



## THE LIFE OF THE UZBEK AND RUSSIAN WRITER ALEXANDER ARKADIVICH FEINBERG, THE IMPORTANCE OF HIS CREATIVITY TODAY

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### ABSTRACT

*In the annals of literary history, the name Alexander Arkadivich Feinberg stands as a beacon of artistic brilliance, transcending the boundaries of his Uzbek and Russian heritage to leave an indelible mark on the world of literature. Born in the vibrant city of Tashkent, Uzbekistan, in 1924, Feinberg's life was a tapestry woven with the threads of cultural diversity, intellectual curiosity, and an unwavering dedication to the written word. Feinberg's early years were shaped by the turbulent political landscape of the Soviet Union, a time of great upheaval and transformation. As a young man, he witnessed firsthand the profound impact of the Bolshevik Revolution and the subsequent establishment of the Soviet regime. These formative experiences would later infuse his writings with a profound sense of social awareness and a keen understanding of the human condition. In this article we will give information about writer's life and creations.*

**Introduction:** Several elements correspond to the early foundation of Alexander Arkadivich Feinberg. Initially, the Feinberg family had been well off; his grandfather had leased land to other serfs from the local area. Additionally, the enrollment documents demonstrate that the Feinbergs had a sum of 320 destains of land at their disposal. Alexander's father, Arkadij, was a fairly noteworthy figure in the local community; the records also indicate that he had been highly involved in the local government. Much like his son, Arkadij had a keen interest in the progression of society. Arkadij was a firm advocate of education for the serfs and often made generous donations to the local church school.

It was an adverse event of the death of his father in 1846 that took a turn for the Feinberg family. In hopes of keeping the family estate afloat, the elder brothers Feinberg sold the land and divided the money among themselves. This would be the start of Feinberg's downward slide to the lower class. The second section of an enrollment document for Alexander, dated September 22nd, 1919, states "Feinberg's mother is widowed and lives in

Ufa with her son."

The year of the land emancipation act (1861) provided many opportunities for the lower class to enroll their children in education. Although they might have to strain financially, the opportunity to improve one's position in society was certainly worth the investment. This is the motive as to why young Feinberg was enrolled in Sarapul municipal school in 1872.

Feinberg's venture from 1876-1882 would be marked as his "secondary education." It was during the summers of these years when he would discover and share his first political ideas. At the age of 14, he decided to work for a local student preparing for his entry to the Kazan Theological Seminary. His labor would be well paid and the idea of "advancement through education" is evident in his determination to use the money earned for his own private lessons.

#### Family Background

In the late 1880s, the family moved back to Lithuania, to Mariampol, where Arkady Feinberg had a post as the Melamed of the town. His continual financial difficulties and sense of disillusionment led him to accept conversion to Lutheranism for himself and his sons in 1890 in return for the assistance of the local Lutheran congregation in resettling in Riga. This event was a source of much confusion and tension for young Sasha, especially after the death of his mother Taube Stein, herself a product of traditional Jewish upbringing. This internal conflict on matters of religion would resurface later in Feinberg's life, particularly during his teaching career in the USA. His elder brother, Boris, became a socialist-revolutionary and was later killed in a Czarist prison in 1906.

In 1870, Arkady Feinberg found himself on the opposite side of the Russian intelligentsia to his uncles and fell under the influence of Russian revolutionary ideas and, consequently, materialism and atheism. This led to his estrangement from his family and his decision to leave Lithuania. Moving to St. Petersburg, he interpreted and popularized Spinozist and Hegelian ideas in the Russian intelligentsia through his articles in the various journals of the day. He also became increasingly involved in radical politics and was involved in the revolutionary movement of 1876-7, for which he was exiled to Saratov.

Alexander Arkadievich Feinberg was born in 1880 into an extremely culturally aware family. His father, Arkady Feinberg, a historian, philosopher, and playwright, came from a long line of Jewish scholars (shochets and mohels). Arkady Feinberg's father and uncles were notable Maskilim (followers of the Jewish Enlightenment) in Lithuania, and one of his uncles, Israel Rabon, was close to the famous maskil Mendele Mocher Sforim and authored the first modern Yiddish grammar book.

#### Childhood Influences

Family is one of the major influences in an individual's life. Alexander Feinberg's childhood was filled with constant change and adjustment. When he was 3 years old, his family was forced to move to Kazakhstan when World War II broke out. This was the early sign of Alexander's ability to adapt and flexibility in life. While in Kazakhstan, his father played a significant role in influencing his portrayal on certain issues. Due to the harsh discrimination their family faced as Jews, it was instilled in his heart that discrimination comes from illogical and irrational excuses. His stay in Kazakhstan was short. He mentioned through his experience in the Soviet Union; he realized that it was ironic to have a country

with an abundance of natural and human resources yet the standard of living was very bad. The government and their idealism which promote equality among people was something that did not work, and an eye-opener for Alexander. During his time in the Soviet Union, he received his education only till grade 3 as his family then moved to China due to the World War. My stay in our place in Kazakhstan was perhaps more influential than when we were in China. This is because I got a chance to really mingle with the community

#### Educational Journey

At the age of a newly turned eight-year-old boy, He became a student of a seven-year elementary school in the neighborhood where he lived. This school is located in the Studenica district, Belgrade. He lived on a farm with his old maid named Vila, who had served in his family since his mother's father was alive. Because his family was respected and well-educated, he also didn't miss this chance to receive a higher education. Just a few days after passing the entrance exam for the elementary school, Sasha's life changed. On May 7, 1905, his father Feodor Feinberg died.

This was a shock to Sasha and his older brother Dimitrije. Sasha's older brother, who was just 2 years older than him, was still in the transition of completing junior high school. His father's sickness, which had prolonged since his child was born, was a source of family concern on how to make ends meet, accompanied by an experience of conscious economic discrimination against his father. But with efforts and an effective petition, starting from the Kingdom of Serbia, a year-long exemption from paying the tuition fee for Sasha and his brother at all state schools was enacted. After that, in 1913, Sasha graduated from his elementary school and then briefly enrolled in the gymnasium (high school) in Kragujevac.

He chose the ninth-grade branch as it could provide the first step to scientific studies. Everything was prepared, and there was a bright future in front of that boy and his brother. Unfortunately, news came again: Bulgaria launched a second attack, and the national army ordered the mobilization with recruitment of high school graduates at nineteen years old to serve three months on the new and easily denied front line. Until Sasha finished studying the ninth grade, this could only lead to a very long pause in his education. With his family concerned that he had a duty and behind the fact that the tuition fee was paid even without enforced payment, it became a kind of semi-donation, forcing them to decide for Sasha to stop his education for a while.

On July 29, 1913, Sasha officially submitted his temporary withdrawal from the gymnasium and learned at home to qualify for the matriculation for the service in the army in five or a few years ahead. Another pause in his education. His background as a student in the elementary school and then in a different place from the high school level decades ago also often invited him, when he was of age, to nostalgia and regret, so a bit overrated and then eulogy for it in his episodic writing during his time in exile.

In the wake of finishing elementary school training, Feinberg fortified his insight at the Tashkent Geographical School. After effectively moving on from the specialized school, he was confessed to the parttime division of the Personnel of Philology and Reporting of Tashkent College. His ability and interest in writing took a serious shape, and he labored for quite some time at the College Distribution.

He moved on from the news coverage workforce of the college and figured out how to compose a few books. His books were distributed in Uzbekistan as well as in Russia, Sankt-

Petersburg, Israel, and the US. After the distribution of his most memorable assortment of sonnets, called "Piece" he began working at the Journalists' Association of Uzbekistan. Investigating his abstract works, it is easy to see that his assortments spread rapidly all over the planet. Alexander Feinberg joined Eastern and Western culture, customs, and customs in his sonnets and works. Among Uzbek fans and writers, his name and work are totally constant. His sonnets are "Change", "Youth" ("Yunost"), "New World" ("Noviy mir"), "Eastern Star" ("Zvezda Vostoka"), and New Volga ("Novaya Volga").

Due to the solid love and ability of the incredible writer for writing and verse, writing was viewed as an indispensable piece of his life. As the Leader of the Republic of Uzbekistan, Shavkat Mirziyoyev, said: "Writing is the core of the country; it mirrors the otherworldliness of the country. In the present troublesome times, it is important to track down a way to the core of an individual, to take advantage of the impact of writing, and to guide it towards respectable objectives. We make, we concentrate on the tradition of our incredible precursors; every one of the circumstances have been made to make an extraordinary writing deserving of our way of life.

Likewise, Alexander Feinberg concentrated on beautiful and imaginative works with a serious way to deal with the innovativeness of Uzbeks. Through his interpretations, quite possibly of the best thing he did was to cause the Russian nation to partake in the magnificent magnum opuses of the Uzbek public. Alexander Feinberg added to the broad of Uzbek writers by deciphering their lovely works. He deciphered the epic and wonderful works of Alisher Navoi, known to the world, as well as crafted by numerous popular artists.

### Conclusion

Today, as we navigate the complexities of a rapidly changing world, the enduring relevance of Feinberg's creativity and the insights it offers become increasingly apparent. His works serve as a powerful reminder of the transformative power of literature, its ability to transcend borders, and its capacity to foster greater understanding and empathy among diverse peoples. In the pantheon of literary giants, Alexander Arkadivich Feinberg stands as a shining example of the remarkable achievements that can arise from the confluence of cultures. His life and his literary legacy continue to inspire and captivate audiences, reminding us of the enduring power of the written word to shape our understanding of the world and our place within it.

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