



Researching Creative Works Of Foreign Literary Critics And Translators Who Studied Qadiri's Works

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OPEN ACCESS

SUBMITTED 27 September 2025

ACCEPTED 19 October 2025

PUBLISHED 23 November 2025

VOLUME Vol.05 Issue 11 2025

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Abstract: The article is devoted to the study of the creative evolution of Abdulla Qadiri by foreign scholars and translators. A. Qadiri is considered one of the representatives of the Jadidism and one of the pioneers who tried to embellish the Uzbek literary language and enrich the lexicon of the Uzbek language with new stylistic and expressive means. The creative activity of the writer dates back to the beginning of the 20th century and is aimed at enriching the spiritual world of the Uzbek people through his works, educating a harmonious personality, demonstrating the Uzbek national and cultural specificity, and bringing the Uzbek literary language closer to the usual language.

Keywords: Enlightenment, Qadiri studies, literary process, national identity, translation.

Introduction: In examining the research of our national Uzbek literature in foreign and fraternal countries, it became clear that the main attention of foreign scholars was focused on the analysis of the work of Jadid writers of the 20th century. At the same time, the creative works of the representatives of the Uzbek Jadidism, in particular, the literary heritage of Abdulla Qadiri, has been studied to a certain extent by foreign literary scholars. After all, literature is of incomparable importance in deeply establishing noble values and traditions in the life of society, in particular, in raising the spiritual and intellectual potential, consciousness and worldview of our people, especially the younger generation, in educating a well-rounded person who lives with a sense of love and loyalty to the Motherland and its people.

An analysis of special literature on the topic shows that the Jadid movement that emerged in Crimea in the 1880s and lasted until the 1920s, the role of Abdulla Qadiri in this movement, and the analysis of issues related to his creative heritage are presented by E. Allworth, A. Benningsen, Walter E. Wimbush, Micallef R. Maria, Robert J. Barrett, V. Fierman, J. Souper, A. Matushevsky, I. Cirtautas, V. Hanovey, E. Lazzareni, B. Elizabeth, Sh. Lyons, A. Ağir, J. McCain, D. Montgomery, G. Morris, H. Battersby, I. Baldauf, A. Khalid, K. Murphy, K. Sarfraz, K. Sigrid, S. Khan, Z. Kleinmichel, K. Timur, S. Jeff, Sh. Schizio, W. Franz, It is reflected in dissertations, literary-critical articles and books written by foreign researchers such as E. Naby, H. Bertens, and A. Merhan, as well as in research devoted to the problems of studying Central Asia.

METHODS

The methods of description, classification, comparison, and linguistic and cultural analysis were used to cover the topic of the article.

Research and analysis: It turned out that the study of 20th-century Uzbek literature and the work of enlightened writers abroad, the important social and political changes that took place in our country in the last century, and attempts to promote them internationally began in the 1920s. Uzbek writers such as V. Zunnun, I. Tolqin, Oqtoy, M. Ahmad, T. Shokir oğlu Chigatoy, Validiy Toghon, Mustafa Toqay, and Osman Khoja oğlu were engaged in promoting Uzbek literary legacy abroad through their articles published in the magazines "Yangi Turkistan" (New Turkestan) published in Istanbul between 1927-1932, "Yosh Turkistan" (Young Turkestan) and "Milliy Turkistan" (National Turkestan) published in Paris in the 1929-1939 years and in Germany after World War II. In 1929, Bashir Zarifiy, speaking about the work of Abdulla Qadiri in his book "Uzbek Literature", wrote: "Abdullah Qadiri's novel "Bygone Days" was published in three parts. When you read this book, you feel like you are among the heroes of this land...", he emphasizes (Zarifiy, 1929). Abduvohob Oqtoy's article entitled "The Task of Turkestan Writers" (O'qtoy, 1937), Azimzoda's critical article on the writer's novels "Bygone Days" and "The Scorpion from the Altar" in the 18th issue of the magazine in 1931 (Azimzoda, 1931), Q. Israiljan's article "A Few Words About Turkestan Writers" in the 5th issue of the "Milliy adabiyat" in 1943 (Israiljan, 1942), and Boymirza Hayit's article "A New Figure in the New Literature of Turkestan: Qadiri and Chulpon" in the May of 1964 issue of the same journal (Hayit, 1964), Osman Khoja oğlu's "A General Look at the Ideological Concepts of Turkish Literature in Turkestan" in the 1st issue of the "Yangi Turkestan" in 1927, Vali Zunnun's "Eastern Turk

The article titled "Cholpon and the Uzbek Literary Resistance Policy" in the 1958 issue of the journal "Mushohadasi" is noteworthy. It is worth noting that the promotion of Uzbek national revival literature abroad was carried out by writers in foreign countries.

The study of the literary and scientific heritage of modern Uzbek writers began in the United States in the 1950s. By this time, a center was established at Columbia University in the United States to study the history, life, culture and literature of the peoples of Central Asia, which worked in collaboration with scientists from a number of countries around the world and published books and scientific and analytical articles on the literature of that period. Currently, international scientific journals and periodicals on the literature of Central Asian countries, the Uzbek language and literature are operating. These include newspapers and magazines published in Uzbek and English, such as "Central Asian Affairs", "Central Asian Journal of Theoretical and Applied Science", "Central Asian Survey", "Journal of Central Asian history", "Muslim's World".

Z. Mirzayeva noted that the research conducted by American scholars on Central Asian literature and the work of Uzbek Jadid writers in the aspect of literary studies can be conditionally classified into three groups: a) research conducted by representatives of the older generation; b) the work of middle-generation researchers; and c) the work of new-generation Jadidists. Among the representatives of the older generation who conducted research in this area, scientists such as E. Allworth (Allworth, 1964), A. Benningsen (Benningsen, S. Wimbush, 1979), E. Wimbush, Robert J. Barrett, D. Montgomery (Montgomery, 1986) can be included. (Mirzayeva, 2011) Their work dates back to the 50s-70s of the last century. Since the 1970s, middle-generation researchers such as E. Lazzareni (Daniel R. Brower, Edward J. Lazzareni, 1997), B. Elizabeth (Elizabeth, 1966), I. Cirtautas (Cirtautas, 1981), J. Souper, E. Naby, H. Murphy have entered the scientific arena. The research carried out after the 1990s is the work of a new generation of Uzbek scholars. American scholars such as A. Khalid, H. Murphy, D. A. Braver, and E. J. Lazzareni are considered to be the new generation of Uzbek scholars. H. M. Murphy attempted to study Abdulla Qadiri's drama "The Unhappy Groom" (Baxtsiz kuyov), stories such as "Juvonboz" (Paedophile), "Demons' Party" (Jinlar bazmi), and "Peaceful affair" (Tinch ish) in an Uzbek spirit, in connection with time and space.

In 1980, Christopher Michael Murphy wrote his doctoral dissertation on the topic "The Relationship of Abdulla Qadiri's historical novels to the earlier Uzbek literary traditions" (University of Washington 1980). In this

study, M. Murphy presents the views of Uzbek scholars of Qadiri such as Oybek and Izzat Sultanov and foreign scholars on the life and creative work of the writer regarding Abdulla Kadiri's novel "Mehrobdan chayon va O'tkan kunlar". In this dissertation, which consists of a total of 7 chapters, M. Murphy analyzes the structure of the novel "O'tkan kunlar" in comparison with "Alpomish", "Kuntug'mish", A. Navoi's epics "Layli and Majnun" and "Tohir and Zuhra". According to Bakhodir Karim, "the researcher has studied the time and evaluates the reality of space as an innovation. After all, the past differs from folk epics in this respect. In general, H. Murphy emphasizes that there are many such important conclusions in his dissertation.

In 1964, E. Allworth, in his book "Uzbek Literary Politics," noted that although Abdulla Qadiri was the founder of Uzbek novelism, he was overlooked, and that special attention began to be paid to him only in 1956. In 1975, Eden Naby defended his dissertation on "Transitional Central Asian Literature: Tajik and Uzbek prose fiction from 1909 to 1932." This research work provides valuable information about Sadriiddin Ayniy and Abdulla Qadiri who were mainly active during that period. The research also studies "the genre features of the writer's works, the artistic interpretation of nationalist ideas in them, the commonality of plot and composition, the historical roots and leading features of Uzbek novelism, the writer's style and artistic skill."

In 1990 the article "Abdulla Kadiri: Bygone Days" is published in Chapter 9 of the 23-volume encyclopedia "Kindlers Neues Literatur Lexikon," a comprehensive encyclopedia in the field of European literature. This encyclopedia reviews the rarest works of world literature. In 1997, Roberta Maria Micallef (Germany) defended her doctoral dissertation on the topic "The Role of Literature and Intellectuals in National Identity Construction: The Case of Uzbekistan." The research examines the events, characters, and symbolic expressions of Abdulla Qadiri's novel "Bygone Days" in relation to the events of the period, and studies issues such as the composition, theme, name and etymology, and history of creation in a comparative manner. In 2003, Ahmet Oghir (Turkey) wrote his doctoral dissertation on the topic "From Colonial Past to Post-colonial Future: Three Uzbek Novels (Qadiri, Oybek, Khashimov)". In the research, we can also cite the fact that A. Oghir compared the characters in Qadiri's novel, whose hopes and dreams are shattered, the emergence of mature heroes and reformers, and the factors of their formation with the characters of Yulchi ("Kutlug' qon") and Rustam ("Tushda kechgan umrlar").

Adeeb Khalid's (1998) article entitled "The Politics of Muslim Cultural Reform: The Jadidism in in Central

Asia" was published. The article discusses the history of the emergence of a new movement which was widespread between 1880 and 1920 under the name of the Jadid Movement or Jadidism, the main ideas of the movement, and their subsequent fate. The article also puts forward a number of ideas about Abdulla Qadiri's play "The Unhappy Groom".

"The reliance of the new generation of American Qodiri scholars on the theoretical views of famous Western scholars in their research led to an objective understanding of A. Qodiri's works. In particular, the comparative study of the writer's novels with examples of folklore and classical literature, the study of their classification, methods of description, expressive means, and linguistics made it possible to deeply study the novels of the Uzbek writer." Also, writers and literary critics in Uzbekistan, such as M. Avezov, Z. Bashiriy, Azimzoda, Q. Israiljon, B. Hayit, S. Mukonov, J. Ikromiy, B. Kerboboyev, Kh. Deryayev, T. Sidiqbekov, L. Nelomnyashe have shown great interest in Abdulla Qodiri's literary heritage. A. Qadiri himself stated that he, along with Uzbek classical literature, studied the history and literature of the East, Arabic, Persian, Tatar, Turkish, and Russian languages profoundly. The writer "showed great interest in the works of Huseyn Javid and the French writer Ferdinand Duchenne. Besides, one of Huseyn Javid's collections was called "Bygone Days." The works of the Arab writer George Zaydon encouraged Abdulla Qadiri to write novels, and through him he was strongly influenced by the work of the English writer Walter Scott. Paul Kirchner noted that "Qadiri artistically combined the oriental method of storytelling with the style of the Walter Scott's school of setting historical contexts. The novel differs from these similar works in its truthful depiction of life, the variety of colours, the subtlety of psychological characters, the melodiousness of language and the variety of expressive and stylistic means."

The author's novels have been translated into a number of foreign languages. E. Bertels noted that "there were five schools of novelism in the world: French, Russian, English, German and Indian. Now the sixth, that is, the Uzbek school of novelism, was created by Abdulla Qadiri." Also, the writer's novels "Bygone Days" and "The Scorpion from the Altar" provided the impetus for the success of M. Avezov's "The Path of Abai" (Abay yo'li), the creation of Berdi Karboboyev's "The Decisive step", the publication of Khydyr Deryayev's novels "Fate" and "The Bloody Claws", and the inspiration of Uzbek writers such as Jalol Ikromiy, Sarikhonov, Ogakhanov, Koushetov, Ismoilov, Seykatov, and Kurbansakhatov. As V. Rahmonov once put it, "Abdulla Qadiri is a historical figure for us, and his novels "Bygone Days" and "The Scorpion from the Altar" have the same status as literary

monuments as the epics of Alisher Navoi. Not only is every word, but also every letter of a literary monument inviolable pearls that require preservation.”

Translations of the author's works into Azerbaijani. In 1928, the author's novel "Bygone Days" was translated into Azerbaijani by Khalid Said and published in Baku. In the preface to the Azerbaijani translation of the novel, one can read the following: "Bygone Days" is a novel that shows the past of the Uzbek people, the ignorant politics of the khans, the suffering of the people during those tragic times...."

Translations of the author's works into Russian. As for the issue of translating the writer's novels into Russian, an article by M. Sheverdin entitled "The First Uzbek Novel" was published in the March 1928 issue of the magazine "the Party". The article contains several paragraphs and excerpts from the novel in Russian. In 1958, it was translated into Russian by G. Lidiya and V. Smirnova under the title "Bygone Days" and published by the State Publishing House of Uzbekistan. This version of the translation cannot be considered an adequate and complete translation, since excerpts reflecting the perspective of the homeland and the national spirit of the work were omitted. In 2009, it was retranslated into Russian by M. Safarov and published by the Sharq Publishing House. In order to examine how Abdulla Qadiri's ingenuity and insight are reflected in the Russian translations, we will compare it with the original.

English translations of the author's works. In 2017, the first translation into English was carried out by I. Tukhtasinov, O. Muminov and A. Khamidov as part of the scientific and practical project "Translating an anthology of Uzbek literature into English and interliterary dialogue". The novel was translated into English by Carol Ermakova in 2019 with the support of the Karimov Foundation at the prestigious French publishing house Nouveau Monde Editions under the editorship of Julie Wickedon. In translating the novel "Bygone Days" into English, Ermakova tries to use literary English which includes outdated words and expressions in the work, in order to revive the historical period described in it. Another English translation of the novel "Bygone Days" was carried out by the American researcher and translator Mark Edward Reese under the title "Bygone Days". The translator took the original 1926 version of the novel "Bygone Days" as a basis. The translation of the work consists of 660 pages, with more than 400 explanations of the terms and phraseologisms used. Translator A. Kadiri noted that his work was written for readers who were experiencing life difficulties at that time, like the heroes of this historical novel, and that this novel

is reminiscent of the works of William Faulkner and James Joyce.

German translations. The novel was translated into German by Arno Specht under the title "Die Liebenden von Taschkent" and presented to German readers in 1968 under the review of Newton Tun.

Chinese translations. 2023 Abdulla Qadiri's novel "Bygone Days" was translated into Chinese by Di Xiaoxia under the title "Tashkent Lovers" and published in China in 2000 copies. In the same year, the author's edition of "Bygone Days" in the Azerbaijani language was presented as part of the "Uzbekistan Culture Days" held in Baku, Azerbaijan.

The author's novel "The Scorpion from the Altar" was published in Tajik in 1935 and the story "Obid ketmen" in Russian in 1934. Since then, these works have been repeatedly published in Russian, Kazakh, Uyghur, Tatar, Arabic, Italian, English, German and other languages. "Kazakh, Turkmen, Azerbaijani, Kyrgyz, Uyghur, Tatar writers were impressed by these novels, which depicted the life of the Uzbek people in a very realistic and interesting way, and translated them into their own languages as early as the 1920s."

CONCLUSION

It can be said that the immortal figure and creative heritage of Abdulla Qadiri have been in the center of attention of representatives of the Turkic nation in emigration and Western and American literary scholars. The study of the writer's work abroad began in the 1920s. The services of American scholars such as E. Allworth, D. Montgomery, V. Fierman, E. Naby, J. Souper, H. Murphy, E. Elizabeth, E. Lazzerini are invaluable in the study of Uzbek national word art and our literary heritage abroad. German scholars such as Sigrid Kleinmichel and Ingeborg Baldauf also tried to shed light on some aspects of Abdulla Qadiri's literary activity. Between 1927 and 1939, enlightened writers and literary scholars in emigration such as V. Zunnun, I. Tolqin, Oqtoy, M. Ahmad, T. Shokir oglu Chigatoy, Validiy Toghon, Mustafa Toqay, and Osman Khoja oglu also contributed to the development of Uzbek literature through periodicals published in Turkey, Germany, Crimea, and other countries of the world, with a number of critical and literary articles on the works of the Jadid movement, and in particular, Abdulla Qadiri. The writer's works inspired other writers and literary critics of our fraternal country, such as M. Avezov, Z. Bashiriy, Azimzoda, Q. Israiljon, B. Hayit, S. Mukonov, J. Ikromiy, B. Kerboboyev, Kh. Deryayev, T. Sidiqbekov, L. Nelomnyashe, to write immortal novels.

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