



TRADITION AND MODERNITY IN THE WORKS OF ABDULLA QAHHOR AND JACK LONDON

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Abstract

This article examines the issue of tradition and modernity in the stories of Abdullah Qahhor and Jack London. Also, aspects related to culture, values, experiences in the psyche of the characters, similarities and differences between them were studied in the works of these two writers. At the same time, the aspects of tradition and innovation in the stories of the two writers are also revealed artistically.

Keywords: genre, subject, image, tradition, modernity, story, novel, atmosphere of the time, spirit of the image.

Introduction

Each writer can have his place in the history of literature only through his style. The master storyteller Abdulla Qahhor and the well-known representative of world literature Jack London are also mature writers with their own style. This style comes from the combination of tradition and innovation of creators. After all, every writer continues certain traditions in the process of creation, and in some places strives towards modernity.

In literature civilization step by step happened will be of all time literature , works from himself previous of the period successor , successor will be Traditional way developed for centuries in the series development found goes. known one people literature another people the word to art effect is enough From this succession the law come comes out Tradition and innovation that's it from legality grow up coming out are networks . Tradition ancient from literature the rest unique , artistic and ideological resources next time in literature development skillfully apply is to know . The past literature or different nations literature today's period literature for literary tradition is counted . For example, Navoi own in his works to the country love , humanity , perfect a person and lust upbringing such as ideas before pushed Exactly that's it views later period creators by developed or Abdullah Qahhor Anton Chekhov creativity one until perfect by learning story genre beautiful samples created Artistic in literature tradition the following to species divided into :





1. Ideological tradition This is in literature to the country love , humanity such as idea and of motives development .

The tradition of types . Image create traditions the next ones by acceptance done is to be improved . Black Batir-Khusrav - Hamid . Marten-Rahim Saidi and others

3. Formal traditions . That's it separately to emphasize necessarily ideological-ideological traditions outlook and values to each other near writers-creators by is created . Formal , that is, formal traditions outlook differently was writers also created by can Because artistic form to ideology , idea neutral will be However each one the writer form and content from the work come out one to the goal subjugation can So , formal tradition this from the previous ones heritage left and next generation representatives by developed and enriched literary species , image elements such as artistic are tools . So , an idea , an image and form regarding there is traditions known time from the past after different writers by new in forms manifestation will be and traditions directly continue is enough

In innovation while this process different will pass In literature there is artistic form of types using the idea new express to the reader lie down feelings and psyche images with development innovation is called Innovation each one in the creator he or this in appearance one by one to the eye thrown away remains. However, that's it emphasize must be something one whole one work from the beginning until the end innovation based on not written. Writers also to themselves of character known one target it is felt.

Each to the eye stranger seen detail and events are also innovative does not count . Innovation one how many different method with is created . Real innovation concept and in this the past literature from their traditions using , news , to himself characteristic to the body is brought . Fake there is also innovation first unheard, unstudied from the detail to “himself feature” by creating get is understood. Period updated increasingly literature who sings and representing topic changed goes This is natural. After all, every one literary and artistic work own to the consumer-reader have to be it is necessary

Modern writers to his creation effect showed Uzbek writers including Abdulla Qahhor separately place holds He is himself creativity with whole of the East artistic thinking in development new page opened Uzbek of the creators great to the world belongs to Abdulla Qahhor many in his works of writers one row descendants raised from him truth , fiction image - realism descriptive art learned and today's until the day by learning they are coming Writer's artistic in the world to tradition faithfulness and innovation aspects separately to importance have





Abdullah Qahhor in his work, mainly types tradition, that is image create of the tradition improving went For example, the author in his work women image separately important have A woman image creative traditional way continue makes and his brave, knowledgeable to be about own comments stories through manifestation is enough More than that except in the story “Dahshat” hikoyasidagi Unsin, “Ming bir jon” hikoyasidagi Mastura, “Xotinlar”, “Maston” stories different in character women of images interpretation let's see can Although this of works in all women image leader hero degree did not come out if not , in the work intended he or the goal this level to open for service did Women image in creating his complete output of the writer talent and vital experience with depends So , that's it apparently , a writer to himself was traditions systematic way continue made Only in the story “Dahshat” . women image through that's its period of women man owns in hand that it is not skillfully way showing given Exactly this story about literary scholar Abdulla Ulug'ov in 2019 “Durdonaxoxud tag ma'noga to'la “Dahshat”. nonography publication does This Uzbek is also in the book in literature a woman image in the psyche changes analysis done

Abdulla Qahhor's “Mayiz yemagan xotin” afraid of old age the other acceptance who does not Norquzi image skillfully showing gives Writer the nation values respect does and the same is true in the work considerations is given That is values broke interpretation not done. Norquzi among us similar people the existence of a person noble face according to that he can't emphasizes. Abdullah Qahhor stories again one quality emphasizing transition must be a writer in stories person fate, environment conditions with, people life with strong depends without is given Person of fate formation and direction in defining these factors are also solved doer role plays. That's its person of fate formation and direction based on giving from images one it is “A thousand and one “Ming bir jon” in the story Mastura image tenacious a woman to his honor hymns ends.

From this besides, writer in his work people oral creativity examples - from proverbs uses and this of the creator his works book reader to the psyche more brings closer. Writer in stories there is from tradition fruitful uses Abdullah Qahhor own in his works the most a lot people wisdom samples appeal did the writer It is a work name, epigraph, paragraph, content or conclusion in the part proverbs using, work meaningfulness increased Abdullah Qahhor stories analysis when doing, in the work proverbs of stories which instead used, from proverbs in use purpose what, proverbs in the sentence how task perform of the work his artistry more increases. The author types and from formal traditions fruitful uses. For example, in the story “Bemor” “Osmon uzoq yer qattiq” proverb epigraph as selected and this article of the work





content to the reader in explanation help gave in this the sky and land mutually opposite concepts is simple people from the situation can't get out, never how opportunity that there is no describes. This in the story to the patient to look at funds didn't happen marriage of his friend to the situation relative to "Such times thick stretchy, thin from the proverb "cut off" used. Thick and thin mutually opposite in a sense used, the main character in the example Materiality there is man from the situation come out takes it , poor thing man while of the situation victim said that it will be the result to explain service does

In the epigraph of the writer's story "O'g'ri", the proverb "Otning o'limi, itning bayrami" ("The death of the horse, the holiday of the dog") is of particular importance. The words death and holiday are used as antonyms. No changes were made to the structure of the proverb and it was left as is. Also, the story contains proverbs such as "Begim deguncha belim sinadi", "Tekinga mushuk oftobga chiqmaydi", "Berganga bitta ham ko'p, olganga o'nta ham oz", "Quruq qoshiq og'iz yirtadi", "O'ynashmagil arbob bilan – seni urar har bob bilan". Although the main character is left helpless, he gives gifts to high-ranking people in order to find his only breadwinner cow. In this, there is a hint that the thief is not the person who stole the cow, in fact, the officials who tortured the helpless people in such a situation are extortionists. The author tries to convey this idea through Uzbek folk proverbs. He also uses Tajik proverbs in his literary works. For example, in the story "Toyda Aza" he uses the proverb "Zori behuda miyan meshikanad" ("Useless effort breaks the middle" or "Useless effort breaks the back"). This is a proof of the high artistic skill of the writer.

Uses proverbs for purposes such as enhancing meaning and exposing situations. The reader who reads the proverb before reading the story understands the meaning of the story. The proverbs and proverbs in the works of Abdulla Qahhor have developed over the centuries without separating from each other, and while preserving their form, they are important tools in fiction. One of the innovative features of the author's stories is the density of the plot system. That is, exposition, development of events, knot, culmination and solution come in different places in literary works. Many stories begin with a knot and end with a knot. At the end of most stories, the writer refers the reader to the conclusion. Of course, such aspects are one of the innovative features of the writer.

Also, Abdullah Qahhor's stories are short in size and cover big issues in content. Abdulla Qahhor is a creator who is limited in size and generous in meaning. This aspect also shows that the writer is an innovative creator. At the same time, in the writer's stories, the image of nature - landscape is rarely found. The writer begins the idea he wants to convey directly from the node. This method keeps the reader





interested and makes the writer's style unique. In the stories of Abdulla Qahhor, the lives of people who have become helpless due to the influence of the social environment are written. Social evils, the exploits of unjust officials and domestic problems formed the core of the writer's stories. But the author does not bring out such problems in the novel genre, but problems in human psychology and spirit. In the novel "Mirage" it is clear that the author has advanced significantly in terms of innovation and improved in terms of ideas.

Abdulla Qahhor made a significant contribution to the development of short story and novel genres. The writer expresses his thoughts very concisely and figuratively by creating wonderful similes, beautiful adjectives, original exaggerations and metaphors, wise words and phrases. It is recognized that Abdulla Qahhorni was an extremely demanding writer to himself and other authors. He never stopped working on the manuscript, he worked on his works again and again, polished and polished them. Even after his works were published as books or staged, he continued to work on the manuscript, which makes the writer's innovative aspects even more obvious.

At the end of the 19th century and at the beginning of the 20th century, the American writer Jack London, who attracted the attention of the whole nation with his work and works, the work and life biography of the writer, lived almost one after the other from the point of view of time, Abdulla Qahhor, whose social origin and life path are close in a certain sense. also gained attention. Abdulla Qahhor, as he admitted, was familiar with the works of Jack London. According to literary experts, Abdulla Qahhor Jack was directly influenced by the London literary school. Abdulla Qahhor used the elements of the plot of the novel "Martin Eden" by the American writer, as well as the author's biography, in creating a number of his stories, the novel "Sarob".

In the stories of Jack London always the color of the hero spiritual status to the image face we will come Lots of Jack London cases of the hero from within standing up his internal the world discover does Jack London's "Buyuk sehrgar" and Abdulla Qahhor's "Ko'r ko'zning ochilishi" stories separately important have Both characters in the story as well a person from psychology using own goals they achieve That's two story psychological of motive composite basis level rise, plot with to each other near "Life to love" and "Ming bir jon" stories ideological in terms of common Both life in the story too and death between standing, alive to stay for struggle take went heroes is described.

Jack London's "Kish haqida qissa" story to heroism is of particular importance with the based i. The work shows how teenage boys can achieve high results and become trustworthy representatives of their people. In Uzbek literature, there are enough examples of folk art and works of art that show such perseverance of young men. But





most of them are folktales. In modern Uzbek literature, a heroic story similar to Jack London's "Kish haqida qissa" is rarely found. But his heroes are distinguished by their uniqueness in terms of character and image. This once again confirms that Jack London is an innovative creator. It should also be said that some literary experts compare this work of the writer with the short story "Shum bola" by the Uzbek writer Gafur Gulam. In fact, in this work, many episodes from the story "Shum bola" are very close to each other. Although these two works differ from each other in terms of plot and image, both works were written in the same period and the determination and self-confidence of the characters are close to each other. In this, the two works are similar to each other in the determination of the main characters.

It can be said that the children in both characters are teenagers and have hot-blooded characters who can't stand injustice. But because one has a heroic image, there is composure, restraint and courage. In the second one, there is a sense of humor, deceitful character and feelings. It seems that Jack London combines tradition and innovation in his works. That is, the heroes of the artist are people with a clear conscience, who do not go back from their path, and fight for life. When presenting such images, the author pays special attention to the plot and composition of the work. Jack London uses irony and sarcasm in his works to fight against the negative events and negative characters in the capitalist society and environment of the time. In fact, irony is a way in which, on the surface, the character of a fictional work seems to be speaking seriously, but underneath it lies a secret laughter that contradicts the real meaning. Writer presents these aspects in his works in different ways and takes an innovative approach to each of his works.

In the literary and artistic process of Europe and the USA, Jack London's story-writing skills are recognized along with other story-tellers such as Chekhov, Merime, Tolstoy, Turgenev, Franko, Gorky, Sweig. The well-known Russian literary critic Y.N.Zasurskiy writes: "Jack London is one of the great writers of world literature of the 20th century. He made a significant contribution to the development of realistic prose with his novels and short stories. At the center of the writer's educated works is the image of self-confident, strong, courageous people who rely on their own strength".

includes situations that were influenced mainly by the events that happened in his life. Depressing life, constant pain of insufficiency served as an important basis for the writer's later stories, especially his personal life. In the story "Kish haqida qissa", Jack London created the character of a boy named Kish who lived in the far north, on the shores of the Ice Sea. In this work, Kish's life in poverty, his father's untimely death, and the life of a mother and child, which became even more depressed and helpless, were not affected by the writer's own difficult life as a child.





This is the atmosphere of the time and the difficult way of life in his youth, which created a unique traditionalism and innovation in the works of Jack London. The perfect description of the psychological states of the characters in the writer's works is one of the important aspects of his special interest in the works of psychologists-scientists famous in the world. The artist uses innovative features in describing the mental states of the heroes of his works, the psychological processes taking place in them.

In the formation of Jack London as a great novelist and story writer, the experiences of the representatives of American realist literature, the injustices of the prevailing social environment, and the fate of poor people suffering from inequality are revived in the images created by the writer.

The scope of the writer's storytelling can be described in the following directions:

- the greatest wealth for a person, the idea of protecting his will and rights, which is the divine blessing;
- continuous construction interpretations for formation of young forces, life and family integrity;
- the morality of being able to abstain from self-indulgence, not to indulge in gold and jewels frenzy;
- achieving monumentality in the image, perfect interpretation of life, reality, each image, attractiveness of realistic style;
- to be able to acquire psychological skills and skills in the interpretation of life and image.

Therefore, Jack London's literary and artistic style includes portrait, landscape, speech, author's speech, inner anguish, address, imagination, dialogue, monologue, appeal, dream, goal, love, lust, intention, pain, hope, plea, psychological interpretation. A number of other types such as suffering can be observed.

Jack London shows his opposition to social inequality, unfairness and inferiority of people in these unique and bright works. The author contrasts such injustices of people with the conditions of the cold climate and the unique strong character of people who are behind the times. The artist portrays the people of the Pacific Ocean and the Indians, who are far from civilization, as strong, innocent and brave people. This situation is shown in many of his works through the image of very strong people. If you pay attention, the heroes of many works of Jack London love life and glorify nature. At the same time, people are completely invincible in the face of life's blows. The writer makes them extremely romantic and glorifies their curiosity, bravery and readiness to fight for life. ("Kish haqida qissa", "Shimol Odisseyasi", "Oq sokinlik", etc.). In the story "White silence" ("Oq sokinlik"), the author glorifies the people who





can withstand the bitter cold weather and overcome the snow storms. However, he portrays his characters, the Indians and gold prospectors, as extreme individualists - people who put themselves above others in any situation. The wisdom, originality, physical superiority, strong will of Hindus can subjugate not only people, but also wild animals. After 1900, Jack London's stories mainly tried to illuminate the lives of ordinary workers who could not fight for their rights.

So it seems that the characters in Jack London's works love life and fight to live. The characters in Abdulla Qahhor's stories also try to remain human while remaining true to their beliefs. These aspects are one of the similarities between the heroes of the works of two great creators. After all, a work of art invites a person to love goodness and life. This determined both traditionality and innovation in their work.

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