

Stylish Diversity In The Work Of Khurshid Do'stmuhammad

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Abstract: This article is a small epic genre in fiction, a prose work in which life events are concisely expressed. The story genre has ancient traditions. In the past, stories participated as a narrative element in folklore works.

Keywords: Afiyat, hero, stranger stories, ideological-aesthetic.

Introduction: As an independent genre, it was formed only in written literature. The story in Uzbek literature began very anciently. The events described in the first written literary monuments - the Kultegin and Tonyuquq inscriptions - were narrated by the participants. Yusuf Khos Hajib in his work "Kutadgu Bilig" describes the lives of heroes who combine such features as justice, truth, contentment, well-being, and intelligence. There are four leading characters in the work:

Kuntugdi - elig (ruler) - the embodiment of justice.

Aitoldi - minister - the embodiment of the state.

Ogdulmish - the son of the minister (minister after the death of his father) - the embodiment of intelligence.

Oggurmish - a distant relative of Aitoldi, a hermit - the embodiment of contentment. Each of them symbolically reflects justice, state, intelligence, and well-being. At the same time, they appear in the work as holders of certain positions. The work is based on the dialogue between the characters. There are also good examples of moral stories in Nasiriddin Rabguzi's "Qisas Rabguzi". The stories in Alisher Navoi's epic "Hayrat ul-abror" and the stories of seven strangers in the epic "Sab'ai sayyor" are also considered the first examples of this genre. Alisher Navoi's work also contains symbolic imagery, depicting justice, love, kindness, humanism, the struggle between good and evil, which are considered an integral part of human life, through symbolic images. In particular, we can see many such examples in the poet's epic "Lison ut-tair".

LITERATURE REVIEW

The works of Pashshokhodja "Gulzor" and "Miftah ul-adl", created in the 16th century, laid the foundation for the development of Uzbek storytelling.

The 20th century can be called the century in which a new era began in Uzbek literature. The rapid development of human development has also been reflected in our national literature. Because this literature differs from classical literature both in its new ideological and aesthetic concept and in its new poetic methods of depiction.

It is worth noting that the literature of this period embodies the best traditions of our literature, which has a thousand-year history, and at the same time expresses the socio-political and spiritual changes that have occurred in life.

Looking at the work of Khurshid Dostmuhammad, we see the events taking place in the lives of people of the new era, the preservation of people's identity, and the entry into a new era. In this, heroes, duty, truth, humanity, personal interest, and human flaws collide. The author's story "My Father's Friend" depicts how people fall into certain patterns, and how some people are deprived of their freedom for the sake of false prestige.

The author's novel "Marketplace" is written in a completely different stylistic direction. The language of the work is built from beginning to end on symbols, metaphors, and gestures. It is impossible to understand the novel and grasp its essence without reading and reciting this language. In the title of the work alone - "marketplace" - the author searches for the meanings of "or", "zor", "ozor" in addition to the concept of

"market". The entire novel is full of such symbolic allusions. The average reader is not able to understand the essence of all of them, but he can see and feel the flame burning in the bosom of the work.

The two attractive characters in this novel - Fozilbek and Qadriya - are a beacon in the soul. The events of the work mainly take place in a market and an adjacent reading room. In the novel, the market is a metaphor, a symbol, a symbol, a unique artistic model of life. About this work, Umarali Normatov emphasizes that "... In the author's words, "the market itself is the world," there is no place in the world more convenient than the market for seeing and observing people's innermost thoughts. The market is a "wonderful house" that turns people's innermost thoughts upside down, and the violence, simplicity and arrogance, deceit and shyness in the behavior of each of its servants are all visible in the market, either secretly or openly. Most importantly, the market is a convenient means for the author to examine today's painful processes in the spirituality of society in the novel [5]."

In the novel, there is also an image of a reading room alongside the market. The market is always crowded, everyone is in the market. Everyone in the market is in the pursuit of lust. The market is burning and sinking due to the scourge of lust. The reading room next to the market is deserted, ruined, and deserted... Life has never been without its sane and devoted people. At a time when everyone is rushing to the market, or rather, is consumed by the lust of the flesh, behold, from the depths of the market, from among the people of the market, a spiritual and enlightened devotee, Fozilbek, emerges, and divine destiny brings him face to face with another spiritual devotee, Qadriya, in a deserted place... These two young people are looking for a way out at a time when the market is burning, sinking, and the servants of the flesh are being dragged into the depths of the fire due to the scourge of the flesh. They believe that the way to save the market from destruction lies in spirituality.

Fozilbek, together with his lover, diligently thinks about understanding market changes, studying its language and wisdom, and illuminating the market sinking into darkness with a shower of spirituality and enlightenment, and takes practical action. The writer's attention is focused on expressing and artistically analyzing the market scenes and conflicts, not directly themselves, but their echo in the consciousness and psyche of the characters, in which he creatively uses the experiences of the "stream of consciousness". In general, we can find many symbolic images in the works of Khurshid Dostmuhammad. We will consider the symbolism in the writer's stories separately in the next chapter.

G. Sattorova, who conducted scientific research on Uzbek storytelling of the 90s of the 20th century, also analyzes the story "Jajman" by Kh. Dostmuhammad in her work and very correctly understands the symbolic meaning and essence of the work. He writes: "In the story "Jajman" by Kh. Dostmuhammad, a unique interpretation of Eastern philosophy is embodied in an artistic and philosophical way. In this way, the writer shows the negative features of the nature of the nation, which began to take root in certain historical conditions, in particular, in the environment of the Soviet regime. He warns us of the disasters that can come from the pursuit of desires. It seems that in this story Kh. Dostmuhammad is concerned about universal human problems such as the struggle for the shortcomings of the human personality and getting rid of them as much as possible.

DISCUSSION

The moral and philosophical meaning that is symbolically conveyed in the story is much deeper. After all, it is not out of the question that one risky step, one unkind word, one undesirable action, or the inability to control one's desires can destroy one's status as a human being. Man himself is an infinite universe, his emotional and intellectual world cannot be understood and reached its end. A person must first of all understand himself, understand his own heart, and be able to control his ego. The Bazaar-Life in the writer's story was interpreted in the sense of Jajman-Nafs, which greatly increased the aesthetic impact of the story. But it should also be recognized that, as Asqad Mukhtar noted, "A truly artistic work is always an unanswered question.

Even if the writer raised a problem in it, it is a problem that cannot be solved in practice. Psychological information about the character's origin, activities, psychological character, inner experiences, behavior, perception, abilities, appearance, etc. in the work is the author's psychological description.

Psychological speech characterization of characters is an important means of revealing the inner world of the hero's image. The following types of speech characterization are usually widely used: A) characters characterize themselves. B) one character characterizes another character. It should be noted that one of the important qualities of our storytelling today is that it moves away from this sweet lie and becomes noticeable when it is devoted to observation of concrete and real problems of life. In particular, our literature has been immersed and deceived for many years in the whirlpool of promises of universal happiness.

Today, it is looking for and finding new sources for its

development. This is the desire to create images of individual heroes who are recognizing and learning their identity, who are free and healthy in thinking, and who are not politicized. In the future, our writers have deeply understood that reflecting the "blood pressure" of events, mood and breathing, and heartbeat in connection with the culture of people's thinking is an artistic factor that has ensured the strengthening of psychologism in realistic expression. That is why spiritual and moral contradictions form the fruit of our current storytelling.

The moral and philosophical meaning, which is intended to be expressed in the form of a half-cup in the story, is much deeper. It is not out of the question that one fatal step, one unkind word, one unknown blind spot can destroy the status of a person. The tragic tone that emerges through the cruel realistic expression in most of the writer's stories makes hearts tremble. Eternal issues such as fate and betrayal, love and cruelty, goodness and hypocrisy, nobility and hypocrisy are artistically perceived through destinies in various life environments and conditions. Take the neighborly relationship between Aunt Huri and Ortigali in the story "Poplar". Aunt Huri is a lonely widow. When her son from a distant city finishes his studies, she plans to build a house for him and plant poplar trees in her large yard. The poplars become useful for fences and fences until they are cut down. Aunt Huri is not good at sawing and arranging the poplar trees that her eldest son-in-law has cut down. "Aunt Huri, without saying a word to her neighbor on the other side of the stream, would bring a hammer, an axe, a saw, all the tools she could find, and she would cross the Ortigali stream, where all her tools were in the form of a throne, and she would give Aunt Huri a saw." It seems as if the writer's stories are aimed at revealing the essence of the philosophy that there is a soul in a person, as if they are showing the devil and the mercy in people's hearts, and especially as if they are drawing the outlines of wrinkles.

CONCLUSION

After all, when the time comes, the good power within a person wins, while in the weak moments, the evil power prevails. So, light and darkness in the form of feelings also live inside people. This is more evident in a person's good deeds or bad steps.

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