

THE UNIQUENESS OF SHUKUR KOLMIRZAEV'S CREATION

Hamidova Muhayyokhon Obidovna

Professor, Namangan state university

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Abstract. *The importance and role of art, including literature, is important in meeting the spiritual needs of our people and educating the young generation in the spirit of high universal values. One of the leading representatives of modern Uzbek literature - Shukur Kholmirzaev's work deserves special attention from this point of view. The reason is that the writer is a creator who can portray heroes in his work on a wide, epic scale, with high artistic skill.*

Keywords: *artistry, writer's skill, the role of the art of words, romantic painting, historical truth, artistic and pictorial means, the writer's skill of character creation, brutal realistic style.*

The writer Shukur Kholmirzaev, who left an indelible mark in the history of Uzbek literature, wrote in various genres of literary creation, but in the history of Uzbek literature, first of all, he took a place in the hearts of readers as a master storyteller. His "Under the far away stars", "Uzbek's naive", "Middle road", "Human", "Lame crane", "Deserted yard", "Almond bloomed in winter", "Snow fell on the mountains", Dozens of works such as "Yashil Niva" and "Humor" are part of the treasure of our national storytelling.

Sh. Kholmirzaev in artistic language, creating the color (spirit) of time and space, showing his character through the spiritual world, the simplicity and spontaneity of the heroes, not fitting into the rules of "porim", being able to have a bold critical attitude towards society. A. Kadiri is the forerunner of writers who continued their traditions and raised them in new conditions.

Shukur Kholmirzaev learned from Abdulla Kakhor the secrets of sparing words, assigning great meanings to details, the conflict in the psyche of the hero, the simple and vital description of conflicts, and the secrets of creating a lively scene from dialogues. However, this effect should not be sought only from the external appearance. This effect should not be sought from the commonality of artistic principles in reflecting the spiritual world of the characters.

The story "Tabassum" ("Smile"), which we want to discuss in detail, is one of these works. Every reader who has read the story will see father Jalil and Quyun Qorboshi more and more positive from page to page. At the end of the work, they become the favorite positive characters of the readers. Not only a positive hero, but more precisely, they appear in the eyes of the reader as national heroes.

In the story, the ideological content and the artistic content are harmoniously expressed. To the extent that the author successfully implemented the ideas of independence that he set before himself, he also achieved such achievements in the field of artistic imagery.

The work is read with pleasure. It is difficult to find pages that are indifferent to reading or boring.

Even if there are no lines or special thoughts expressing the author's image in the story, the author's image does not leave our eyes for a moment while reading the work.

The concepts of skill and courage in the author's work are combined to such an extent that it is difficult to distinguish which of these two qualities is leading.

The events in the story are artistically expressed to such a skillful level that the reader who gets to know the work closely feels like an active participant in the happenings.

The hero of the story, father Jalil, is also a person who was deceived by the catchy, attractive promises and slogans. In pain. In his old age, he was bedridden with cancer. The old man learns about this through his granddaughter Sadaf, the only daughter of his only son. "It's fate," he said. - Wow. No-yeah... Reading is useless. One is from grass, the other is from water... That's what mine is. I have already lived my life. Who are the rest of my peers? Yes, Momin...there is" [5,110].

In return for the services rendered by brother Jalil, the badge was completed, "he did not receive a piece of label." Father thinks about these things when he is sick. "One day there was a lot of running around in the yard. Someone came. Father Jalil was sleepy during the day because he didn't sleep at night and was thinking. "Yes, maybe one of them came," he said.

The old man does not know the reason for these running around. Family members do not find it necessary to inform the father. Finally, father Jalil finds out that his only grandchild, Sadaf, is being transferred to old Momin's grandchild, and he flatly refuses.

This parent-child rhyme shows the essence of the story. The conversation clearly reflects the inner world and character of the parent and child. It is understood that they do not talk. From this point, the relationship between them breaks down: "Shakir comes and starts talking about brother Momin." Father Jalil closes his eyes" [5,114] The old man does not even want to hear his son's words, let alone answer them.

Shakir does not understand father Jalil's words "I took an oath". In fact, the meaning of a father's life, his faith, and his life pillar are reflected in this word. Jalil's vow to a father is greater than his son's. We know that the generous people who swore by Kalamullah lost their lives, but not their vows. Father Jalil in the story is a bright representative of those. They were even afraid of breaking their oath and becoming sinners.

In the story, the relationship between father and son cools down because of an oath. Oath and child. Fire with water. Here is one of the things that excites the reader and makes him think.

Wow, let the fools who are cheaply paying for their words and promises, "A brave man speaks and returns" know the consequences of swearing!

The people of the new age began to live in search of people like Momin, and considered it happiness to be close to him, to be near him. Including Shakir. Who is Shakir? He did not attract the father. Tamomila grew up as a child of a foreign environment. He also lives with the dream of getting closer to Momin. His bottom is to such an extent that even if he sacrifices his only daughter Sadaf, if he gains a position in life and society, gets attention...

The story of Sadaf transmission is a tool to see and observe the characters of Jalil-Mo'min-Shakir more clearly and clearly. Without Sadaf, these images could be drawn in some vague way, like characters introduced only to convey socio-political meaning.

There are three character systems in the story. If we say Jalil and Quyun, Momin and Jalil father's son Shakir is another character system. The story is dedicated to the struggle of these characters. The work depicts the clash of homeland and selfishness. The country asked Quyun for self-sacrifice, and he sacrificed his life without hesitation. Jalil had decided to betray, he also achieved his goal and received all the benefits of the new government, that is, the politics he hired.

The story is just one example of falsification of history.

There are several scenes and scenes in the work that excite the reader and make his heart flutter. There is such a scene: they go to the bazaar, that is, to the people, according to their request, in order to judge the rabbit warden. The writer describes that painful and sad scene as follows:

"While there was a wall around the crowd, Orzikhoja, on behalf of the Revkom, ChK and the village councils, asked two questions to the leader of Quyun.

Now let's watch the following episode from the story "Smile" (1984):

"Orzikhoja asked two questions to Quyun's elder.

- Why did you fight?

- For religion... - said the printer Rabbit.

Orzikhoja looked at the teachers, Sufis and imams of the mosque standing in a row next to the representatives.

- What is the punishment for the rabbit hunter?

- Scientist! Scientist! - they said.

Orzikhoja asked Quyun again:

- Why did you fight again?

The rabbit's head:

"For the people," he said.

- People! - exclaimed Orzikhoja. - What is the punishment for the rabbit hunter?

- Death, death!

The hare was shot here" [5,113].

In this episode, there is a big difference in the attitude of the Rabbit and others to life. We are witnessing that the efforts of Quyun Qorbashi to benefit the religion and the people have harmed both the people of religion and the people themselves.

A rabbit is not an isolated phenomenon. He is the general image of all nationalist fighters in the history of our country. The writer describes him as a person with a big heart, a pure faith, and a strong person. In the process of getting to know the work closely, he knows from the inside that Jalil, who came in the form of a dervish, is a red man, and Momin, who was a Qalandar before him, is also a traitor. He knows, but for some reason he calmly observes their behavior. It seems that he has no choice but to think and observe. Defeat was imminent, the group of young men had decreased and was almost in disarray. The bravery of the rabbit warden brings Momin, who planned the assassination at night, to his knees. The rabbit, without courage, falls at the feet of Momin Bek. He repents by hitting his head.

In front of the rabbit, these two young men look very small, weak and helpless. They are the prey that fell into the bek's trap: their lives are in the hands of the Rabbit. Well, Qorboshi surrenders of his own free will and looking for the last time at the mountains, the peaks, the ground where bones are scattered, gets up and orders the young men to tie his hands: "Motherland I would have gone down earlier if I had believed that it was lost earlier. Let the martyr leave" [5, 112].

In the play, Quyun is embodied as a symbol of courage. He does what a true believer does - he bravely faces death. He goes beyond his word. Quyun considers oaths and words sacred. Because if he goes back on his promise, he will betray not only himself, his colleagues and, of course, his faith. Betrayal is a foreign concept to Quyun. Seeing Bek's extraordinary nobleness, the poet Shavkat Rahman wrote, "He is not a Muslim who turns his back on Yav!" the line involuntarily comes to mind [4, 292].

The hare hunter Sh. Kholmiraev is an extremely bright link in the series of characters created. It is true that the title of the story "Smile" may confuse the reader at first glance. A person who begins to read the story will not understand the secret of a smile until the end. Because there is no event that makes you smile. More precisely, what can father Jalil, who has been deceived

and humiliated all his life, be proud of? There is no good reason to make him happy or smile. Recently it became known that this smile is different. He is no longer the smile we saw and imagined. "Tabassum" is a tragedy of a patriotic person and a country in disarray. Characters in the story - Momin is a traitor, Jalil is a lost but conscientious person, Orzikhoja is a loyal soldier of the new government, sold to the Soviets. In the end, he was also imprisoned by his assistant because he was one of the masters. Shakir is a selfish person who wants to depend on someone to live. But he doesn't understand it, he can't understand it. He wants to exchange his father's pride and anger for desire: the father's qualities have not been passed on to his son. Father Jalil is a person who will die for the sake of a bird just like a toad [4, 294].

Father Jalil does not reveal the real face of old Momin. He hides his hypocrisy from the world: the old man's cup full of secrets is bigger than a pond. Interestingly, he does not tell this secret to his son, who has a pink belt, and takes it with him. Because the old man is not a retail person: he knows from the inside. Even when the secret is revealed and the old man's mask is torn off, a scoundrel like Shakir continues to live with his two-faced reality.

In the work, not only different destinies, different characters, even the discussion and disagreement between generations are skillfully shown. The story is about honor, shame, and pride. Shukur Kholmirzaev's stories are multi-meaning, multi-layered, that is, polyphonic works. The first meaning from the story is the end of oppression, the physical destruction of those who fought for the country, such as Qyun Korboshi, with slander. The second meaning - the work is devoted to the image of the struggle between truth and injustice. As they say, evil has a long streak, old Momin became a hero because of betrayal. Today's generation does not know the real history. Proud of the false hero. The third meaning is that a lot of trades took place from the head of Jalil, the ashes of God. He was not rewarded according to his service, on the contrary, he was "elbowed" in many places. But still to his firm promise stuck. He did not retreat from his idea and life principle.

At the end of the story, the old man dies: "What horrified everyone was a frozen smile on his face" [5, 110]. This smile of the old man is a summary of life, life path. At the core of this smile, his sins and merits, will and perseverance - in short, his faith - seem to be embodied... More precisely, the smile on the corpse's face is actually pity for lowly, unproven and worthless people. Thus, Father Jalil laughs at this unfaithful world. [4, 294-295]

In general, Shukur Kholmirzaev pays serious attention to the artistic interpretation of historical conditions in his works. The writer approaches each character impartially. The hero does not express his sympathy for them, whether it is positive or negative. That is why the reader cannot ignore the fate of any character.

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