



THE SIGNIFICANCE OF THE NOVEL "O'TKAN KUNLAR" IN THE EDUCATION OF THE YOUTH

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Abstract: *In this article, we want to focus our attention on the religious and educational concepts that are instilled in students through the analysis of Abdulla Qadiri's novel "Bygone days" without forgetting the works of other mystic scholars such as Imam Bukhari, Rabguzi, Ahmed Yassavi included in school literature textbooks. .*

Keywords: *Bygone days, Abdulla Qadiri, education, school, education, method.*

Annotatsiya: *Ushbu maqolada diqqatimizni maktab adabiyot darsliklariga kiritilgan Imom Buxoriy, Rabg'uziy, Ahmad Yassaviy kabi boshqa mutasavvuf allomalar asarlarini nazardan soqit qilmagan holda, Abdulla Qodiriyning "O'tkan kunlar" romani tahlili orqali o'quvchilarga singdiriladigan diniy-ma'rifiy tushunchalarga qaratmoqchimiz.*

Kalit so'zlar: *O'tkan kunlar, Abdulla Qodiriy, tarbiya, maktab, ta'lim, metod.*

Аннотация: *В данной статье мы хотим сосредоточить свое внимание на религиозных и воспитательных концепциях, которые прививаются учащимся посредством анализа романа Абдуллы Кадири «Минувшие дни», не забывая при этом работы других ученых-мистиков, таких как Имам Бухари, Рабгузи Ахмед Яссави включен в школьные учебники литературы.*

Ключевые слова: *Минувшие дни, Абдулла Кадири, образование, школа, воспитание, метод.*

INTRODUCTION

Abdulla Qadiri was a man of faith, a pure character, and truthful. Needless to say, these qualities were also transferred to his novels. Writers and poets primarily offer their world and emotions to readers as spiritual nourishment. One of these beautiful aesthetic themes in Abdulla Qadiri's novels - the concept of faith – is gaining greater recognition and significance today as it is increasingly evident, providing strength to the mind and joy to the heart. Yusufbek Haji is relatively one of the morally and spiritually upright characters in the novel "Bygone Days."

LITERATURE REVIEW

This image is depicted in a high status with the attention of a pilgrim. It is appropriate to inculcate the concept of Hajj, which is considered obligatory by Allah, and how the ideal pilgrims should be through this image. The quality of being a pilgrim signifies that Yusufbek is an honest and virtuous person who wholeheartedly follows religious principles. His intellectual and spiritual intelligence, understanding, good manners, and behavior serve as a shining



example in the eyes of the reader. There are not many scenes in the novel where a pilgrim took part. But the spiritual strength of Yusufbek's character gives light to the entire existence of the novel. The character of this hero speaks little, listens a lot, laughs less, immediately tears in his eyes when he is in trouble: "Yusufbek Haji has an interesting nature: not only with his wife, but with the household in general - he talks a lot about any issue." He doesn't sit around... After making the speaker stare at his mouth for a few moments, Haji says "OK" if he likes it, and "OK" if he doesn't understand. If it's inappropriate he says "it's not right" and if something is very unpleasant to him, he's satisfied with a smile and doesn't say another word..." [2].

RESEARCH METHODOLOGY AND EMPIRICAL ANALYSIS

These features characteristic of the hero's nature show his belief in religion, the Sharia, and his perfect image, which "did not perform the pilgrimage ordered by God" for nothing. After all, the great enlightener, scholar Abu Hamid Ghazali wrote in his work "The Book of Language Disasters": "Know! Whoever looses the reins of the tongue, the devil will ride him... People are going to hell because of the "fruits that their tongues have sown". Only the language restrained by Sharia will be saved from this disaster" [3], he says.

Yusufbek Haji is a typical scholar who was able to rise to high positions with his "language restrained by Sharia" and understood the essence of "... the power of expressing many meanings with one word".

At a meeting-party during the events of the work Yusufbek Haji Yunus Muhammad read from Rasululloh's (sallallahu alaihi wasallam) mouth: "Iza wasadal amru ila ghairi ahlhi fantazir as-saata" (that is, if the work of a people is entrusted to an incompetent person, then know the doomsday of that people), after hearing this hadith he said: "Alas to us poor people." "This beard was flowing in the sorrow of this country. This heart was darkened by the influence of these interests. At the age of sixty-five, I can't remember the time when I directed my prayer directly to the Lord Haqq and bowed down with my eyes wide open... Now the next five days of my life will be free from the conflicts of the world. It seems like a reward for me to do the preparation of the hereafter" [1], - proves that he is an enlightened person.

This hero in the form of a perfect person does not want to betray the people or his faith. After all, "the people have not heard a single bit of evil or any advice from Yusufbek Haji...", "he is extremely tasteless in terms of career", "a person



who watches over the interests of the people" is recognized by the language of the heroes of the work.

On the pages of the novel, Haji Kumush is depicted reading "Daloyil" with an unknown expression of happiness and sadness. At this point, explaining the meaning and content of "Daloyil" clearly reveals the image of Yusufbek Haji and the perfection of his spiritual and moral world:

The author of "Dalayil-ul Hayrat" is Muhammad Ibn Sulayman Juzuli. There are conditions and manners for reading the book, that is, the person who reads the book must fully comply with the following requirements:

1. A perfect person should receive permission from a sheikh;
2. The person reading it should be honest in eating, drinking, and trading;
3. That he and his clothes are clean and that he does not make mistakes in reading it;
4. He should follow the rules of Tajweed (correct pronunciation), know the meaning of prayers and rosaries.

Abdulla Qadiri was well aware of the value of such prestigious books. Understanding the mystery behind the essence of the book makes the figure of Yusufbek Haji reading "Daloyil" even more brilliant, his spiritual and spiritual world becomes brighter in the eyes of the reader. Hence, Haji Yusufbek is an example of an Islamic person with perfect religious knowledge and steadfast practice. Our young people, who have seen this image in the image of a person devoted to reading "Qur'an" and "Daloyil" from the heart, who are familiar with his thoughts, who are aware of his artistic charm and logical power, in their attitude to the issue of faith and belief change, development in nature and spirituality is inevitable.

RESULTS

Another religious and educational concept that is emphasized in the work is the theme of destiny. In the archon of Islam, fate is considered one of the conditions of faith.

"Everything that happens in the universe and what is done is because Allah Almighty has made it inevitable and determined" [4]. Already, in the Uzbek classical literature formed on the basis of the Islamic faith, in particular, in the novel "Bygone Days", reasons of fate are often found.

As we continue to explain the work to the readers, we draw attention to the word azan in the introduction of the novel:



"1264 Hijri, the 17th of the month of Dalv, one of the winter days, the sun has set, the evening call to prayer (azan) can be heard from all around..." or "Otabek arrived on the sixth landing this time. He dismounted at the time when the call to prayer (azan, emphasis ours) was heard from all around..." Or: "Evening call to prayer (azan) was starting to be heard from here and there. A well-known horseman stopped his horse at the gate of the boxcar and cut off his right leg. At that time, the box-carrier also came out of the corridor in a hurry, in order not to miss the evening namaz..."

The call to prayer (azan) is one of the divine words, which is a sacred duty of our Islamic religion. In the novel, this Islamic event is presented in parallel with the image of namaz in the work of the characters.

CONCLUSION AND DISCUSSION

Despite the fact that our country is peaceful, our life is peaceful and prosperous, today in our society, especially among young people, the occurrence of various crimes, the increase of family disagreements and disputes, and the fact that they are sold for a trifle, in most cases are caused by the weakness of faith. In the After all, religion is morality. In our holy religion, human perfection is measured by having a beautiful character. It is important to provide religious and educational education to schoolchildren.

Inculcation of religious education through the analysis of works studied in literature classes is one of the effective factors. Because this path is a process free of "social advice" and tension, the reader breathes the same air as the heroes, as if hearing their heartbeat; as if walking side by side with Otabek, "Is that you?" will seal the exciting question on the wall of memory. Yusufbek, whose face is shining with light, can enjoy the blessings of the pilgrim. Seeing Kumush's bitter fate, his eyes teared up involuntarily. He says "poor" to Zainab. Because works of art have a soul, there is vitality, the essence of life is embodied.

Such melodic power is effective in helping the student to gain a deeper understanding of religious and educational science, which is the essence of human life. In particular, the student understands more deeply the concept of Hajj and the status of a pilgrim or Haji, which is one of the obligations that a morally mature and spiritually mature believer must fulfill, through the image of Yusufbek Haji.

Destiny is one of the conditions of eternal faith. Kadiri's heroes naturally act under the fate of the eternal. In some places, this is why the writer admits the weakness of his pen, in our opinion. If it hadn't been for that, Qadiri himself



wouldn't have cried over the corpse of Kumush Bibi, who couldn't escape from the fate of the eternal.

The dua of azan is a divine word, a ritual to drive away the devil. The events of the novel begin with the image of azan, and throughout the work, images of the azan and namaz are given. In the work, "evening call to prayer (azan)", "subh prayer (namaz)", "morning time to pray (namaz)", which are performed five times a day as an obligation, acquire a high meaning.

Determining the events of the heroes of the novel on the basis of prayer times serves as a factor in the formation of a natural feeling and faith in the mind of the reader towards prayer, which is considered a great duty of our religion.

However, Qadiri's works have the power to positively influence not only spirituality, but also thinking. From this point of view, a deep study of the works of Abdulla Qadiri is important for the correct understanding and acceptance of Islamic values and culture, as well as for conveying the essence of Islam to students.

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