

THE ROLE OF WOMEN IN WORKS ABDULLA QODIRIY

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Abstract: Literature reflecting such a complex situation at the beginning of the twentieth century is more important than the literature of all other periods for awakening the masses, for bringing people out of their usual low standard of living, for thinking about the interests of the nation and people, and the Uzbek people are distinguished among nations with scientific potential by coming up with ideas. All the works of our artists, such as Kadiri, Fitrat, Cholpon, contain the idea that the enlightenment of the people will pave the way for their civilization.

Keywords: works, scientific, potential, extremely, unstable, historical situation, tendency towards.

In fact, delving 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 today. The illiteracy of the nation, for which a solution was sought in the past, and the problems associated with female education still plague the development of society. At the end of the 19th and beginning of the 20th century, a complex and extremely unstable historical situation developed in Turkestan, which threatened the fate of the nation. The reasons for this are, firstly, that the Russian Empire destroyed Turkestan and pursued an extremely chauvinistic policy of Russification of the population, depriving the common people of their will, breaking their pride in order to strengthen their colonization there, and secondly, the spirit of resistance to worldly knowledge and development in Muslim fanaticism, on the other hand, our people lost their spirituality, rights and, above all, their freedom. In the history of mankind, the priority is the tendency towards the complete destruction of national pride, native language, literature, and centuries-old traditions of the conquered people by colonial countries. Oppressed people gradually become accustomed to such views. A group of people's intelligentsia, real sons of the nation, and the progressive movement found themselves in such a politically precarious position. The devoted falcons of the people tried to awaken their homeland and take care of its future, although their wings were

burning. They united under the great name “Jadid” and went through a long and difficult path to spirituality, pride and freedom.

Artists such as Avloni and Hamza tried to enlighten the people not only with their works, but also with noticeable practical actions (organizing a theater, newspapers, magazines, opening schools, etc.). When we read each of their works, we are sick of the dark spots of the past, the duration of the tragedies of that time. In particular, if you pay attention to the self-hypnosis of Yusufbek Haji in the work of Abdullah Kadiri “The Past”: “Collecting taxes from thirty-two coins... Do not wait until a week later... Resistance to collecting taxes was also given the right to hang the culprit if it is considered appropriate.. .I have not made the pilgrimage prescribed by God for bloodthirstiness; There is a son in front of me, I have a conscience, a religion, a religion that comes across when I put someone else’s son on the gallows. Let the earth swallow our people. Because of Azizbek’s stupidity, he forgot his yesterday’s oppression...” - or otherwise, - I spent a lot of my life on the peace of this country and could not find any satisfaction for myself except suffering. I don't think we can be human until careerist, worldly, and ambitious people, who don't know how to achieve union, who eat and drink each other in pursuit of their own self-interest, disappear from the soil of the world. Turkestan. If we walk like this and pour water on each other’s feet, then Russian tyranny will soon stain our Turkestan with its dirty feet, and we will break the neck of our future generation with our own hands. Let's put on the Russian yoke. God's curse will certainly fall on us, blind and stupid fathers who give our offspring into the hands of the infidels, my son! We, who are preparing to turn our Turkestan into a pigsty by burying the sacred body of our ancestors, will certainly fall under the wrath of the creator of dogs!..” [Kadyri, 2019, p. 296] Through the image of Yusufbek Haji and his speeches similar to those given above, Kadyri, the experience of that period , grief and silent pain stick in our throats like poison.

Professor Naim Karimov, expressing his thoughts on the traumas of that time, touches on a tragic moment: “During this period, the established regime incited one child

of the people to another, to write appeals against him, to monitor his every move. stay and, if necessary, get to the edge of the bottomless rock.

Since childhood, Abdullah listened to the stories of his father, who had seen and lived a lot (Kadir-aka lived for 102 years in total); from him he inherited a keen sense of observation, which was so useful to him in his literary work. His father loved to garden, so there is a mention where Kadiri calls himself the son of a gardener. Abdullah studied first in the Muslim maktab (1904-06), then in the Russian-native school (1908-12), from which he successfully graduated. The first literary experiments of Abdullah Kadiri date back to 1912. In his first published works - the story "The Libertine" (1915) and the play "The Unhappy Groom" (1915) - he depicted the features of the old Uzbek life with gentle, benevolent humor. In 1915-17, Kadiri thoroughly studied Arabic and Persian at the Abdul-Qasim madrasah. The influence of Jadidism is noticeable in the writer's pre-revolutionary works.

In Soviet times, A. Kadyri studied at the Moscow Literary Courses named after V. Ya. Bryusov (1924-25), and then in 1925-26 he worked in Tashkent, in the Uzbek satirical magazine "Mushtum" ("Fist"). His satirical stories and feuilletons were published there, which enjoyed great success among readers. Kadyri's novels and stories are dedicated to the life of Tashkent and Kokand Uzbeks in the 19th century ("Past Days", "Scorpion from the Altar"), as well as collectivization (the story "Abid-Ketmen"). The novel "Days Past" created a sensation. All literate people flocked to read this book. And even those who could not read gathered in groups to listen to her. The names of the heroes of this novel, Kumush and Atabek, appeared in many Uzbek families.

And Nabizhan Baki describes the tragedy of the modern era: "During the time of Katli Om, our culture, art, literature, science were completely destroyed: prominent government and public figures, indigenous children of the Uzbek people were killed, this was selected and sorted. The victims don't seem to care!...Who were they?...Who were they, do you know?...Abdullah Kadiri was just one of them."

If you pay attention to the above thoughts and opinions, then the nationalists, who risked their lives and tried to lead their people out of this disgusting quagmire, were

thrown into the inferno by any means, their hands were tied without touching the enemy's handcuffs, the eternal tragedy of people who at the cost of their lives tried to protect their life and gave advice to their faith, this is when their enemies cut down their intelligentsia with their own hands. Who did we trust?!

In fact, under the khans and sovereign shuras, the people were in a completely backward and pitiful position, the common people were tormented in the palace of the damned, and the descendants, who had not yet acquired positions and property, continued to rise to the position of king, and the people were almost in the majority some of them are illiterate, that even the literate have deviated from the rule of the Shura, that they do not stand on the same side, that they hit themselves in the veins with an ax, that they rob themselves, that there is no limit to supremacy - they sleep in the sleep of carelessness. We will witness sad times.

Through the image of Otabek in "Days Past," the melancholy and pain of people suddenly scratch our hearts. Throwing slanderous stones at Otabek, Kutidar and others, drowning in the quagmire of conspiracy, turning into an innocent culprit, and even being sentenced to death, of course, at that time was lack of education, given the positions, tyranny and oppression in the country were due to the superiority of fluency. Abdullah Kadiri's main goal was to radically change this disgusting regime. The image of Uzbekoim also has a special meaning in the work. Because of her pride and excessive arrogance, her revenge on luxury and wealth, she made her dear lover unhappy, and even brought not only Otabek, but also the well-being of his family to the edge of a cliff, due to the inferiority of the women of the nation, their lack of religious and worldly knowledge. Although more than a hundred years have passed, she is a woman who occupies a place in the family above her husband, has abandoned rags, and has brought the life of her child to the point where, in pursuit of her whims, she has turned it upside down. who dreams of life like in a pamphlet. Isn't this a slap in the face to modern mothers-in-law for Uzbeks?!

Mahmudhoja Behbudi said: “I bequeath to you. Give the teachers who are working towards education a big pat on the back! Raise discord from the middle! “Do not leave the children of Turkestan without knowledge” is a clear proof of the idea of modernity. They were the real teachers of the nation. They saved the nation from destruction and disaster, and with their enlightenment and enlightenment they became a bridge that led the people out of the spiritual abyss.

In a word, the character of Zebi in Cholpon’s work “Night and Day”, the characters of Mirzo Hamdamboy, Abdukadirboy, Mahmudkhan, Sora, Eshon, Zainab, Maryam in Hamza Hakimzad Niazi’s work “Poisonous Life or Victims of Love”, Fitrat “There is Advocacy”. Easy?" through various images in his work, it is reflected how important the education of people living in this society plays in the development of society in all aspects. In general, the main goal of the Jadids was to educate the people, especially women, who are raising the nation.

The Jadids not only ideologically disseminated the foundations of the above-mentioned national ideology of returning the lost will, making the younger generation knowledgeable and blindly disobedient to the existing system, but also penetrated the hearts of people through their works and deeply occupied a place.

It is known that in the history of mankind, the tendency to destroy national pride, the native language and literature of the people is considered a priority for colonial countries. Because with the help of these tools you can change people's worldview.

To summarize, we can say that the literature of the Jadid era saved the nation from darkness, vividly reflecting the problems of the time and the tragedy of the nation. The works created by representatives of the Jadidism movement have deeply penetrated the hearts of our people. It is important that the problems reflected in the literature of this period remain relevant today, and the more widely we promote and study the literature of the New Age, the more useful it is in developing the consciousness of young people.

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