



AESTHETIC IDEAL IN GHAFUR GHULAM'S STORIES

Muratova Gulbakhar

Nukus State Pedagogy Named After Ajiniyaz

Independent Researcher of the Institute

ABSTRACT	KEYWORDS
This article examines the famous Uzbek writer Gafur Ghulam's story "My son of a thief". This story analysis example analyzes the uniqueness of the writer's skill. Opinions about G. Ghulam's heroic spiritual experiences, expression of the uniqueness of human nature are put forward. Opinions advanced in the article are generalized to a certain extent.	Character, prose, story, image, artistic expression, originality. artistic skill, aesthetic ideal, national spirit.

Ghafur Ghulam in expressing his ideals instills in them the national spirit, the dreams of the nation. The roots of nationalism in the writer's works go to the foundations of Islamic ethics. The heroes depicted by the writer are people who look to the future with hope and thanks for what God has given them. Despite the fact that they live in difficult conditions and difficult situations, sincere human qualities are embodied in their hearts. "My Thief Boy" by the ¹writer The image of Roqiyabibi in the story can be an example of this.

The story is based on the event that happened in the writer's own house, and he witnessed this event in his youth. The grumpy old woman in the story - Grandmother Kara is her grandmother who is over eighty years old. Gafur Ghulam told this true story, which had a strong impact on him, for a long time in the form of an anecdote and later wrote it down. In the story, the author deepens the story and links it to the leading issues of the time, especially the First World War. In it, the writer manages to eliminate aspects characteristic of anecdotes, to rely on a clear historical background, to strengthen the features of humanity in the thief and the old woman, to typify and individualize the characters, to preserve sincere humor and intellectual brevity, and achieve a succinct description. Literary critic S. Mamajonov shows it correctly ².

Khurshid Dostmuhammad compares this story with the Japanese writer Akutagawa Ryunosuke's (1892-1927) "Official Gate" and the American writer O'Henry's "Connected Hearts". He correctly evaluates the success of the story of Gafur Ghulam, which artistically reflects Uzbek feelings such as ³human love, compassion, patience, sympathy, humanitarianism, avoiding the forbidden, oriyat.

¹Ghafur Ghulam. Complete collection of works. 6 t. - T.: Fan, 1986. - B. 150-154

²Mamajonov S. Ghafur Ghulam's prose. - T.: "Fan", 1966. 120- p.

³See: Dostmohammed Kh. Joy of anxiety free. - T.: "Spirituality", 2000, pages 35-41.

A grandmother looking after four orphans is hopeful for their future. Due to the war, the country's economic helplessness has increased, and people are worried about their stomachs. Human qualities such as faith, belief, kindness, patience, contentment, sweet-naturedness, hope for the future, avoiding evil, and forgiveness are especially worthy of appreciation. This kind and cheerful old woman did not spare a sweet word from the young man who came to her house hoping to steal. He tries to turn him away from the wrong path, calls him not to be infamous, urges him to the right path. "It seems that we have touched the wrath of God," explains the old woman about the problems that are happening to her and the loss of her life. In these words of Bibi Rokia, the spirit of obedience to the Creator, the call to refrain from unknowingly committed sins, and the spirit of hope for God's mercy are paramount. According to religious literature, fear and hope in Allah is one of the main duties of a Muslim. The same "through fear and hope, faith is strengthened, faith is formed", "...because of this fear, a person avoids sin, and love is formed in his heart" ⁴.

In the spiritual waves of Roqiyabibi in the story, an unlimited love for the Creator, abstinence and fear from sins, and strength of faith and belief are reflected in a unique way. Ghafur Ghulam relies on the religious and moral standards common among the people in reflecting the external and internal aspects of the hero, which is the leading factor that ensures that the characters he creates are deeply embedded in the heart of the reader. In general, the writer, in the person of Roqiyabibi, was able to reflect the human qualities that are disappearing day by day among our people in a way similar to his ideals, dreams and the world of images. It is not surprising that one of the foundations of artistic maturity and vitality of the work is directly related to such aspects.

The human qualities of Roqiyabibi in the story are especially valuable. Despite the helplessness during the war, he not only can't give up on the four orphans, but he can also look at tomorrow with hope. The old woman has compassion for the human race. In the words of the narrator, the old woman is a little happy, like the narrator, that "there are people who are considered human". After all, is it not natural to be happy when someone comes to the house at a time when everyone is obsessed with their worries in order to save their lives? Especially when he comes to the house of an old woman who has not been able to sleep for months because of great worries in her head. At the time when "...life is harder than a stone, and bread is like a camel's eye, it's like a camel's eyes."

In the story, Ghafur Ghulam glorifies the sincere human relationship between two people who are overwhelmed by life worries. As it turned out, the thief did this out of desperation to support his two children, his wife and his old mother. He is the son of a womanizer. He says that his father's profession is a carpenter, and he has no raw materials, and if he is a porter, he trades as before, "the eggs of the rich have dried up." Because all professions have suffered, a young man with strength in his wrists and a sane mind was forced to do this. However, he is not alien to feelings of anxiety and shame. Chitfurush Karim, a farmer, Odil Khojaboy, a contractor, and Matyoqubboy, a tanner, do not care about the poor people, despite the fact that their country is miles away. If Rahmonkhoja is a centurion, he is a bribe-giver who will not stop at anything for his own benefit. When this is the way of work of the elders, it is understandable that the young man goes to every street because of his inadequacy. Ghafur Ghulam follows the path of reliable proof of vital facts.

Raqiyabibi says "I'll be a thief, I'll be a thief", "go around", "be careful, don't become infamous in front of the people" - trying to turn the young man away from the wrong path. The shame and anxiety

⁴Mohammad Zahid Kotku. Two wings of the bird of faith. - T.: Literature and Art, 2000, 35 p.

in his heart renews the root of his feelings and encourages him to repent and purify himself. " Oh, God, let the war start ," said the old woman without hesitation: " Yes, yes. " These orphans also have something written on their foreheads," he says, turning into a patient man. He can also confess to his interlocutor what is forbidden .

In some respects, the Black grandmother in the story reminds Yusufbek Hajj from the novel "Bygone Days" . This situation is clearly visible in their humanity and kindness. If we compare the image of Yusufbek Haji, who desperately did not want anyone to leave his blessed home, to the spiritual waves of Kara's grandmother saying the words: "Oh, die, will you leave the blessed home empty, my child" , this commonality is clearly manifested ⁵.

In a conversation with a stranger, he kept his face open and kept his tongue tight, he did not spare his belongings in the conversation of his family, he even forgave him when he wanted to steal, he gave advice and led him to repentance, he tried hard to remove the vices of his countryman, he expressed interest and desire to feed the young man, he raised orphans and raised them. - sometimes the ideas of the ungrateful old woman are based on the principles of Islamic ethics, both inwardly and outwardly. Undoubtedly, the story expresses the aesthetic ideal of the great humanist Gafur Ghulam, his devotion to the reality of life, his deep respect for the people, his kindness, trustworthiness, and his respect for women .

List of References

1. Abdulla Qadiri. - T.: "Teacher", 1980.
2. Dostmuhammad Kh. The joys of free suffering. - T.: "Spirituality", 2000
3. Mamajonov S. Gafur Ghulam's prose. - T.: "Science", 1966.
4. Matyakubova T. Art of Ghafur Ghulam. - T.: Science and technology, 2006
5. Matyoqubova T Gafur Ghulam's lyrical expression of the spiritual experiences of "I Am" // Asian Journal of Multidimensional Research. Year: 2022, Volume: 11, Issue: 11
6. Mohammad Zahid Kotku. Two wings of the bird of faith. - T.: Literature and Art, 2000
7. Nazarov B. Ghafur Ghulam world. - T.: Fan, 2004.
8. Ghafur Ghulam. Complete collection of works. 6 t. - T. : Fan, 1986
9. Yakubov I. Transformation of aesthetic views and modern uzbek novel // Theoretical & Applied Science. SECTION 29. Literature. Folklore. Translation Studies. 2017, № 12. Pp. 120-125.
10. Yakubova Sevinchoy. Description of poetic images related to landscape in jadid poetry / Asian Journal of Multidimensional Research. Vol. 11, Issue 11, November 2022.

⁵See: Abdullah Qadiri. - T.: "Teacher", 1980.