

## ABDULLAH QADIRI'S SOCIO-SPIRITUAL VIEWS

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**Abstract:** This article examines the work of the great Jadid Abdulla Qadiri and the issue of the national spirit. In particular, the uniqueness of the characters of his most famous novel, "Otgan Kunlar" is scientifically discussed.

**Key words:** Abdulla Qadiri, heritage, culture, novel, modernism, power, people, history, artists.

Abdulla Qadiri (main nicknames: Qadiri, Julqunboy) (April 10, 1894-Tashkent-October 4, 1938) is a great representative of the new Uzbek literature of the 20th century, the founder of Uzbek novels; He was an active participant in important socio-cultural processes of the 20s. He was born in a gardener's family. His father, Khan Kadirbobo (1820-1924), served as a soldier in the Beklar army and participated in the defense of Tashkent during the Russian invasion (1865). Adventures experienced by his father played an important role in the creation of many works of Abdulla Qadiri, especially his historical novels. He studied at Abdulla Qadiri Muslim School (1904-1906), Rus-Tuzem School (1908-12), Abul Qasim Sheikh Madrasa (1916-17); He studied at the literature course in Moscow (1925-26). He was brought up in the spirit of ancient Eastern culture and literature from a young age; studied Arabic, Persian and Russian languages. He read world literature with devotion.

Abdulla Qadiri's great legacy is still in the hearts of readers.

As for Abdulla Qadiri's career, due to the impoverishment of his family, he began to work independently from childhood, took up various professions, worked as a secretary and carpenter for local merchants (1907-15). After the October coup d'état of 1917, he was the secretary of the Old City Food Committee (1918), the editor of the newspaper "Yygushysh" (1919), the secretary of the Council of Trade Unions (1920), one of the organizers and a member of the editorial board of the "Mushtum" magazine (1923). -26). Now, if we pay attention to the work of Abdulla Qadiri, the beginning of Abdulla Qadiri's creative activity corresponds to the mid-1910s. On April 1, 1914, the newspaper "Sadoi Turkistan" published an article titled "New Mosque and School" signed by Abdulla Qadiri. This was the first appearance of the future writer in the press. Shortly after that, his poems such as "Wedding", "Our Situation", "My Nation", "Fikr Aylagil", the drama "Bachtsiz Kuyuv", and the story "Juvonbov" were published (1914-1915). These works, which are the first examples of Abdulla Qadiri's work, were written in the spirit of nationalism and enlightenment, and were imbued with modernist ideas. In it, the author speaks bitterly about the plight of the people, calls on the nation to wake up and think. Abdulla Qadiri's story "Uloqda" (1916) is incomparably superior to his previous works, and is considered the peak of Uzbek realistic literature at the dawn of the 20th century, the best example of a realistic story.

Now we will pay attention to Abdulla Qadiri's novel "The Past Days".

In the early years of the Shura government, Abdulla Qadiri wrote the first novel in Uzbek literature - "The Past Days" (1919-1920). Chapters from the novel were published in "Inqilob" magazine in 1922. In 1924-1926, each section was printed separately as a book. At the time of the creation of "Gone Days", the question of the nation's will, freedom,

independence, and place in the world was of life-or-death importance for the Uzbek people. Abdulla Qadiri stood in the ranks of progressive intellectuals of our region, worried about the fate of the motherland and the nation, and searched for a way of salvation on his own. At first, he believed in the false promises of the Bolsheviks, but the writer realized that these promises remained on paper, the evil colonial policy remained unchanged in essence, took on a hypocritical tone, mischief, conspiracy, class-ideological enmity was on the rise among the people, and a fratricidal war had begun. He saw with his own eyes that he was a victim of bloody politics. In particular, the collapse of the Kokan autonomy shook the hearts of Abdulla Qadiri, along with many free-thinking intellectuals. The writer tried to awaken the national consciousness of the people through the novel "The Past Days", he wants to teach the people about the "dirtiest, darkest days of our history" - the next "Khan times" - the terrible historical processes of the 19th century, which plunged the country into the colonial crisis. It has been.

On the issues of enlightenment in the works of Abdulla Qadiri

President Shavkat Mirziyoyev in his address to the Parliament on January 24, 2020 about the in-depth study of the legacy of the Jadids: "In 2020, in the difficult moments of our nation's history, the scholar and writer Mahmudhoja Behbudi's 145th annual birthday is widely celebrated. In general, we need to deeply study the legacy of the Jadidist movement and our enlightened grandfathers. The more we study this spiritual treasure, the more we will find the correct answers to many questions that concern us even today. "The more we actively promote this priceless wealth, the more our people, especially our youth, will understand the value of today's peaceful and free life," he said.

Indeed, as we delve deeper into the content of the works of our ancestors, we see that although these works have been published for more than one hundred and fifty years, the problems raised in them remain relevant even today. The nation's illiteracy and women's education problems, which Jadidlar sought to solve, are still overshadowing the development of society. At the end of the 19th century and the beginning of the 20th century, a difficult and extremely unstable historical environment appeared in Turkestan, which threatened the fate of the nation. The reasons for this are, firstly, that the Russian Empire destroyed Turkestan and carried out an extremely chauvinistic policy of russifying the population, depriving the common people of their will, and breaking their pride in order to strengthen its colonialism there, and secondly, the spirit of resistance to worldly knowledge and development in Muslim bigotry. On the other hand, our people lost their spirituality, rights and, above all, their freedom. In the history of mankind, the tendency to completely destroy the national pride, mother tongue, literature, and age-old traditions of the conquered people by the colonial countries is considered a priority. Oppressed people gradually get used to such views. A group of people's intellectuals, the real sons of the nation, and the movement of progressives appeared in such a politically precarious situation. People's selfless falcons tried to wake up their motherland and care for its future, even though their wings were burning. They united under the great name of "jadid" and walked a long and arduous path for spirituality, pride and freedom.

The literature reflecting such a complex situation at the beginning of the 20th century was more important than the literature of all other periods to awaken the masses, to bring the people out of the low standard of living they were used to, to think about the interests of the nation and the people, and to see the Uzbek people as one of the nations with scientific potential. It differs in that the ideas are put forward. In all the works of our artists such as Qadiri, Fitrat, Cholpon lies the idea that enlightening the people will pave the way for their civilization. Artists like Avloni and Hamza tried to enlighten the people not only through their works, but also through their notable practical actions (organizing theater, newspapers, magazines, opening schools, etc.). When we read each of their works, the dark spots of the

past, the length of the tragedies of that time make us feel sick. In particular, if we pay attention to Yusufbek Haji's self-talk in Abdulla Qadiri's work "The Past": "Collecting taxes from thirty-two coins... Don't wait until a week later... Resistance to tax collection I was also given the right to hang the culprit and hang him if it was deemed appropriate... I did not perform the Hajj prescribed by God for bloodlust; I have a son in front of me, I have a conscience, a religion, a religion, which comes across when I am putting someone else's son to the gallows. Let the earth swallow our people. Because of Azizbek's stupidity, he forgot his oppressions of yesterday..." - or else,"- I spent a lot of my life for the peace of this country, and I could not find any satisfaction for myself except suffering. I don't think we can be human until the careerist, worldly and ambitious people who don't know what to do with the union, who eat and drink each other in the pursuit of their own personal interests, don't disappear from the soil of Turkestan. If we go like this and pour water on each other's feet, the Russian tyranny will soon soil our Turkestan with its dirty feet, and we will destroy the necks of our future generations with our own hands. We will put on the Russian yoke. God's curse will surely fall on us, my son, who handed over his offspring to the hands of the unbelievers as captives with his own hands. We, who are preparing to make our Turkestan a pigsty by burying the sacred body of the ancestors, will surely fall into the wrath of the creator of dogs!.." through the image of Haji Yusufbek and his speeches like the ones above, Qadiri's experiences of that time, heartbreaks and the pains of sassiz are stuck in our throats like poison. If we pay attention to the above-mentioned thoughts and opinions, the nationalists who risked their lives and tried to bring their people out of this disgusting quagmire were thrown into the hell fire by any means, tied their hands without touching the handcuffs of the enemy, The eternal tragedy of the people who tried to protect their lives at the cost of their lives and gave advice to their faith is when their enemies axed their intellectuals with their own hands.

It is known that in the history of mankind, the tendency to destroy the national pride, mother tongue, and literature of the people is considered a priority for the colonial countries. Because people's worldview can be changed with these tools.

#### Summary

To sum up, the literature of Jadidism era saved the nation from darkness by vividly reflecting the problems of the time and the tragedy of the nation. The works created by the representatives of the Jadidism movement penetrated deeply into the hearts of our people. It is important that the problems reflected in the literature of this period remain relevant even today, and the more widely we promote and study the literature of the modern period, the more useful it is in developing the minds of young people.

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