the time, the dark days of the Uzbek people at the beginning of the 20th century. He is a creator who vividly describes in his stories with realistic artistic images. In this article, the problems of the social era are highlighted in the analysis of the stories of the great writer, storyteller Abdulla Qahhor.

Key words

society, social period, poverty, satire, drama, illiteracy.

Abdulla Qahhor was born on September 17, 1907 in one of the villages of the Asht district of the present Leninabad region. His father Abduqahhor worked as a blacksmith. These villages are almost identical to each other, except for three or four cases, he spent his life cultivating and tending the garden, but he did not take what he earned and studied under the torture of helplessness and poverty. Countless memories of the dark life were used in the mind of Abdulla Qahhor to be embodied in vivid images later on, but soon the family moved to Aqqorgon. In the school of Aqqorgon, he studied under the teacher Muhammadjon from Kokistan. The teacher Muhammad was a forward-thinking and enlightened person. In his school, children learned while sitting at the desk. He aroused interest in Eastern literature in his students, perhaps that's why, until the end of his life.

In 1922-1924, Abdulla Qahhor studied at the Koqan Pedagogical College. During his student years, his poems and articles were often published. This is how he began to enter the world of literature.

Abdulla Qahhor's entry into the genre of stories is due to his acquaintance with the works of Gorky in 1926, and these works strengthened his desire to write stories. "I can proudly say that I learned the Russian language based on the works of Gorky," the writer writes. After reading the story, I felt "**The Prophecy**" a desire to write a story. "**The Prophecy**" has become a model of creativity for me in my work of reading and learning," says Abdulla Qahhor.

In the wide-ranging work of Abdulla Qahhor, from poetry to prose, the narrative genre is clearly distinguished. His stories are filled with a special spirit and pathos. His stories are fundamentally different from the stories of other creative writers in the literary world. He is also a skilled storyteller who uses few words in his stories and can explain the content of the entire story in a simple and fluent language. Even a simple detail that he included in the story is included with a certain purpose and carries a certain burden. Exactly, Abdullah Qahhor "It is no exaggeration to say that this is what Qahhor is doing. We will be sure of this while reading his stories. In each of Qahhor's stories, the social problems of the time are highlighted sometimes under strong drama and sometimes bitter satire, and the solution is left as a mystery and referred to the reader. In addition, Qahhor is a creator who uses epigraphs effectively and appropriately in his stories. Even if the reader does not read the entire story, he can understand the content of the story from the

epigraph. Before analyzing the stories of Abdulla Qahhor below, we felt it permissible to mention this. After reading monographs and works on the life and work of Abdullah Qahhor, we witnessed that every event presented in the plot of some of Qahhor's stories is built on the basis of the events he experienced and witnessed. We were sure that every character included in his stories was his relatives. This information was covered in detail during the analysis of the stories.

In the play, Fakhriddin has no independent opinion, and even in his personal life, he relies on his father's mind, and he walks in whichever direction he takes the reins. This image also carries a metaphorical burden, that is, the state of slavery of the Uzbek people, their dependence on the Russian states, is also a sign that it does not have a single opinion, a single state.

Abdulla Qahhor writes this story with bitter sarcasm and sarcastic humor. In the work, the phrase "no head" from Mehrini's tongue sounds like a shout to Fakhriddin. Based on the information we learned, we were sure that the prototype of the character of Fakhriddin in the story is Gaffurjan, the son of Abdulla Qahhor's uncle. In another story called "Pomegranate" by the artist, which caused heated debates and discussions, he writes about the social poverty caused by the society and its consequences. The scientist comes to the following conclusion about the story: "The cause of the tragedy of Turibjon and his wife is social inequality". The scientist analyzes the story according to the requirements of socialism: people live socially as equals. But unfortunately, in any society, citizens do not have equal rights socially.

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