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## **Shusha, the groove of our restless soul, or the work that embodies our modern history**

(Ayyub Qiyas "The Last Idol") "You will never be victorious. And I experienced the feeling of victory." Today, writing about victory, sharing the joy of victory is the historical mission of our modern literature. The fact that the work, which recreates these events before real life and prepares its readers for the joy of victory, was written many years ago is both a matter of surprise and pride. That is to say, literature still manages to overtake life (even if different opinions are voiced in different times). The transition period - the 90s is reflected in the novel "The Last Idol" by Ayyub Qiyas. The events take place mainly in the international city - Baku, where different nationalities live in mutual understanding and joy. However, the Armenian sedition ends this idyllic life and destroys the life of an innocent young man. Mammadaga, who was isolated from society for a long time and lived in prison for 28 years, returns to his hometown, home, but he feels like a stranger here. During the years spent behind bars, the city, people, neighbors - everyone has changed. In the novel, the dark moments of the transitional period, the desire of many people for a good life, and the issues that we sometimes ignore - the city that is in the hands of criminal authorities, the objects built on the place of the pigeon roof, people like Mammaaga, who are not ashamed to eat their brother's rights when they are in prison, start their own business...so, well with reflects the environment in which the bad guy plays. And he is constantly breaking the shackles of the past and cannot adapt to the new life. This feeling is very typical for the generation of the 90s of the last century. The changing social and political situation caused confusion in everyone. The tumultuous environment in which values were suddenly destroyed led to the disintegration of society. Some of them preferred to adapt to the situation and earn money by any means (like Mukhtar, the antipode of Mammadaga), tried to take a position in society (like his brother Ilgar). Karabakh is Azerbaijan if people like Mukhtar and Ilgar, who think only of themselves and have no attachment to anyone, can succeed! 2, this happiness passed quickly like a mirage. Because an unformed person, who is ready to go through everything for a good life, is weak and poor, no matter how successful and strong he tries to appear. Over time, as a result of this image being drawn like fog, their poverty became clear. Unfortunately, over a period of time, the environment created favorable conditions for such people, and such people took advantage of the situation and tried to steer the society. During the transitional period, the gallery of literary characters became a little "richer". What happened in the society - the freedom movement, political tension, the pain of our losses took away our hope for the future. The transition from the era of the tram to the era of Mukhtar with Mercedes happened suddenly, people did not have time to get used to these innovations, when faced with the facts, they were forced to agree with the situation, but they could not accept it. We miss the illusory sense of stability typical of the past years, even if subconsciously.