

## “Bygone Days” And Lessons Of The Past

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**Resume.** In the article, based on the life and work of Abdulla Qadiri, the interrelated and harmonious aspects of the family environment, personality decline, and social-spiritual life crises are analyzed.

**Keywords.** Historical reality, personal education, domestic life, family environment, social life, spiritual and moral decline, social crisis,

In the history of mankind, there were such genius artists who devoted their life, creativity, thought and ingenuity to improving people's life today and lighting up their tomorrow. In fact, despite the fact that a number of nationalist writers were removed from the history of our spirituality due to repression, studying their heritage and researching the spiritual and moral issues raised in their works has not lost its relevance even in today's conditions of independence. Because the essence of their work expressed the intentions of the society and the nation, and served to make the nation a nation. Selfless people like Mahmudhoja Behbudi, Abdulla Qadiri, Abdulhamid Cholpon, Abdurauf Fitrat showed devotion not only with their artistic creations, but also with their practical activities.

Every nation is formed in the process of long historical development. Its formation takes place in unique natural socio-economic conditions. The formation of a representative of society is influenced not only by the freedom of the nation to which he belongs, a prosperous family life, the socio-cultural environment, but also by the whole complex of social relations. It is these social relations that determine the spiritual image of a person. The level of ability to truthfully express the spirit, desire, and national mentality of a particular nation in a work of art is largely determined by the spiritual closeness of the artist to this nation.

Literature is a mirror of society and humanities. Every event that happens in social life is reflected in fiction to one degree or another. Including social reality and environmental relations, the processes taking place in it are artistically researched by the word artists, and philosophical-aesthetic conclusions are made. Certain spiritual and educational ideas are put forward.

The literature of the early 20th century is no exception. Historical events that happened in the life of our people were written down by writers. In particular, issues of freedom and freedom of the country, relations between the individual and society, the problems of science and human destiny caused the appearance of several literary works in jadid literature. Regardless of the differences in styles and worldviews, conclusions and positions of writers, the new era, new views, and modern relations gained more and more scope in the examples of word art. The analysis and research of the themes of the homeland and independence, society and human destiny in the works of Behbudi, Qadiri, Fitrat, Cholpon, Avloni, the great figures of the literature of the beginning of the 20th century, and the issues of the hero's spirituality in them, from the perspective of the new era, the environment they belong to, and based on the requirements of the ideology of independence, are urgent issues.

Behbudi, Qadiri, Fitrat, Cholpon and others, who are representatives of Jadid literature, regardless of the differences in style, worldview, attitude, position, and point of view, in the center of the reality they write is knowledge, freedom, and moreover, the motherland, the destiny of man and his character, the spiritual world stands. Although each writer uses a unique method in choosing a genre, plot, and composition, they try to find spiritual-educational, moral-philosophical conclusions and solutions from the fate of a person representing a certain environment in the creation of a hero's image and character, analysis of events, and research of problems. The scientific analysis of the influence of a certain new period on the freedom of the country, on the everyday life of people, on the character of the hero and the spiritual world of the person and the environment, in particular, in the literary heritage of Abdulla Qadiri, the founder of the Uzbek novel, the harmonious and artistic treatment of the theme of domestic life and social life had an inspiring effect on the creativity of representatives of our literature of later periods.

During his creative career, Abdulla Qadiri created many examples through his novels and stories of the epic genre, which reflect the issues of knowledge, freedom and liberty, the character of a person of the new era, the relationship between the individual and society, the family and socio-political life, and the issues that determine the destiny of man and the country. The artistic expression of the ideological and philosophical goals in these works, the methods and means of revealing a new human character, as well as the study and scientific-creative research of this writer will give interesting results.

From our classic literature to today's literary process, much attention has been paid to the issues of the destiny of man and society, the will of the individual and freedom. Not only in poetry, but also in prose samples, the incomparable role of these life problems in the development of the country was recognized. But the special study of this topic in Qadiri's work adds a new meaning to the work done on this system.

Such one-sided ideological struggle, which lasted more than seventy years, left its lasting complications. Most importantly, during the rule of the Soviets, it became obvious that our historical and social knowledge was disconnected from reality. For many years, we have been deprived of the literary and cultural heritage of those who cared for the nation and sacrificed themselves for the development of the motherland, including the representatives of *jadid* literature. It is no secret that the religious belief, which is closely related to our centuries-old values, has been brought under the strict control of the state, leaving its negative complications in the social life of our people. It is clear that we have lost a lot of things that were related to our values in the recent past.

With the honor of Independence, the literature, including the literary heritage of the representatives of the *Jadidist* movement, the ideas presented in their works, and the relationship to the literary characters have become impartial. Although most of them were destroyed during the years of repression, we had the opportunity to scientifically examine and consistently study the examples of modern literature that have reached us in different ways and by chance under the conditions of Independence, based on the ideology of freedom and independence. Of course, restoring values that have been destroyed for many years requires hard work and tireless research. It is not easy to restore such moral qualities as honesty, justice, truthfulness, concern for the interests of the majority, which our ancestors have formed in the minds and hearts of the young generation for thousands of years, and which were trampled under the rule of the red empire. Restoration of material values, destroyed monuments, forbidden customs is a relatively quick process. However, making changes in the spiritual world of people, cultivating virtues such as honesty and piety will definitely not happen all at once. In this regard, the literature of the beginning of the 20th century, which is a component of our classic literature, has been helping us closely. In this sense, it is natural that the literary characters and characters created by great word artists like Qadiri have a strong spiritual and aesthetic impact on the psyche and spiritual world of people.

Our ability to be impartial in assessing reality, and applying the positive characteristics of each person to our lifestyle, the art of words - literature, which is a mirror of social life, will undoubtedly become our close professional friend, a means of education, and a factor of influence. That is why the question of the fate of the family and society has become one of the most urgent and important problems of literature in the examples of *jadid* literature. In this regard, Abdulla Qadiri's works such as "Bygone Days" and "Scorpion in the Pulpit" have their own place and importance.[2. 27] In the works of our famous writer, issues of freedom and freedom, family and society, the image of a person are elaborated from different points of view and on the basis of different approaches. The realization of the human identity, the improvement of material life, the enrichment of the spiritual world, the artistic solution of such problems as the attitude to reality, the research of various evolutions in the human psyche have become the ideological and philosophical goals of the above works.

The expression of family and community relations in Uzbek literature is also related to the socio-political relations, environment and problems of those times. The characters fighting for domestic and social issues in Qadiri's works appeared as children of this historical era. Abdulla Qadiri was at the front lines with both his creativity and practical activities when the mass of the people began to wake up, the desire to fight for national values, to get rid of ignorance, to lead the country and the nation to the path of development. The fact is that personally witnessing every innovation and change in social-political, economic-spiritual life had an effective effect on making the works of the writer popular and vital. The new heroes of the new era began to express the ideological and philosophical goals of the author in the works of this author, sometimes as a real person, sometimes in metaphorical forms. For example, Abdulla Qadiri saw that the masses of the people remained

in age-old ignorance, and on the other hand, that the officials of Tsarist Russia and the British nobles were fighting for the ownership of Turkestan, sometimes openly and sometimes secretly. He also witnessed the disappointment of the people's expectations from the October Revolution. He lamented that although the regime changes, the socio-political essence remains almost the same. He appeared not only as an observer of these events, but also as a direct participant in the dramatic processes. That is why the life of the events penned in his works, and the literary hero is embodied in our eyes as a person who comes to the field with new views. This new hero turned into a literary character who can express his sharp words against injustice and oppression, without comforting himself by saying that whatever happens to him, his fate had always been: "I can't imagine what will happen to our people if our office continues with its current state of disarray. While I were in Shamay, if I had wings, if I flew to my homeland, if I went directly to the khan, if I presented the laws of the Russian government one by one, even if the khan listened to my petition, if he ordered everyone to write a label and program the Russian administrative order, within a month if I would see my people alongside that of the Russians... But I looked back and saw that what I thought about Shamay was a sweet dream. There was no one here to listen to my words, even if they were: "Will these khans hear your words and fulfill them?" they made me sad. Even though I didn't believe what they were saying before, I finally found out that they were right. Indeed, who would hear the cry of "Hayyi alal falah" (come to salvation) in the cemetery." [4.18 ]

When Otabek was speaking these words, there were few people who understood him and few well-wishers. But there were Hamids who never understood the pain behind these words, did not want to understand, and wanted to live in the darkness like a bat. Here is his reaction to what Otabek said: "God gave this world to the infidel!" [4.18]

Abdulla Qadiri, like other forward-thinking contemporaries, went through a difficult life path. It was natural that our nation, which once produced great scholars and spread the word to the world, would sink into the mire of ignorance under double oppression, would be deprived of knowledge, and the persecution of any well-intentioned person would torment the enlightened writer mentally. Such mental anguish, oppression of the dark future of the nation is effectively expressed in the language of Yusufbek Haji: "I spent a lot of my life for the peace of this country and the peace of its citizens, and I could not create anything but pain for myself. I don't think we can be human until the career-minded, world-loving and ambitious people who don't know what the union is, who eat and drink each other for their own personal interests, disappear from the soil of Turkestan. If we leave like this and pour water under each other, the Russian tyranny will soon soil our Turkestan with its dirty feet, and we will put the Russian yoke on the neck of our future generations with our own hands. God's curse will surely fall on us blind and senseless fathers who hand over their offspring to the hands of the unbelievers." [4.294] Qadiri himself, while glorifying knowledge as a symbol of liberation, later felt that it was a historical necessity for the country to be free and independent in order to embark on this path. Like the image of Otabek that he created, he grieved for the fate of his people, who were in trouble, and searched for ways of salvation. He tried to summarize what he had seen and expressed in his artistic works. That's why, when we read the novels written by Qadiri, we can see that the image of the author is clearly visible in them, and that he is in the character of the character.

Each era leaves its mark and characteristics in literature. As mentioned above, fiction is a reflection of social life. Based on its anthropological function, literature analyzes its characters from the point of view of era, time, environment, and puts forward certain conclusions. Therefore, it is important to evaluate the creative output of artists of artistic words not only from the point of view of the period of their creation, but also with today's criteria.

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