

 	<h2 style="color: #003366;">Fiction Of The Novel “Lives Passed In A Dream”</h2>
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ABSTRACT	<p>This article is about Utkir Khashimov's famous novel “Lives passed in a dream” describing the events of the Afghan war. Through the inner experiences of the heroes of the work, the author reveals the pains hidden in the heart of a modern person. Each line of the work is filled with complex paradoxes of life. The author describes the subtle and noble principle of human life, the connection between dreams and reality so skillfully that every reader feels like one of the heroes. This work expresses life and death, love and dreams, hope and hatred in a deep and profound way.</p> <p>The stylistic wealth, poetic spirit and imagery in the content of the author's language lead the reader to his spiritual and spiritual world. Utkir Khashimov reveals the truths of life in an amazing way and invites a person to think deeply. Each event, each image in the work reflects the subtle nuances of the human psyche more vividly.</p>
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Introduction. The first events in “Lives passed in a dream” begin with the image of autumn: “...autumn is like a patient lying on his deathbed. Sick dry leaf groan under his feet... Realizing that all his efforts have been wasted, he looks at the world sadly. A white mist like a shroud covers the earth. From among the white darkness, the uncharacteristic screeching of crows can be heard. The likening of autumn to a patient lying on the deathbed, the moaning of dry leaf, the white fog covering the earth and the sky like a shroud, and the careless

crowding of crows indicate that there are some unconscious situations in the play. In fact, the end of the work was completed by these sentences. Rustamjon, the main character of the novel, said: “How old am I?” Twenty-two? No, I am seventy-two! Maybe eighty-two? What's the difference?! “Wise people observe the world in silence”, although there are few sentences, it makes one think. How people do not know their age or are mistaken. Can it be so? It is natural that such questions arise. There are answers to these questions. Yes, it is

possible. If the events of Rustam's life happened to us in our lives, we could be in an even worse situation. There is something about the anxiety that befell Rustam, which crippled him for life and eventually led to his death due to an accident, which we conclude that we could not put ourselves in this situation, or we could not have gotten out of this situation. This is still going on today under its name, killing not thousands, but millions of people, dreaming of sleeping peacefully without hearing the sound of bullets, at a time when we can't solve the small problems on our shoulders with money, cars, home worries, not clothes, but food, how many more days we live, even if it's a day to avoid a mine or a bullet, or rather we mention the Afghan war, which caused the sad fate of people who were crying that they could live even for an hour. Rustam's sad fate continued when not only he saw the horrors of war, but also after, he returned from the war. Rustamjon, who became a volunteer in the Afghan war, brought only the name "hero". His youth, the sweetest moments of his life, deprived him of the loving touch of his parents, loved ones, even his life partner, whom he loved more than his life, and even caused him to forget himself. In fact, it is lucky that he survived the Afghan war. Unfortunately, this luck did not bring happiness to Rustamjon. It seems that his life after the war was the same as during the war. Alternatively, more. The main reason for such situations is the Afghan war.

We witnessed how the Afghan war was represented in the work with stylistic colors. Now let us look at history. History shows that Muhammad Zahir Shah was the king of Afghanistan at that time. Taking advantage of Zahir Shah's official visit to Italy in 1973, his close relative, the Prime Minister of Afghanistan, Mohammad Dawood, staged a coup d'état and seized power in Afghanistan. Zahir Shah will stay in Italy. Muhammad Dawood's reign will last for five years. On April 27, 1978, unrest began again in Afghanistan. A group calling themselves members of the People's Democratic Party of Afghanistan starts a rebellion against Mohammad Dawood. This rebellion will go down in history under the name "Savr Revolution". The rebels surrounded the

presidential palace and demanded the surrender of Muhammad Dawood. He does not get used to it. The shooting starts in the middle. As a result, Muhammad Dawood, about twenty members of his family, including his five children and his brother Muhammad Naim, died. Rebels take over. Nurmuhammad Taraki and Hafizullah Amin head them. The PDP, which seized power from Mohammad Dawood, announces the establishment of the Democratic Republic of Afghanistan and the country's departure from the path of socialism. The head of the country will be Mohammad Taraki, the chair of the revolutionary council Hafizullah Amin. At that time, the two superpowers of the world, the USA and the USSR, were closely watching the events taking place in Afghanistan and were trying to establish close relations with the new government. Nurmuhammad Taraki was in favor of establishing close relations with the USSR, and Hafizullah Amin with the USA. However, there were many people in the country who did not agree with the views of Taraki and Amin, who were in favor of establishing a relationship with the USA and the USSR while maintaining the same distance. They will take up arms against the government led by Taraki and Amin. Thus, a civil war will begin in the country. This war lasted for 10 years between 1979 and 1989.

It is not for nothing that the following sentences about Afghanistan are mentioned in the work: "To a person looking from afar, the Afghan villages, what can I say, look like cemetery. The roofs of the thatched houses are not pitched with tin or slate, like those in the villages around Tashkent. It is not even a flat roof like the houses in the Fergana valley... It is somewhat strange. The roof of each house is made of clay. Like a grave plastered with sadness..."

In general, when we think of Afghanistan, we think of a scene where there is no peace, but it has become a hotbed of war. This is very impressively expressed in the work. People trapped under landmines, or countless young people, old people, and even children dying from foreign bullets. Why are we counting names? There is only one answer. War does not choose anyone, whether young, old or young. Not only in the past, but also today, there

are wars going on. These wars have almost no valid reason. Just like, he described in "Lives passed in a dream". This war only affected people's lives, in the form of Rustamjon and Shahnoza. It is no exaggeration to say that he turned their peaceful life into hell.

It was not for nothing that we mentioned Rustam's post-war life above. After he came back from the war, his father was arrested, his family was in dire straits, his brother was in a dead end, his condition when doctors advised him that he could not live with Shahnoza, who was his future life partner, or the following sentences from the language of Shahnoza, whom he loved more than his life: - Fighter of justice!.. Hear it with your ears! If a person doesn't put five thousand in his wallet, whether it is Stepanich in the Ispolkom, whether it is food or land, you would see this chicken coop in your dreams" puts him in a very difficult situation.

However, the following sentences describing Rustam's inner state clarify everything: "This time the frostbite did not start from my fingers. My hands and feet were completely frozen. The shiver that shot out of me hit my brain, and my head turned into a cup of fire. This event put an end to his life: "I don't remember. Did I throw the hot teapot first and then shout, or did I shout first and then throw the teapot?... I saw with dismay that he let go and the teapot hit the wall with a carpet and broke into pieces. My ears felt as if they were bursting from the wild scream that burst out of my throat.

- No-o-o-ol!!!

I still vividly remember that I ran after him to the corridor... The candle was about to end. My stomach is burning. There is not enough air... Why won't this damn window open! It has nailed, what is wrong? Is the window broken? Yes, Damiribdi on my elbow, cannot it be worse! It is cold outside. There is no flickering light. The crows are smoking an uncharacteristic cooing... The fog has thickened. Good... No one will see... The smell of bitter dry leaf. The smell of autumn..."

A patient lying on his deathbed in the fall finally ended Rustamjon's sad fate. Shahnaza is not to blame for the death of Rustamjon. Because to wait for a person who has gone to war, to be loyal to him

before his partner is honest, to save himself for him, at a time when betrayal is at its peak, when people do not know each other, and brothers do not care for each other, this kind of selflessness is a great courage. Shahnoza also believed that after the dark days, a bright day will come, but unfortunately, it did not happen. The day he was waiting for was darkness. Rustamjon's mental state especially affected him. In particular, Rustam's rude behavior towards Sanjar made him even more depressed. Because his friend is embarrassing situation in front of his future life partner forced him to leave his house. In addition, he painfully forced Rustamjon to tell bitter truths. In fact, sometimes what we think and what we dream of turns into a mirage. The happy life of Rustamjon and Shahnoza was a mirage in their dreams, get rid of it.

This bitter fate of them will not fail to affect the reader. Why? Why? Did they love and understand each other? It is natural that such questions arise. Nevertheless, we must understand that a happy life cannot be built with only love or understanding, and we should not be fooled by the mirage of our dreams, but we should build our lives based on the bitter truth in front of us. The work not only describes the Afghan war, but also the policy of repression. Rustam's father, Shomansur Shomamatov's mathematics teacher, made various unbelievable conditions for the imprisonment of Tolagan Hakimovs for their non-existent charges (Shomamatova said, Salima will be your wife. If you do not give a damn about your father, if you do not find the stolen million, you will see a wonderful show. Do you know what else he said? My brother hiccupped. With the back of his palm, He wiped his eyes and said, "In ten minutes, you will see your wife being raped by three recidivists".

His imprisonment is one of the sad images of the policy of repression. On the other hand, Saat, who turned Tolagan Hakimov's conversation with insignificant Japanese people into a big problem (that is, Fatima Obidkhanova's suicide because of Saat Ganiyev, Kurbanboy Tolaganova, whose 15-16-year-old daughter was left without a father and mother, wandering around, etc.) contributed to the complete destruction of their family. We can see it in the form of Ganiyev.

As for the character of Commissioner Soat Ganiyev, this character arouses hatred in the heart of every reader. He followed his father's example and became a Soviet commissar. This man, who caused many people (neighbors Husan, Tolagan) to be unjustly punished from his youth, and dishonored one woman, does not regret his actions even in his old age. He does not regret his past life; he does not change his outlook. The commissioner is a symbol of the 70-year reign of oppression. He is not ordinary; he is a very dangerous person.

A sentence is quoted in the work. Do you know who the wisest people in the world is? Australian Aborigines! He does not imprison a person who commits a serious crime. Does not shoot. Does not hang. He leaves alone. One self! It has been more than ten years since the Commissar is lonely... Alone!

With this, a person will surely receive the punishment for his sins; God gives this punishment. In fact, the fact that Soat Ganiyev lives alone with two sons is more than death for him. In fact, the reader who reads the work sees only the negative aspects of Saat Ganiev from the beginning to the end. At first, we should describe the commissar as having lost his childhood. Because not being able to go out with his peers, not being able to bear their jokes, and only seeking revenge on them, was broken in his memory from his youth. In addition, the places where they have done it give a person a sense of sadness and sadness. Alternatively, it is a sad situation that the mother of a prostitute is insulted by the commissar's language, she turns her back on only two children, and it takes the life of a prostitute mother, destroys a family, and poisons the life of a daughter. Does the commissar have no heart? Yes, of course. Man is created so that every person is given at least one quality that expresses his humanity, and it is up to the person to develop or destroy this quality. In the commissar, there are places where the sparks of regret are depicted: "When Nazira died, the commissar's cry was the first and the last", or when he passed in front of Kurbanoi aunt, tell the truth, are you praying? Are you cursing me? We can see sparks of fear in his heart when he asks such questions. The quality of a patient and resilient woman is revealed in the

image of aunt Kurbanoi, who reflects the simple, kind-hearted and kind feelings of our people.

Why are we giving adjectives such as patient and resistant? Because, first, he witnessed the death of his mother. Trying to save her, she cannot do anything, she knows who caused her mother's death, she talks to this person as if she does not know anything, and you have to be patient for all this. Aunt Kurbanoy believes in God and relies on him. He patiently overcomes the sufferings of his servants (in the case of Soat Ganiyev). Aunt Kurbanoy believes that nothing in life, good or bad, goes unpunished. As a proof of this, we can show the fate of Commissioner Soat Ganiyev.

Commissioner Soat Ganiyev made the following comments: "Me? The commissioner laughed. Hex-xex-xex! When are you going to die? You will be busy! I will not die! Heh!", - bitter truth. This is the punishment given by God to Saat Ganiev, in fact.

Conclusion. Utkir Hashimov's work "Lives passed in a dream" is an artistic masterpiece with its own philosophical and spiritual depth, which describes the essence of human life, the mysterious connections between dream and reality. Through the inner experiences of the heroes of the work, the author reveals the pains hidden in the heart of a modern person.

Each line of the work is filled with complex paradoxes of life. The author describes the subtle and noble principles of human life, the connection between dreams and reality so skillfully that every reader feels like one of the heroes. This work expresses life and death, love and dreams, hope and hatred in a deep and profound way.

The stylistic wealth, poetic spirit and imagery in the content of the author's language will lead the reader to his spiritual and spiritual world. Utkir Hashimov reveals the truths of life in an amazing way and invites a person to think deeply. Each event, each image in the work reflects the subtle nuances of the human psyche more and more brightly. It is not for nothing that Said Ahmad, the People's Writer of Uzbekistan, said, "You cannot read a novel without excitement. It shocks the reader. "He curses from the bottom of his heart the crazy warmongers who started a bloody war that brought nothing but misery to the people," he said

without appreciating it. "Lives passed in a dream," tells the reader that every moment of life is precious, the secret of the connection between dreams and reality. This work is a window into the human soul, a deep look into the eternal questions and answers of life.

In fact, the struggle for survival, in simple words, all our actions, good deeds and bad deeds are all like a dream. We should not waste this life, which has passed like a dream; we should appreciate the time, use it effectively, and do well as much as we can. Otherwise, the mirages we see in our dreams can happen in our real life. From the point of view of the period, there is a great distance and gap between the time when the work was written and the time we live in. Maybe this work was concluded differently at that time. In fact, regardless of the period in which the work was created, the thing that renews it, brings it back to the world in keeping with the times, is the opinion expressed about it, the conclusion expressed about it, in fact!

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