

Description of the Spiritual Experiences of the Heroes in the Works of Otkir Hashimov Based on the Motif of Uzbek National Traditions (In the Example of the Novel "Between two Doors")

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Abstract: The article talks about the motifs of national tradition found in Otkir Hoshimov's novel "Between Two Doors". The artistic significance of these motifs in depicting the mental experiences of the characters is studied with the help of specific examples. In particular, our attention is drawn to the fact that the character traits of the characters of the work, such as Robiya, Muzaffar, Arif the elder, Kara aunt, are artistically interpreted with the help of national traditions.

Keywords: "Between two doors", national value, folklore, psyche of a hero, motive, episode, plot, artistic component, "yor-yor", verbal component.

Rituals and rites practiced among the people have certain historical foundations, social tasks, and a special role in the life of the people. The depiction of simple customs also has its own function in the work. Not only the hero, but also the reader becomes aware of the inner, mysterious, unrepeatable traditions of the nation and people with rich national values. Most importantly, they ensure that the language of the writer's works is sweet, fluent, and at the same time convincing, simple and impressive. In this regard, V. G. Belinsky said: "What is well understood is easy and easy to write¹."

In fact, just as the writer has no difficulty in bringing the truth he perceives to the level of artistic truth, so the reader has no difficulty in understanding it. That is why U. Hoshimov is a skilled writer. The events depicted in Hashimov's works are vividly depicted before our eyes. The writer is able to describe the character of the hero, his fate, dreams, and the pain of the time in the work, while creating the image of the nation's pain and the person of the nation. R. Inoghamov writes about such unique aspects of the writer's novel "Between Two Doors": "In this novel, not one, but a number of important ideas, relevant and important thoughts for the era and time have been revealed. But even so, issues such as the meaning of human life, his responsibility to society, life, people, human honor and duty constitute the leading pathos, essence, and idea of the work²"

K. Yoldashev mentions another important aspect of the work. "U. Hoshimov managed to make all his characters speak in their own language and express their feelings in their own way. In particular, each character of the novel "Between Two Doors" tells about his fate in his own language³."

¹ Belinsky V.G. Word to the book. - M.: Nauka, 1969.

² Inoghamov R. The outstanding representative of Uzbek literature // Village reality. 1991. November.

³ Yuldoshev K. Walk to the property of the heart // Turkestan, 1996. okt. 9.

The above points are valid. Since his first work U. Hoshimov has been writing in a style close to folk art. This is done by avoiding archaic words, difficult to understand, Arabic and Persian words, using simple, concise, concise and meaningful phrases that are understandable for the people, creating in a style close to the national colloquial speech. we see in the skill of making. writer creatively uses the vocabulary of our people accumulated over the centuries. At the same time, folklore traditions are used to describe the human psyche in the work. For this reason, the author makes a connection between the sufferings in the hearts of such characters as Rabiya, Black aunt, Shamurod, Muzaffar, Arif “oqsoqol”(who works in the of government control the area of the people), Duma and the mental potential of their minds. It connects the basis of the processes of character formation to the views of the ancient people. If not, would Duma and Kara aunt, who had a matchmaker at her doorstep every day, hold a betrothal ceremony, tying the fate of a girl to her son who was at war?! The hero of the play takes it for granted. There are sentences like this in Rabiya's story: "As my mother said, they do the secret thing, and the news spreads to the whole village: Rabiya's head is tied." It's interesting... His head is tied... it's a strange sentence⁴”.

And Arif leader conducts a wedding ceremony for his beloved boyfriend in order to save his daughter-in-law, who betrayed her son, who died in the war, from the anger of the people and a lifelong isnad. Zuhra's sister Fatima said, "She brought water in a bowl, pouring it out.

"Let's put," said the Elder, raising his white eyebrow. He ordered the teacher, his beard trembling.

–Start.⁵"

We believe that the following recognition of literary critic K. Yuldoshev about this scene in the work is correct. The scientist says: "Remember the episode of the elder who married his bride Zuhra to the man he liked: we are witnessing that the shocking image that turns the human psyche upside down is reflected brightly in the image of our national characters, first of all in the image of the Elder, and then in the characters of the participants of this scene⁶. Also, the writer connects the national values of the people with the events of the seventies. In this, Muzaffar and Munavvar lose their pure love just because they nursed the same mother. Even their lives end in tragedy. The end of the thoughts and desires that take place in the spiritual world of these heroes goes back to folk customs. And in the work, such images are depicted very convincingly.

Our national values are so diverse that it can be said that the writer used them effectively in the work. In particular, we will dwell on the ceremonies related to the bride. It is known that when our ancestors were taking the bride to her groom, naked young men blocked the way by pulling a rope. True, today these customs are about to disappear. Because the bride is brought in a car. For some reason, they don't dare to stop the car. In ancient times, the bride was brought in a horse-drawn carriage. U. Hoshimov brought the same image into the novel.

"The young men crossing the road by pulling a rope make a noise:

–Give me “kurmana” , aunt?

My mother looks at the knot in the dark, breathing heavily.

–"He gave one a "griddle and duppi (a type of cloth cap which only men wear " and another an "odmi duppi", saying "Kurmana" will be alms for you, my child.⁷

⁴ Hoshimov U. The Bargain of a Lifetime: Between Two Doors. - T.: Sharq, 1993.P.160.

⁵ Hoshimov U. The Bargain of a Lifetime: Between Two Doors. - T.: Sharq, 1993.P.160.

⁶ Yuldoshev K. Walk to the property of the heart // Turkestan, 1996. okt. 9.

"Kurmana"- something which people give new baby or bride in Uzbek nation

⁷ Hoshimov U. The Bargain of a Lifetime: Between Two Doors. - T.: Sharq, 1993.P. 115.

In these images, we can see one of the national traditions among the people that express the value of the bride. Also, in another place in the play, we witness the bride's request for a handshake from the groom's side. "Ho-oh Qudaposhsho! Is this the price of our girl as a flower? Give it, from money that didn't break its back."⁸

These images do not burden the reader. Because they are one of the traditions that have survived to this day. In some regions, this custom is performed by the bride's younger sister, while in some regions, the bride's brother performs it. After satisfying the requester in the middle, the bride is taken to the groom's doorstep. U. Hoshimov sometimes portrays such national values at the standard level, and sometimes exceeds the standard, in order to make the reality of the work believable and popular, simple and sincere. The image related to Robia's wedding is described as if copied from life. The reality is built on the basis of observation and narration of national values from the language of Muzaffar and Rabiya. For this reason, while reading this work, the reader feels as if he is at a wedding in one of the remote villages.

Images of our national values directly used in the work serve to fill the composition of the work in many places. In addition, folklore materials used in the work helped to reveal the character of the hero. Based on the analysis of the artistic and aesthetic functions of folklorisms, which served to connect the events that are the basis of the plot of the work, it will be possible to determine the specific principles of the writer's creative attitude to folk art.

Usually "yor-yor" is considered one of the rituals associated with a wedding. It will be performed by the girl's youth. Sometimes they join the groom's side. The themes are varied. It describes the rooms where the wedding will take place. Words of praise are spoken in honor of the bridegroom and the bride, the dreams and sorrows of the young man and the girl are sung. Advice, long and sweet wishes are given to the two young people.

U. Hoshimov introduced two types of metaphors in the novel "Between Two Doors". In the first, the song sings about the tender feelings, pains and dreams of the girl's heart, and in the second, the description of the groom is given:

The mare neighed on the mountain, shouting that she had become a horse, yor-yor.

At home, the bride is crying, saying that she is lying, yor-yor⁹.

The man of the mountain is a reference to the place where the girl grew up. Now she has grown up and is getting married elsewhere. So, he has come of age. She showed her feminine qualities. But to whom the answer lies in the stranger. On top of that lies the bitter truth about the boyfriend she loves, the family she loves, the people she trusts and respects. Realizing this, the mourner sings the girl's bitter dreams. In addition, it gives him comfort and relaxation. As soon as Robiya hears this noise, she realizes that her lover Kimsan has moved away from her brother and flies away. But he understands that he has no choice but to accept his fate. For this reason, the poet includes texts of the "yor-yor" genre in the work in order to express the comfort and comfort of the words spoken under the melody of the song through folk songs. Occasional songs will be continued. The writer appropriately uses the following lines from the song to reveal the character of the hero:

I saw a star in the sky: a golden peg, yor-yor,

A fallen bride has a tender heart, yor-yor¹⁰.

⁸ Hoshimov U. The Bargain of a Lifetime: Between Two Doors. - T.: Sharq, 1993. P. 108.

⁹ Hoshimov U. The Bargain of a Lifetime: Between Two Doors. - T.: East, 1993. B.108.

¹⁰ Hoshimov U. The Bargain of a Lifetime: Between Two Doors. - T.: East, 1993. B.114

Here, the writer is warning not only the people, but also the groom about the tenderness of the bride's heart, that it is painful and dreamy. Because Robiya is getting married to someone she doesn't love, to her uncle. The reason for this is that the young child is suffering without care. Black aunt decides to get engaged to the girl who has been waiting for him for many years after her son goes missing in the war. In addition, he takes into account that his brother is suffering without a wife, and his nephew is suffering without a mother. Therefore, it brings two young people together. And the women who talk about it are people who are aware of all these things. The girl describes her pain and suffering in the form of poems. The author can convince the reader by bringing these life images into the work. There will also be compliments on the bridegroom's manners, intelligence, and stature. The eloquent young people tell it in the form of askiya, sometimes in puns, sometimes in the form of puns, making them laugh. They look with envy at the groom's happiness and wish him happiness and a bright future. The bridegroom, excited by such descriptions, will forget everything today. He steps on the threshold of a happy new life.

The horse came, the horse came,

Look who's come, who's come

The big turban sweetheart has come, the sweetheart come,

The husband with the shop mustache has arrived,

The husband has arrived.

We know that in ancient times it was possible to determine the age of a man by the size of his turban. The bigger the turban, the older the man, the smaller the younger. When the image of a young man was given, it would be said that he was wearing a "tight turban" and that his mustache had just grown a carrot. The "shop moustache" detail used in the yor-yor text cited in the work is also a sign that the groom is an adult. In general, by using this folklore genre in this work, U. Hoshimov tried to show the big difference in age between a girl and a boy. It would be good if the writer would provide images clarifying the psyche of Shamurod and Rabiya, their thoughts and inner experiences. In the "yor-yor" presented in the work, the portrait of Shomurod's image is drawn, but during this wedding, Rabiya could not remember his beloved Kimsan, and Shomurod his beloved, but unfaithful and treacherous wife. Oh. It seems that U. Hoshimov allowed superficiality in this work, especially in the use of allusions. However, it should not be overlooked that this story is told in the language of a young boy, that is, Muzaffar.

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