

**THE FORMATION OF LITERATURE AND READING CULTURE IN
QASHQADARYA REGION**

Buronov Olim

*Associate Professor at the University of
Information Technology and Management*

Mamatqulova Yulduz Abdullo kizi

*1st-year Master's student at the University of
Information Technology and Management*

Abstract

This article provides a scholarly analysis of the processes of formation and development of literature and reading culture in the Qashqadaryya region. It examines the historical stages of the regional literary environment, the creative activities of local writers and poets, and the role of literature in the spiritual life of society. In addition, the significance of libraries, educational institutions, cultural and educational events, as well as reforms implemented within the framework of state policy in shaping reading culture is highlighted. The research findings contribute to revealing the role of literature and reading culture in the social and spiritual development of the Qashqadaryya region.

Keywords: Qashqadaryya region, literature, literary environment, writers, reading culture, spiritual life, libraries, cultural and educational activity, social development.

Introduction: Literature is considered one of the most important factors shaping the spiritual image of any society. It plays an invaluable role in elevating human thinking, fostering national self-awareness, preserving spiritual values, and ensuring continuity between generations. In this sense, the formation and development of reading culture emerge as a key indicator of a society's spiritual progress.

The Qashqadaryya region is one of the historically and culturally rich areas of Uzbekistan, where literature and spiritual life have developed since ancient times. Writers and poets who emerged from this region have reflected the social life, spiritual world, and national values of the people through their works. At the same time, the activities of libraries, the education system, and cultural and educational institutions play an important role in promoting reading culture.

This study examines the process of formation of literature and reading culture in the Qashqadaryya region in a comprehensive manner, revealing its historical roots, modern development trends, and its place in the spiritual life of society.

In the early years of independence, in 1992, Jumakul Qurbanov's collection of short stories "Qorako'z" and Muhammad Ochil's satirical novella "Shapaloq" were published. In the story "Qasam" included in the collection "Qorako'z," the main character Shodiyonqul passes judgment on his own immoral behavior and punishes himself before his conscience. In the story "Rayhon Hidi," the narrative focuses on Ibrahim, one of the "guardians of law" whose heart has turned to ice. In his stories such as "Qorako'z" and "Xalqa," the idea of acting in accordance with conscience and faith is consistently promoted.

Thanks to independence, in 1993 Jumakul Qurbanov and Poyon Ravshanov published "The Birthplace of Amir Temur or the Story of Zanjirsaroy" [1]. With the emergence of this work, Zanjirsaroy—one of the forgotten national heritage sites—was re-examined. It was scientifically proven that it was an ancient city, one of the places visited by the great Sahibqiron Amir Temur, and a sacred site where Bibikhanum was born. In 1993–1994, archaeological studies were conducted on Zanjirsaroy, located in the Muborak district of Qashqadaryya region,

which had been built in 1334–1336 by Sultan Qozonxon of the Chagatai Ulus and destroyed during the attack of Tokhtamysh Khan of the Golden Horde in 1387. The majestic central palace and the fortress defense system were studied. Thus, for the first time in the history of Uzbek archaeology, research was initiated on monuments dating to the period of Mongol rule and the Chagatai Ulus [2].

This work significantly increased readers' interest in ancient history, while at the same time giving rise to various public discussions and debates.

In 1995, Jumakul Qurbanov published the monograph *“Political Struggle for National Independence in Turkestan.”* His novel *“Sardoba,”* consisting of three parts, is particularly noteworthy for its detailed depiction of events of the 1920s, including Amir Alim Khan's departure from Bukhara, the invasion of Red Army troops led by M. Frunze, and the struggle of Musa Jumabek to establish an independent principality in the territories of the Muborak district. The novel vividly portrays historical figures such as Shomurodboy, Jamol Elbegi, and Soli Sardor.

During the years of independence, the works of Jabbor Khalil—since 2006 a member of the Writers' Union of Uzbekistan, chairman of the Shahrisabz inter-district branch of the Writers' Union, and head of the “Ijodkor Faxriylar” Association—were translated into Russian, Turkish, Azerbaijani, Kazakh, and Karakalpak languages. During this period, his novellas, short stories, and historical-biographical works such as *“Dovul”* (trilogy), *“Taqdir Bekatlari,”* *“Sirli So'qmoqlar,”* *“Qismat,”* *“Oqar Daryolar,”* *“Mangulik Da'vati,”* *“Intilish,”* *“Qidiruv,”* *“Kesh Sarvarlari,”* *“Shahrisabz Qasidasi,”* *“Shahrisabz Kesh Farzandiman,”* and *“Tuya Olgan Polvon”* were published [3].

Bahrom Mahmudov, who devotedly served the development of public education and the prosperity of the homeland, occupies a particularly important place in the literary environment of the region. His contributions to the literary life of the oasis are highly significant.

Bahrom Mahmudov's published works include *“Ming Bir Bola Uyini”* (1978), the poetry collection for children *“Kim Ziyrak, Kim Topkir”* (1992), *“Hayot Marjonlari”* (1997), the historical essays *“The Path of Development of Public Education in Qashqadarya”* (1999), *“I Sing My Independence”* (2001)—a collection of songs for music teachers, *“We Are One Family in the Motherland”* (2005)—a methodological songbook for music teachers, and *“Praise of the Motherland”* (1994). His poem *“Muallim Qasidasi”* was published in the newspaper *Ma'rifat*, while *“Guluzorim”*—a poetry collection (2010), and *“Oq Turnalar”*—a collection of poems and essays, as well as his selected works, were also published during the years of independence.

The People's Poet of Uzbekistan, Jamol Kamol, particularly emphasized that in Bahrom Mahmudov's poetry lyrical moods are intertwined with a publicistic spirit. The creative work of Poyon Ravshanov also holds a special place in the literary environment of Qashqadarya. In 1991, Professors Tura Nafasov and Tursun Bozorov published a bibliography entitled *“Poyon Ravshanov.”* This bibliography covered articles, works, and creative outputs written between 1962 and 1991 [4].

The bibliography includes 11 monographs, textbooks, and manuals; 6 works on source studies and textual criticism; 23 scholarly articles published in collections and journals; 62 scholarly-methodological and popular articles on 20th-century Uzbek literature; 100 studies on issues of classical literature; 22 articles on world literature; 47 reviews; and 64 articles, essays, and sketches related to literary portraits, agriculture, industry, education, pedagogical activity, and other fields—amounting to a total of 427 works included in the contents. However, it should be especially noted that some of these articles and studies were published serially in several issues of national and regional newspapers. For example, the series *“Pamyat' vekov”* was published in five issues, while *“Ulugbekning So'nggi So'zi”* appeared in six issues [5].

In addition, Poyon Ravshanov authored a number of collaborative articles. Among them are works co-written with T. Nafasov and T. Yadixanova, such as “*From the World of Darkness to Light*” (*Kommunizm Alangasi*, March 22, 1964), T. Nafasov’s “*The Great Master of Words*” (*Qashqadarya Haqiqati*, November 7, 1964), and T. Bozorov’s “*About ‘Senga Intilaman’*” (*Qashqadarya Haqiqati*, March 17, 1965), as well as “*Both Delights and Saddens*” (*Qashqadarya Haqiqati*, May 12, 1965) [6].

A second bibliographic work devoted to Poyon Ravshanov’s scholarly and creative output was compiled 13 years later, in 2004, by Olim Ravshanov [7]. The book “*E’tirof*” contains a list of Poyon Ravshanov’s major and minor works written and published between 1990 and 2000. From 1964 to 1990, Poyon Ravshanov published 9 works totaling 75 printed sheets and 415 scholarly and popular-scientific articles, while the total circulation of his published books reached 227,300 copies.

Importantly, the history and literary life of the Qashqadarya oasis were elevated to the level of school education. The lives and literary heritage of native poets of the 9th–12th centuries—the Nasafis and the Keshis—as well as Qashqadarya writers of the 14th–20th centuries, were for the first time systematically explored, identified, and presented in the works and studies of Poyon Ravshanov.

Poyon Ravshanov’s contributions in the scholarly and pedagogical fields were duly recognized by the state. He was awarded the “*Shuhrat*” Medal, and in 2003 he was conferred the honorary title “*Honored Mentor of Youth of the Republic of Uzbekistan*.”

Yarash Nurillaev, a recipient of the “*Veteran of Labor*” badge, is a writer who works with special love and devotion to fiction. During the years of independence, his books “*Billur Qatrlar*,” “*Tafakkur Shu’lasi*,” “*Komillikka Ne Yetsin*,” “*Najot Beshigi*,” and “*Ko’ngil Ifori*” were published by leading publishing houses of the republic. In his book “*Tarbiya Saboqlari*,” Yarash Nurillaev reflects on the role of the family, teachers, and the community in raising the youth of independent Uzbekistan as well-rounded individuals and in shaping their high moral qualities. Drawing on his rich life experience, the author offers valuable advice to the younger generation on being loyal to their homeland and people, morally upright, hardworking, and entrepreneurial, which makes the work particularly significant.

During the years of independence, the poetry collections “*Vatan – Yoniq Yuragim*” (The Motherland Is My Burning Heart), “*Yillar Silsilasi*” (The Chain of Years), and “*Orzu Ummoni*” (The Ocean of Dreams), as well as the epic poems “*Qamay Dostoni*” and “*Manzildan Keyingi Yo’l*” (The Road Beyond the Destination) by **Jumanazar Beknazarov** were published. As a talented writer, his books such as “*Shinavanda*,” “*Sizga Bo’lmaydi*,” “*Sinov*,” “*Lafa*,” and “*Armon*” were also released and received warm acclaim from readers.

G’ozi Rahmon mainly created engaging stories about the ecological condition of the Qashqadarya oasis, its diverse wildlife and birds, as well as plants and medicinal herbs. Through his stories, readers feel as if they are walking through high mountains, experiencing amazing adventures together with the characters, and sometimes even entering mysterious caves alongside the author. As one becomes acquainted with the unique customs of the mountain people, the resolute character of the “mountain beys” leaves a deep impression. By reading books such as “*Insofning Chorlov Xatlari*” (Letters Calling for Conscience) and “*Chumolilar So’qmog’i*” (The Ants’ Path) [8], one inevitably becomes a true admirer of nature.

At times, G’ozi Rahmon also wrote essay-like sketches, written almost like songs, about the famous baxshi–akyns of the Qashqadarya oasis and published them in the press. This once again demonstrates the writer’s high creative potential and brings joy to readers. His great reputation among the people as a writer is largely due to the fact that he lives close to nature at the foothills of high mountains and sincerely depicts only what he has personally seen and

deeply understood. His essay *“Bir Tomchi Suv”* (A Drop of Water) can be regarded as the author’s monologue on the value of water. In the section *“Qishlog‘imiz Pistasi”* (The Pistachio of Our Village), he describes the tragic condition of pistachio groves in the territory of the “Qalqama” state farm, which are being ruthlessly cut down for firewood.

The story *“Shayman Ovchi va Xoldor Kiyik Rivoyati”* (The Legend of the Hunter Shayman and the Spotted Deer) by **Norqul Tilov** begins with a wise saying uttered by the hero’s mother: “If a hunter who has killed a thousand deer attempts to take the life of the thousand-and-first, the arrow he shoots will strike himself.” Norqul Tilov wrote remarkable and fascinating stories about the nature reserves of the Hisor Mountains and the natural wonders of the Qalayi Sheron Gorge near the village of Toshqo‘rg‘on. His writings about the wonders of Amir Temur Cave, the Ho‘kiz Burun Waterfall, dinosaur footprints fossilized in stone millions of years ago, and an underground lake became widely known and elicited admiration among readers [9].

Abdulla Oripov, who regarded **Buritosh Nosirova** as a true younger sister, included his poem *“Singil”* (Sister), written on July 4, 2011, in his poetry collection *“Ezgulik”* (2012) [10]. In addition, in issue No. 2 of the journal *Zvezda Vostoka* (2013), the People’s Poet of Uzbekistan A. A. Fainberg translated this poem into Russian under the title *“Mladshaya Sestra”* (Younger Sister). This testifies to the broad scope of Buritosh Nosirova’s creative collaboration with Abdulla Oripov, Hero of Uzbekistan.

Buritosh Nosirova’s books such as *“Bir Daraxtning Ikki Novdasi”* (Two Branches of One Tree), *“Yaxshilik Ka‘basi”* (The Kaaba of Kindness), *“Orzu Oshyoni”* (The Nest of Dreams), and *“Ezgulikka Chorlagan Navolar”* (Melodies Calling to Goodness) were warmly received by the literary community and became the subject of lively discussions and debates. A special place in her work is occupied by the book *“Bitilmagan Dostondir Bari”* (All Is an Unfinished Epic), published by Sharq Publishing House in 2009, which consists of essays, journalistic articles, and interviews [11]. In her publicistic article *“Tarbiya Bu – Najot”* (Education Is Salvation), Buritosh Nosirova expresses her views on pressing issues of child upbringing and education in schools.

As a member of the Writers’ Union of Uzbekistan, Buritosh Nosirova has also attracted readers’ attention through her journalistic, publishing, and public activities. Through her novellas *“Tutash Taqdirlar,” “Jumagul,”* and *“Qaysar Qiz,”* the short story collection *“Ayollar”* (Women), and a number of other literary works, she vividly portrays the life and creative path of the well-known late writer **Xosiyat Lutfullaeva**, who deeply penetrated the hearts of the people. Many of the writer’s novellas and short stories are also included in the book *“E‘zoz Abadiyati.”* Her book of publicistic articles and sketches entitled *“Suyanch Tog‘lar”* (Supporting Mountains) was published in 2017. The book includes articles and sketches such as *“Navoi on Speech,” “Otashnafas Shoiri”* (The Fiery-Breathed Poetess) about Zulfiya, *“Hayotni Sevganlarni Ardoqlar Hayot”* (Life Honors Those Who Love Life) about Xosiyat Lutfullaeva, *“Demakki, Sen Shoirsan”* (So, You Are a Poet) about Halima Khudoyberdieva, and several others.

In **Sharofat Ashurova’s** essays and publicistic articles entitled *“Ma‘naviyat Javohiri”* (Jewels of Spirituality), chapters such as *“The Deep Roots of the Tree of Pride,” “Those Who Laid the Foundation for Independence,” “The Highest Status of Mentorship,” “Creativity as a Divine Gift,” “Generations of High Spirituality,” “Those Who Crown Identity,”* and *“You Are My Sacred Homeland”* are included [12].

At the Chirakchi College of Economics, presentations were also held for H. Sattoriy’s two-volume works *“Hazrat Sohibqiron”* and *“Sohibqiron Abadiyati.”* During the presentation, the author shared interesting historical facts about the life of Amir Temur and answered questions from students. Poets U. Haydar and U. Sadin expressed their views on the books and read samples of their poetry [13].

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