



Short Communication

The Life Journey of Erkin Vohidov: Childhood Years, Creative Environment, and the Formation of Personality

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ABSTRACT:

This article provides a scientific and theoretical analysis of the life path, childhood years, creative environment, and formation of the personality of Erkin Vahidov, the People's Poet of Uzbekistan. The study explores the poet's birthplace, family background, initial stages of education, and their impact on his subsequent creative work. It also analyzes the role of the Faculty of Philology at Tashkent State University (now the National University of Uzbekistan), his mentors, and the literary environment in shaping his personality. Furthermore, the article highlights the poet's early poetic experiments, the stages of development of his creative worldview, and the scientific influence of national literary traditions and examples of world literature on this process.

Keywords: Erkin Vahidov, life path, childhood years, creative environment, personality formation, literary environment, Uzbekistan, 20th-century literature.

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BACKGROUND:

Erkin Vahidov is a People's Poet of Uzbekistan, playwright, literary scholar, and public figure, widely recognized as one of the leading figures of 20th-century Uzbek poetry. His life path, childhood, and the shaping of his personality are of great interest not only to literary scholars, but also to the general public. Indeed, the poet's artistic heritage, worldview, and creative style are closely intertwined with the socio-cultural environment, family upbringing, and educational system of that period. By studying the life and work of Erkin Vahidov, we gain a deeper understanding of the stages of development of 20th-century Uzbek literature, its connections with world literature, and the process of national self-awareness.

Erkin Vahidov was born on December 28, 1936, in the city of Kokand, Fergana Region.

Although his childhood coincided with the Second World War and the harsh post-war period, in the poet's memoirs, these years are marked by spiritual wealth and a deep love for literature. Vahidov's father, Vahid-aka, was a simple farmer and artisan, and the family instilled values such as diligence, honesty, and a sense of justice. His mother was a kind and wise woman whose upbringing strongly emphasized national customs, folklore, and moral values. Through his mother's stories, fairy tales, and songs, young Erkin entered the magical world of oral folk art, which later served as an important source for his creative work.

The city of Kokand was an ancient center of culture where representatives of various nationalities lived side by side, which helped broaden young Vahidov's worldview. The city's historical monuments, madrasas, mosques, and

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gardens shaped his aesthetic taste. During his school years, Vahidov grew deeply interested in literature, particularly poetry. He eagerly read the works of classical and enlightened poets such as Alisher Navoi, Magtymguly, Furqat, Zavqi, and Muqimi, memorizing their ghazals and rubais. School teachers recognized his talent early on and encouraged him to write poetry. Vahidov's first poems were published in the school wall newspaper, marking his first step into creative activity.

In 1955, Erkin Vahidov entered the Faculty of Philology at Tashkent State University (now the National University of Uzbekistan). This was a turning point in his life. Tashkent, being the cultural and scientific center of Uzbekistan, allowed Vahidov to find his creative circle, mentors, and like-minded peers. At the university, he had the opportunity to closely interact with prominent figures of Uzbek literature—Oybek, Gafur Gulam, Zulfiya, Abdulla Kahhar, Mirtemir, Maksud Shayxzoda, and other poets and writers—and study their creative experiences. In particular, the personality and work of Gafur Gulam became a crucial factor in shaping Vahidov's worldview and poetic style.

His university years marked the active beginning of Vahidov's literary career. He continued writing poetry and publishing them in republican newspapers and magazines. In 1957, his first poetry collection, *Tong nafasi* (The Breath of Dawn), was published. This collection demonstrated the young poet's talent and introduced him as a representative of the new generation of Uzbek literature. Vahidov's early poems reflected the inner experiences of the lyrical hero, youthful emotions, love for the Motherland, and love for life. However, a distinct national spirit and philosophical depth also began to emerge in his works.

The influence of both Uzbek and world literature played a major role in shaping Vahidov's personality. He thoroughly studied the works of classical poets such as Navoi, Babur, Muqimi, and Furqat, absorbing their artistic mastery and ideological content into his own work. He also familiarized himself with the works of world literary figures such as Alexander Pushkin, Mikhail Lermontov, Vladimir Mayakovsky, Sergey Yesenin, and others, striving to learn from their poetic techniques. In particular, Mayakovsky's creative style, civic poetry, and boldness in creating new poetic forms had a profound impact on Vahidov.

Erkin Vahidov's personality and creative background played a vital role in his subsequent career. He worked not only as a poet, but also as a playwright, translator, literary scholar, and public figure. His poem *O'zbekim* (My Uzbek People) became a beloved masterpiece for the entire nation of Uzbekistan and a symbol of national independence ideals. Vahidov's poetry collections, such as *Ruhlar isyoni* (Rebellion of the Spirits), *Ishq savdosi* (The Trade of Love), *Nido* (The Cry), and *Tirik sayyora* (The Living Planet), entered the golden fund of Uzbek poetry. He was also a productive playwright, creating dramatic works such as *Oltin devor* (The Golden Wall), *Abay va Marg'uba* (Abay and Marguba), and *Ibn Sino* (Avicenna). Furthermore, Vahidov made a significant contribution to translating masterpieces of world literature into the Uzbek language. He skillfully translated works by William Shakespeare, Johann Wolfgang von Goethe, Friedrich Schiller, Alexander Pushkin, Mikhail Lermontov, and other prominent poets.

Conclusion:

In conclusion, Erkin Vahidov's life path, childhood years, creative environment, and

personality formation form the foundation of his rich artistic heritage. The cultural environment of Kokand, family upbringing, school and university years, and communication with mentors and contemporaries all contributed to the development of Vahidov's worldview, aesthetic taste, and poetic mastery. His work is a valuable contribution not only

to Uzbek literature but to world literature as well. In his works, Vahidov expressed eternal themes such as man and society, homeland and nation, love and happiness, truth and justice with high artistic skill. His personality and legacy serve as a source of role models and inspiration for the younger generation.

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