



PERSONAL FREEDOM IN UZBEK LITERARY STUDIES IN THE INTERPRETATION OF ABDULLA KADIRIY'S NOVEL "THE DAYS GONE BY"

Dadaboeva Dilnoza Olimjanovna

A PhD student at the Alisher Navoi University
of the Uzbek Language and Literature.

Email: dadaboevad86@gmail.com

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Annotation

This article explores the portrayal of individual freedom and social consciousness in Abdulla Kadiriyy's "The days gone by", by literary scholar Matyokub Kushjonov's scholarly interpretations. The study reveals how Kadiriyy depicts a society constrained by ignorance and stagnant traditions, while highlighting Otabek's intellectual awakening as a symbol of reformist ideals. The research concludes that the novel presents personal freedom as a driving force for societal renewal, making its message relevant for contemporary social thought.

Аннотация

В данной статье рассматривается изображение индивидуальной свободы и общественного сознания в романе Абдуллы Кадыри «Минувшие дни» в научной интерпретации литературоведа Матёкуба Кошжонова. Исследование показывает, как Кадыри изображает общество, скованное невежеством и косными традициями, одновременно подчеркивая интеллектуальное пробуждение Отабека как символ реформаторских идеалов. В исследовании делается вывод о том, что роман представляет личную свободу как движущую силу общественного обновления, что делает его послание актуальным для современной общественной мысли

Key words

Abdulla Kadiriyy, "The days gone by", individual freedom, social consciousness, Matyokub Kushjonov, enlightenment, social reform, feudal society, intellectual awakening, colonial-era Turkestan, literary analysis.

Ключевые слова

Абдулла Кодирин, "Минувшие дни", индивидуальная свобода, общественное сознание, Матёкуб Кошжонов, просвещение, социальная реформа, феодальное общество, интеллектуальное пробуждение, Туркестан колониальной эпохи, литературный анализ.

Matyokub Kushjonov, a well-known scholar, researcher, and talented person who has served our literary studies for many years, has studied the rich heritage of the creativity of the founder of Uzbek novelism – Abdulla Kadiriyy and has written several books dedicated to the work of our great writer. Our researcher has important information about Kadiriyy, such as "Kadiriyy - the victim of freedom", "The identity of the Uzbek", and has made a great contribution to Uzbek literary studies with his books rich in deep analysis [1]. Kushjonov's book "The Identity of the Uzbek" is, in the author's words, an expression of pure Uzbek life, the Uzbek spirit and its spirituality. The powerful literary critic analyzed Abdulla Kadiriyy's novel "The days gone by" in his book "The Identity of the Uzbek" and examined in detail the fact that the freedom of the people in the work has been trapped under the system of ignorance, and the

stagnant state of society with the excerpts cited in the work. While talking about the fate of the country in the novel, Otabek expresses his opinion about officials and governors, "...As long as those who rule over the people through tyranny for their own selfishness cannot be eliminated, there is no salvation for us, except to expel such selfish people, whoever they are, from the beginning and replace them with good and honest people is the way to our salvation!" In this place, Otabek exposes the socio-political landscape of his time. The Turkestan society of the late 19th and early 20th centuries suffered from feudal oppression, colonialism, and ignorance. In these circumstances, Otabek's words express the need to restore the freedom of the individual and the people through a conscious struggle against oppression. By "greedy people," Otabek means individuals who put their personal interests above the interests of the people and oppress others through tyranny. So, in this thought, the writer shows that the main enemy of individual freedom is violence and greed. Otabek understands freedom not as a personal desire, but as a social phenomenon related to the just structure of society. He says, "Let good and impartial people come to the fore," and emphasizes that the condition for freedom is honesty, impartiality, and responsibility. So, individual freedom can exist in a just social system. Through the phrase "those who rule over the people through tyranny," Otabek puts forward the idea that power based on violence destroys individual freedom. According to him, when pressure is exerted on a person's thoughts, work, and life, this enslaves both the people and the individual. The main character's idea of "driving them out and replacing them with impartial people" means the need for reform, renewal, and social change based on freedom of thought. This is a symbol of the struggle for the activity of the individual in his time, the right to make informed decisions. By expressing this idea through Otabek's role, Kadiriy instills real social reality into the consciousness of the fictional hero. Otabek is not only a romantic lover, but also an intellectual who defends freedom of thought and conscience. Therefore, these words reflect the writer's desire to awaken the people of his time and call on the nation to determine its own destiny.

Continuing to analyze the work, Kushjonov continues to convey Otabek's healthy concepts. The main character is perfect in every way, studied in good madrasas, traveled to many cities through trade and became familiar with their life and administration, and compared them with the life of his people, he had certain conclusions and concepts. In addition, he also has the influence of his father, who is intelligent and cares about the people's sorrows. "...Before I went to Shamay, when I saw our government, I thought: others are like this, but Shamay turned this idea upside down and made me a completely different person. When I saw the Russian's office work, I was forced to admit that our office was a complete toy. If our office continues to be in such disarray, I have no idea what will happen to us. In Shamay If I had wings, if I could fly to my homeland, if I could land directly in the Khan's horde, if I could present the laws of the Russian government one by one, if the Khan listened to my request, if he wrote a decree to all the people and ordered them to implement the Russian administrative order, if I could see myself on a par with the Russians in a month... But when I returned to my homeland, I saw that what I had thought and dreamed of in Shamay was a sweet dream! There was no one to listen to me here, and even if there were, they disappointed me by saying: "Will these khans hear your request, will these beks carry it out?!" Although I did not believe them before, I later realized that they were right." This passage expresses Otabek's inner revolution from his trip to Shamay. He previously considered the system of government in his country to be "natural"

and "true," Seeing the Russian administrative system in Shamay, he deeply understands the chaos, injustice and weakness of his own administration.

The Shamay trip gives him the impetus to freedom through self-awareness, that is, to a state of spiritual liberation. "I was forced to admit that our administration was a complete toy after seeing the Russian administration."

This sentence shows that Otabek has taken a step towards freedom of thought. He now sees the chaos around him not as "fate", but as a system that needs to be reformed. In the person of Otabek, he interprets personal freedom as a state that can be achieved through enlightenment and thought.

After the Shamay experience, Otabek sees the world more broadly, understands the situation of the colonial people, criticizes the administration and social injustice in his society. This situation indicates the beginning of free thinking. Because human freedom begins, first of all, with the freedom of thought.

"I have made myself a completely different person" is Otabek's self-awareness.

So, the Jadid philosophy that changing one's mind is changing one's personality is clearly manifested here. "There was no one here to listen to me..."

This situation shows that personal freedom encounters social obstacles. Through this situation, Kadiriyy poses the following question:

— Can a free-thinking person live in an unjust society? This contradiction is the main dramatic axis of Jadid literature. Otabek is embodied as an artistic embodiment of the Jadid spirit. In the image of Otabek, Kadiriyy constructs the Jadid ideal as an intellectual who is a reformer, a lover of his nation, a supporter of science and justice, but who is discouraged by the shallowness of his society. Personal freedom is depicted in the work not only as an individual value, but also as a force that awakens the nation. Otabek's dream, "If I had wings, I would fly to my homeland..." is a symbolic expression of intellectual freedom, but its transformation into a "sweet dream" means that the freedom of the people has not yet been realized. This passage from "The days gone by" shows the manifestation of individual freedom in the form of thought, consciousness, and the desire for reform. Kadiriyy revealed the state of individual freedom in the following stages. Understanding (cognitive freedom) - Otabek's recognition of himself and society in Shamay. The desire for reform (moral freedom) - the desire to be useful to his country, conflict (social obstacle) - the emergence of conflict with an environment that does not accept free thought, depression (spiritual test) - leading to the alienation of a free person from society. Thus, in the person of Otabek, personal freedom is a process that begins with understanding and continues to the pursuit of social reform, which shows that it is the deepest spiritual layer of the work. Matyokub Kushjonov noted that the ideological and artistic uniqueness of the novel is that Abdulla Kadiriyy showed that darkness and ignorance strangled the entire society, even representatives of the privileged class, with its "steel" claws [2]. He described how those who had even a little progressive thinking were deprived of all human rights and subjected to grave tragedies. After reading the novel, you come to the conclusion that since life is so miserable for representatives of the privileged class, it is superfluous for ordinary working people to think about freedom and rights. Here is an important social meaning that emerges from the novel! There is another important ideological direction in "The days gone by". Abdulla Kadiriyy shows that some representatives of the upper class also began to doubt the established order and system that had stagnated over the centuries, advocated for the purification of the stale air, and sought other directions for this. He reflects their understanding

that life could no longer continue in this way, that society had reached a dead end. He expresses that they began to notice the lives of the surrounding people, the changes taking place in them, and that they felt that sooner or later some turning points were inevitable. We have seen this situation recognized by Otabek himself in his impressions of a trade visit to Shamay.

This excerpt from Abdulla Kadiriyy's novel "The days gone by" sheds light on the complex relationship between social consciousness and individual freedom in society [4]. In it, the writer shows that the oppression of a backward society is not only due to external political pressure, but also due to stable traditions rooted in people's thinking [5]. The tragedy of Otabek and Kumush is interpreted as a struggle of human love against social pressure. Kadiriyy through this work [6] puts forward the idea of the need for spiritual awakening, free thinking, and the renewal of society. As a result, the excerpt not only reflects the landscape of a certain era, but also teaches a social and moral lesson that is relevant for today: human freedom and happiness are the main conditions for changing society.

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