



LOOKING BACK TO THE BYGONE DAYS

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Abstract

The work is based on the example of Abdulla Qodiriy's work "The Bygone days ". It is possible to achieve effective results by studying such issues as advanced hybrid linguistics, aesthetic taste, faith in world linguistics studies. Hybrid linguistics criteria of the works Abdulla Qodiriy, who made his contribution to our national literature to study his life and work as a whole, to study the artistic skills of the writer, the vital and creative factors he created from the perspective of linguistic devices made us to convey the meaning of author's words. Today in research linguistics it is one of the most important issues.

Keywords: manners, language, history, uzbek traditions, linguistic peculiarities.

Introduction

It is fact that " Bygone days" is priceless work which is read by all people. From my grandfather Habibullo Qodiriy's collection of stories called "About my father" we can site different lifelong lessons. During my pedagogical activity, I try to enrich my lessons by giving various examples in the course of the lesson. My grandfather Habibullo Qodiriy had uncles named Asomiddin Qori. He was a doctor, he read the Qur'an. Our uncle was a hospitable and kind-hearted person and did not spare our family support until the end of his life. This person told a story: "In 1926, our son Abdulla Qodiriy came to our house as a guest. During the interview, he asked me: "Have you read "The Bygone Days", Mulla Asomiddin?" "Yes, I read," I said proudly. "How many times did you read it?" he asked with a smile. "Once," I said. "Hmm, this book should be read at least five times. Then you will learn life, manners, language, history and politics."

Literature Review

The theoretical basis for the creation of comparative linguo-cognitive studies is represented in the works of scientists that deal with issues of language category, reflecting ethnolinguistic pictures of the world [Denisova et al.: 2017, pp.29-37; Mordvinova: 2017, pp.1157-1164; Mazhitayeva&Bakhtikireeva: 2018]. Focusing on the modelling and interpretation of a naive view of the world in the process of human cognitive activities, scientists have created a theoretical background for the emergence of comparative linguistic, cognitive science. The novelty of the proposed cognitive-linguistic problems has identified prospects for further research in the field of contrastive linguistics.

Methodology



According to E. D. Suleimenova, "...cognitive interpretation of language knowledge shows a new approach to the problem of comparing languages and interpreting meanings as a cognitive-invariant rationale for comparing languages, clarifying the concept "linguistic view of the world" of a bilingual, analyzing the forms of objectivity of language knowledge" [Suleimenova: 1992]. This leads to analyze the literal masterpieces as "Bygone days".

So we will continue to read "The Bygone Days": "Rahmat invited Otabek to be a guest: - ... let me ask you this: is it possible to invite strangers, do you mind? - he says. This question is a good example of hospitality etiquette of the Uzbek people. The first hospitality will be at Ziyu Shohichi's house. At the meeting, which Otabek organized, he met his father's old friends as Mirzakarim qutidor (his future father-in-law) and Akram Hoji, a merchant from Andijan. Now let's investigate the term "qutidor". According to Tora Nafasov, professor of Karshi State University, during the Kokon Khanate period in the 19th century, the palace official who kept the tax money collected from the people, the market and other events, and then handed it over to the khan's treasury, was called a court official. Surely people who fears to answer in front of God and honest persons worked in this position. It is possible that Mirzakarim Qutidor in the work is a historical person or a person whose name has been changed and who worked in this position. We can learn that he was actually a palace official from the words of Hasanali, the hero of the play: "Your uncle used to take you (Otabek) to the palaces." [Mark Reese "Bygone days", Nashville TN, December 2019.]

Otabek "was one of the leading mullahs of the Tashkent Beklarbegi madrasa...". In history, Beklarbegi madrasa is one of the famous madrasas of Tashkent province. Our grandfather Habibullo Qodiriy said that in 1924, one of the leaders of the Soviet government, M.I. Kalinin, visited Turkestan from Moscow, where he gave a "fiery" speech to the Uzbek people. [Qodiriy H. "About my father", G'. Gulam NMB in the name. 1992.] In order to sanctify the footsteps of such a "person", the Beglarbegi madrasa, which was a place of learning for centuries and taught young men like Otabek, was demolished and a statue of Kalinin was erected in its place. In the book, the waiter gives some instructions to his wife about waiting for the guest and says: "...cook Varaqi (Uzbek national meal)." It is natural for the reader to ask the question: "Why exactly this meal?" When I attended to one of the conferences devoted to Abdulla Qodiriy, there was talk about it.

It is said that in the past in Margilon, guests of honor were served with Varaqi at the table. Now they call it "Qoqan somsa". It can be understood from this that when our grandfather wrote about a place, he studied the traditions of that place very carefully. This can be understood from his remarks: "I pay attention to even the smallest details when studying the material." In hospitality, Oftob oyim asks her maid Toybeka who the guest is. He cited the definition of Otabek:

"- He is that very gentleman who suits to be our son-in-law," she says. Then Oftob oyim:

"- See, Kumush, did you hear what your sister said..." she says. And added:

"- Get news from outside, sister," she says. Kumush also addresses Tuybeka as "sister". In our opinion, this treatment of their maidservant shows how well-mannered this family is.

In the novel, Hasanali went to Mirzakarim Qutidor's house as a sovchi (matchmaker) with Ziyu Shohichi. Here a question arises: "Why don't women go to the sovchilik? For example,



Ziyo and Rahmat's wives could also go. The fact is that according to Shariat (Islam rule), men should go to the Sovchilik . Qutidor answers them like this: " If I could be, I would consider myself one of the happiest fathers... but I don't have all the discretion in this matter, and there is also my wife who raised my daughter by her breast milk..."

Qutidar's words refer to the hadith of the Prophet, peace and blessings of God be upon him, that he allowed the father to consult with the mother only when marrying off a daughter. [Tahir Malik, "Abdulla Qodiriy: Adabiyot, Shariat and Society", 2013 June 22.]

"It was also very difficult to get approval from Kumush. After six or seven repetitions of the marriage officiant's question: " You are, Kumushbibi, who is Mirzakarim's daughter, have you given the approval to dedicate your life to the son of Yusufbek Haji , Otabek from Tashkent?"

". So, earlier, a husband close to this family was chosen for the girls, that is, his consent was obtained through the proxy father. Then the marriage was solemnized between the representative father and the groom. The marriage was not solemnized by passing the bride and groom like today...

"... Finally, a sarcastic smile appeared on Homid's face, and he made a move as if he had decided on something. He jumped up, picked up his dirty turban from the shelf, and went out into the yard, walked to the back street passing through the yard "

Here, it was mentioned about the actions of Homid after Otabek and Kumush's wedding. We will pay attention to such remarks as: "dirty turban", "five shops", "great gate". What "dirty" thoughts did not come to the head under this dirty turban? How many people were attacked by his head? Let's remember Sodiq and Homid's conversation:

"- My friend Sodiqboy, I have another big favor for you.

- Murder?

"What if it's a murder?"

The phrase "five shops" in the book means that Hamid owns five shops and has a number of weavers working for him.

In the work, Homid is described as follows: "...Although this young man is a good statesman, but for some reason his fame is not due to his wealth, he is known as "Homid a womanizer"...".

"...Hasanali was bought by Otabek's grandfather (Musabek) for fifteen gold coins from a Turkman who stole him from Iran when he was a child," it is said. From this we can research that Musabek is a diligent person.

On the contrary, the abject Hamid evaluated Otabek and his father in law Qutidor with twenty gold (ten gold per head) to take his revenge and bribed the headman... Yusufbek Hoji accepts Otabek's marriage from Margilon, but the Uzbek oyim, who is known for her "sharpness", couldn't bear her son's marriage . After hearing this news, she said: "I don't need a son like this anymore".

Let's compare this situation to today's. That is, if our son or daughter marry to somebody without the parent's permission. In my opinion, today's parents should curse their children. But Uzbek oyim does not say so. Mother who held a grudge says: "I am upset that I grew up the son like he".

In one chapter, Uzbek oyim humiliates her bride from Margilan: "Andi... She is an outcast" Why does the Uzbek oyim says that?



According to historical data, in 1862, Khan of Kokan Muhammadali Khan conquered Kashkar and brought seventy thousand Uyghur Muslims to Andijan.

Perhaps there is a reference to this historical reality in this description of the Uzbek oyim's bride? Moreover there is a tribe in the Turkic people called "Andi" and they are humiliated upon by the local people. Otabek gives approval to his "parental dream" and went to Margilon to take consent from Kumush. There, Otabek agrees to marry again by Mirzakarim's persuasion. But Otabek didn't dare to tell Kumush this news, which is considered an "insult". Smart Kumush says: "I agree, I accepted." The reader may wonder why Kumush agreed to the Otabek's second marriage. At this point, it is important to remember an event.

One carpenter master Abdugafur said: Tahir Malik asked Muhammad Yusuf Muhammad Sodiq the following question: "Master, should a young man who marries for the second time ask for the consent from his first wife?" He answered, "Not necessarily." "In that case, why does Otabek go to Margilon after receiving Kumush's consent," Tahir said in surprise. Then the Master laughed and said: "First of all, Otabek is not considered as Shariat for us. Then, if the girl makes a condition to the guy during the marriage ceremony: "You will not take a second wife", consent will be obtained. But a Muslim woman can never impose such a condition on a groom... Kumush, depicted in "The Bygone days", is a Muslim woman who has completed the Qur'an. We can understand from the letters to her mother, "I have started reading Qur'an in the name of my grandmother, and I will dedicate it in the name of my grandmother." Then Kumush used the word "Ba'da" in the letter: our religious scholars emphasized that only those with Islamic knowledge can use it.

There are also such sentences in the work: "...He finished this letter (fake divorce letter written by Homid) with the force of a drop, and with a lifeless (torturous) voice he shouted "Shameless!" and fell to the ground unconsciously".

The word "shameless", which was used against a man before, means that he has no "pride" and "no pride". Now, in the Turkish nation, instead of the word "shameless", the word "flagrant" is used. A person's honor is determined by his pride. Unfortunately, today the word "shame" is increasingly falling out of use. Now some people don't care if you call them "shameless", so there are people who don't understand what a word is.

Kumush did not curse her husband like some young ladies today, did not pull his hair, did not lose her mind and try to commit suicide... She only said "shameless" and fell down. Yes, only the writer could dream about woman like Kumush. Now let's compare this situation to our present day. Especially in the place of marriage, it is impossible to say or write down the words that come out of the couple's mouths...

One day I was asked by my students at one of the lessons: "After Otabek was kicked out of the Mirzakarim's house, he met Usta Alim. Usta Alim told his past events and ended his story with the death of his wife Saodat. Then Otabek thought for himself: "...Saodat... maybe she spent her life meaningless because of one of her husband's sins ...", that is, she is dead.

Then Kumush gives a birth. Otabek came to see her the next day and said: "I heard that you had much pain." Kumush answers: "For your sin...". I am wondering about one thing: what is the sin if two young people got married and then had a child? I searched for a long time and could not find answers to these questions, and turned to many people. Finally, when I met one



of our promising scientists, Bahriddin Umrzakov, I asked him the following questions. Master Bahriddin said: "Give me a week." After a while, we met that person. He said, "I looked at some books.

I finally found the answer to the question. According to Qozi (Judge)Bayzaviy, if the bride and groom are impure on the first wedding night... the bride will have difficulties in giving birth. Then he said, "The bride can be dressed because of some sin of her groom." I said, "What kind of sin can Otabek have?" On the day Otabek saw Kumush for the first time, he delayed Asr prayer namaz. He slaughtered three people in Margilon. So, the person is not free from sin in this world. "Otabek is also a servant of God," he concluded the conversation. I began to leaf through the book wondering what sin Master Alim had. I think that master Alim's sin is that he freely walks in and out of the house by breaking the mahramiat rules.

The image of Yusufbek Haji in the book should be mentioned separately. Because he is a great example of the east's father in the work. Yusufbek Hoji , described in the book, was probably educated at the Bukhara madrasa. Because the Bukhara's chapman on him indicates to that. In the play, he always reads "Daloyir". Scholars say that this book is the next book to be read after the Qur'an, and it indicates the high academic level of the reader. Yusufbek Hoji addresses his daughters-in-law as "...oyim ...". It means "Moon", not mother, but also means "Moon"-lighting moon. Then, when two kundash wives fight with each other, he invites them to his presence, he advises, reconciles, and greets each other kundash wives.

Now let's turn our attention to the educational behavior of the father to his son in the chapter "Plague for Kipchaks" in the book: "...Finally, with the intention of giving relief to his son, the Hoji said: - Don't be upset, my son. Should I be happy, - he said sarcastically, -as you are now? "...You're wrong, son."

Otabek replies negatively saying, "My father has blames ,too" for this brotherhood. Even if the father is angry, he will not be rude to his son and say: "...you should be ashamed of slandering me, a child !" That is, the father addresses him as "a child" instead of "son" to express his displeasure with his son. It is obvious to understand how perfect the father is in his treatment of the child.

During an abrupt conversation with Otabek, Yusufbek Hoji says: ".. But it is your uncleverness adding me to the list of these "wilds". Look, the Hoji could call three or four "bad guys" as "Animals". No, he calls them "wilds". With this, he tries to express a negative attitude towards their bloodshed.

Now let's talk a little about Zaynab, who is a child of a "royal, noble" family, as Uzbek oyim said. We read in the book: "... Mohirabanu gave births to two sons and two daughters , the first was Azimbek, the next was Khushroy (he was called Khushra instead of Khushroy in her youth), the third was Karimbek and the fourth was our Zaynab...". The head of this family was a man named Olim Ponsadbashi, who worked as a commander of soldiers in the palace of the governor of Tashkent, Azizbek. His children as Azimbek : who used to hit his wives, Khushroy : "despot", and Zaynab is represented as "incommunicative". We want to say that the father is more busy with government affairs and seems to have paid almost no attention to children's upbringing. In the work, we find them neither praying nor reading a book. On the contrary,



Yusufbek Hoji, Otabek and Kumush they always are engaged in reading books, whenever they have free time.

At this point, let's try to put Zaynab instead of Kumush. That is, "Can Kumush poison Zaynab?". Absolutely not! Kumush would never accept happiness at the cost of someone else's death. And Zaynab chose this path, as some say: "She fought for her happiness...". The reason for this is that she does not believe in God. Because not every person who is afraid of God can reveal evil to someone.

And our grandfather, whether he feels pity for Zaynab or becomes noble, drives one of his negative characters into a state of insanity. It should be obvious to everyone that such people will be punished in the Day of Judgment, that is, insane people will not answer for their sins.

Let's talk a little about some of the characters in the book. First of all, let's express our reaction to Kumush's "...there is a birthmark the right side of the beautiful nose, which was drawn by the extremely masterful nature...". A birthmark given by Allah is considered a bad sign in the West, but a good sign in the East nations. And it was this birthmark which brought misfortunes to Kumush's head. Because her naked beauty was revealed even more and made others jealous. According to the narration, the angels in heaven were standing in line to take even one part from the birthmarks of the body of Hazrat (Saint) Bilal. [Tahir Malik, "Abdulla Qodiriy: Adabiyot, Shariat and Society", 2013 June 22.]

Now let's read the plaque carved on the tomb raised from a new brick on the Kumush's Tomb: "La ilaha illa Allahu Muhammadur Rasulullah...". Any person who reads this is considered to be Muslim by believing in Allah. That is, this is the first fard of Islam. In our country, after a certain time, a monument can be placed on the grave. This is because the gravestone sinks over time. However, one can come to the opinion: "Why was a grave stone was built and a plaque installed on Kumush's tomb so quickly?"

A friend of my grandfather named Jora Qori published "Bygone days" in the city of Karachi. Jora Qori also told about this: "When the book was published, another problem arose. That is, the issue of distributing it to the compatriots. Some compatriots there said: "This book cannot be read. Because it didn't start with "Bismilah". Then I said "Bismillah" of the book is inside of it. Pay attention to the period when the writer wrote the book. After all, I said that the book was written in the Dakhri community." After thinking about these words, paying attention to the plaque on the grave, I thought that our grandfather really skillfully invited people to religion at that time.

If we read the work carefully, we will witness four conditions of brotherhood in it. These are: Azizbek leaning on the people of Tashkent against Khudoyor Khan, the uprising of the people of Tashkent against Azizbek, the expulsion of Musulmonqul and Khudoyor Khan's entry into the Kipchak people. In this four-way war, Korganbashi have their own goals, of course.

Let's talk about the first entry. The main intention of Azizbek from this war is described by our grandfather: "Azizbek, the next independent ruler of Tashkent, Azizbek! ...He is now the khan and king of Tashkent and its surroundings! Now he is not content to lean on dukhoba and atlases, he is going to build crowns and thrones according to his honor and power. He is not satisfied with his old mahram, he is going to find another players, singers, attractful mahrams, and with this famous mahram of his, he is going to bring fame and glory to the earth (Turkestan



and Bukhara)!". After Azizbek's victory over the Kokan people in the second war, he ordered Yusufbek Hoji to collect a tax of thirty-two coins from the people in order to fill the empty treasury. But he cannot reach his "dreams". The people of Tashkent, under the leadership of Yusufbek Hoji, went to fight to defend their own. The reader may have a question, "Why did Azizbek made to pay taxes as thirty-two coins?".

A person has thirty-two teeth, and Azizbek pulled out all the teeth of the people, i.e. "thirty-two teeth" and ate them. We can positively evaluate this struggle of the people. And the third fraternal war was to keep Musulmonqul out of the throne, and it can be said that it was Khudoyar Khan's desire to take possession of the throne and rule alone.

Finally, let's talk about the fourth – Kipchak plague. Our grandfather describes the reason for the arrival of this plague in the following way: "... Their goals are very clear," said the Hoji, "one is to become a Mingbashi, the second is to replace Normukhammad, and the third is to take over another city. The khan is going to get out of Kipchak because of his enmity against Musulmonqul. We also condemn this massacre. Because all such actions have nothing to do with the questions and answers that will take place in the Day of Judgment. If you read the book and think about it, you can understand the "higher purpose" of the writer. Why did writer marry a handsome gentleman from Tashkent, who all women desire to marry, to "Andi" from Margilon?

Conclusion

True, this "fate" was necessary to connect the events in the work. But it seems that another meaning is hidden here. The goal is to put an end to the evil of localism, which has a negative impact on the country's development even now. The lessons which are enticing with analyses from literal works can serve as a means of authentic materials during the classes in pedagogical areas.

Please note that these comments on " Bygone days " are personal opinions which was discussed by me.

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