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EXPRESSION OF THE IMAGE OF A TEACHER IN THE NARRATIVE OF UZBEK LITERATURE OF THE INDEPENDENCE PERIOD

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Ibragimova Shakhnoza Ikromjon Kizi

SHDPI Faculty Of Languages, Uzbek Language And Literature, Uzbekistan

ABSTRACT

This article reflects on the peculiarities of the teacher-teacher images in the stories written during the independence period, as well as on the task that these images performed in society (on the example of the stories of Shukur Kholmirezayev “teacher”, “Green Niva”, “horse owner”, Asqad Mukhtar “Black domla”, “Jinni”, Said Ahmad “Sarob”, Togai Murod “one day of Autumn”, Omon Mukhtar “Mezon”).

KEYWORDS

Teacher, literature of the Independence period, teacher, domla, story, image, disciple, Enlightenment, science.

INTRODUCTION

Our people have long seen in the figure of a teacher a perfect person who provides enlightenment, education and training, prepares for life in all respects. From this, the figure of the master has long been revered. There is also a proverb among our Zeroki people: “the teacher is as great as your father.” Of course, this proverb carries a universal meaning. The

teachers are compared to a supposedly burning candlestick. Light around himself burning and burning- he will add. Others enjoy this light.

In Uzbek literature, the image of a teacher or teacher is found in almost every creative work in the period from folk oral creativity to modern Uzbek literature. In

particular: Zulkhumor and Raqshan teachers in the epic "Raqshan", A.In Nawab's epic "Farhad and Shirin", The Farhad teachers are moniy, Boniy, Karan, mudarris in Fitrat's "the debate", Abdulahad the teacher in Chulpan's drama "Zamona khotuni", sharafiddin Khojaev, the intellectual in Chulpan's novel "Night and day". In hoshimov's novel "Between Two Doors", the teacher Samadov, O'. In Uthman's novel "The Whirlpool", Muhiddinov, M. Muhammad Dost wrote in the story "return to Galatepa", the story of muxul Gaibarov and so on. In these works, the main task of the mentors is: to direct the younger generation to enlightenment, to give knowledge.

During the years of independence, a new spirit and a new perspective entered Uzbek literature. Now the view of literature has changed, many restrictions have been removed. Of course, in the literature of this period, the image of a teacher or mentor performed different functions in several works. Below, we will study the characters of the teacher in the stories of the independence period literature and clarify their tasks. The research was based on Sh. Kholmirezayev's stories "Ustoz", "Yakhshil Niva", "Horse Owner", A. Mukhtar's "Black Teacher", "Dragon", S. Ahmad's story "Mirage" and other works.

In Shukur Kholmirezayev's short stories and stories, the lives of people of various natures living in the Boysun district, as well as the struggles and changes in their spiritual world, are artistically interpreted. One of them is the story "Ustoz". This story was written in the years when Uzbekistan gained independence, and the breath of the Soviet era is felt. In this story, the images of teacher and student serve as the main means of conveying the author's idea and purpose to the recipient. Low-level, hypocritical teachers in our society are exposed through the hero of this story.

Some talents are dying because of such people. It is true that the era has not left its influence on this story. But unfortunately, this situation still exists today. The writer tried to bring out the truth. About this, the American writer William Faulkner said: "The responsibility of the writer is to tell the truth, the truth should be told in such a way that it becomes an unforgettable image. Sometimes it's not enough to write about injustice to simply report something. It does not affect people. The writer must add his talent to it" [1:4]. Shukur Kholmirezayev was able to create such an image.

The names of the teacher and the student in the story are not mentioned, which indicates that it is aimed at people in society. Everything that the teacher has achieved so far (car, dacha, academic titles, books) is all due to false politeness and begging. In fact, he is a very timid person who cannot express his thoughts freely. True, during the Soviet era, poets and writers did not have free thoughts, but there were those who wrote freely without fear of anything. In fact, isn't the pain of the real artist also the pain of the people?! According to the teacher in the story: "Somewhere he criticizes the secretary of Raykom... I don't know. There are figures who are sticking sticks in the center's eyes! But to bring them into the literature? No... Take an ordinary householder: criticize him as much as you like. That's why I focus on the landscape, I focus on the lyrics: these are important subjects..." [2:45].

When the student's works are about to be published, the works remain covered in dust due to the teacher's cowardice and hypocrisy. Society affects not only the student's creativity, but also his health. Even then, his teacher does not condone begging. In fact, he thinks that there is no place for people like his student in society. He does not feel sorry for the death of his

student. It seems to be a simple case: "There is no place in society for a person who promotes justice and has humane qualities."

At the conclusion of the story, The Master holds a mirror to himself: "who killed him? Now think about it, my son: people are like that, cowardly, panic-stricken, unscrupulous!... I say this to you " [2: 49].

Sh.Having read the above story of kholmirezayev, a person experiences both feelings of pity and hatred over such teachers in society. A strong irony is also embodied under the fact that the writer names the story "master". And the disciples are such a toy in the hands of notavon "Masters". Willing, he kills both himself and his talent.

In the story "Green niva", Sh.Kholmirezayev focuses on the self-interest, flattery, absorbed in the blood of the main character through his heroic speech, behavior. The teacher is timid, unruly. In the story, the writer assigned the main task to the image of the teacher. A teacher is a husband, a father, and one of the intellectuals who shares knowledge, enlightenment to the younger generation as he says. But none of this is inherent in the hero. Benefits neither for his family nor for his community. Only self-centered-egoist. The whole society is also seen as such: "...the people of our side come much more serandisha. This has historical roots: we have learned to bow to adults — in particular, the older ones-and to those who hold office" [2: 41]. There is such a saying that "as you are, so are the others". From beginning to end, the story follows a teacher talking about a "dictator" through which he exposes himself. The teacher is a thin man who does not know his right. That is why the teacher is not named. The name Zeroki is that of people who have their own personal opinion. Others are the same

people who drive sheep wherever they go (so they don't have a name either). Even after the "dictator" "is taken out of work, domla wanders his heart for a handful wherever he sees a green" Niva".

In the story "Black domla" by Asqad Mukhtar, there are images of black domla, in the story "insane" - Halim domla. In the story "Black domla", Black domla is given as the main character. The writer assigned a huge socio-aesthetic task to the image of domla. All his life, black domla wished people good, taught students to love nature, treat it with respect. One guilt, however, would later come to light years later: "the human child was able to think about growth, growth, change, the role of himself in this, of the common domains. Taught them a lot, turned, admonished, showed the beauties of nature. But beminnat, thoughtfully considering that not only nature, but pure air and water, which have made the universe a prosperous spring, the living a stable, and the moon-he has not spoken, not the stars, nor has he shown in practice that it is inherent in man..." [3:19]. It all started after building a staircase to the spring. The main purpose of the black domla was to build a staircase to the spring and release the host of others, preventing the eye of the spring from closing. But the good that has been done has long fallen on domla. Many disasters, wars and quarrels raged in the spring. Domla was very remorseful: "my God," he said, still not thinking about his situation, what days did we stay? In the world without doing good..." [3:22]. The matter was finally resolved through the soul of Black domla. Sadr sangtarosh watches domla to his final destination. He says, "Have You Done Good, Have you received your reward, though you have gone? No, not undocumented, but dark, you are obsessed. Reward is what is left of good times. And in our days..." [3:22].

In the story "Jinny" the character of teacher Halim took part. Teacher Halim started writing "Ezgu Kitab" in order to pass on traditions and language, which are considered a rich heritage to the next generation. But on this way, many people drive him crazy without understanding. Even then, he will not back down from his goal. In the past, teacher Halim did not spare his students knowledge, so many of his students become famous poets and prose writers. Although he is very old now, he wants to leave a great legacy for the next generation. Professor Halim is a real scientist. A person who devoted his whole life to science and knowledge.

In the stories of Askad Mukhtar, universal human qualities are glorified. Literary critic Sanjar Sadikov writes about this: "Asqad Mukhtar was a knowledgeable and thoughtful writer. That's why he tried to respect universal values in his works, that is, to break the stereotypes of ideology, even if it was a demon" [5:506-507-b]. This is the spirit that prevailed in the above stories.

Saeed Ahmad's story "Sarob" was included in the autobiographical short story and stories "the life story", chronicling what Saeed Ahmad saw and forgave. The main character in the story is Olimjon domla. Although the story was written after independence, the "Red Empire" mercenaries are revealed. In fact, the dreams promised by the "Red Empire" were bari sarob. This can also be found out in the name of the story. The main character, Olimjon domla, is a patriotic person who knows history deeply, cares for the nation. He compares his ancestors to Bedil of shahrizabz. Bedilkhan stays overnight. One can know the ingenuity of Olimjon domla from his analysis of this verse in Fuzuli's Ghazal on the basis of wisdom: "my grief is so much that if I overtake the camel, the unbelievers thrown into the dungeon will be freed"

[6:46]. But as a father of Olimjon domla, Bagri kuyuk, dili was Ink. Negaki's son was a traitor, traitor of the Fatherland. It is the epigraph of the story that monand States: "the example of the father's Crow is the arrow – it touches the target in this world itself, not in the hereafter" [6:44]. Not knowing who his son Kimsanboy was in life for the rest of his life, Khor-he passed away in violence. Through the image of the writer Olimjon domla, human value has proven to be superior in every era. Consequently, the value of man is great, the honor of man is the highest value.

The works of the uncle Murad are often dominated by the spirit of the era, national values, traditions. From the intensity of attention to the personality of the heroes of the work, spiritual analysis is much sweeter. One such story is the story "on a day of Autumn". The story is, as the name implies, based on one-day events. The main character of the story is Obidovich domla. Adib assigned the main task to the image of Obidovich domla. Obidovich domla is very simple, sincere, hardworking, the owner of an impeccable heart. Sees everyone as one. But five hands are not equal. There are not other people in the world who have another picture of urination. Student Rahimzhonovich was one of those. Domla is very compressed, saddened by the thought of how to convey the news that his "mother has died" so as not to hurt Rahimjonović's heart. "Obidovich, no matter how much he smoked, still could not get rid of the feelings that he had been tormenting since the night. Ah life is berahm, berahm said inside..." [8].

Student-Rahimzhonovich allegedly chameleon. We see in front of Domla in the image of a believer, a telephone contact girl in need of salvation, strange, proud before her father, conducting his own judgment.

In this story, a terrible tragedy – dad's wife, the son does not pull the tap from the death of his mother. And the goal is to get rid of Labor. The sad psychology of the period.

The main image of the story “Mezon” by Omon Mukhtar is also domla. First of all, the name of the story is “Criterion”. The criterion is-measure, scales. Figuratively, a scale that measures human dignity. Thanks to the image of domla, the whole life of a person is put on the scales. From the deeds of reward to sin. In such a process, the main character was considered a teacher. Unable to help a parent, Prince domla blames himself for years on the death of a girl. It turns out to be an audit of his life during the accusation. "Is there a stone-scales on two shoulders that measure the evil and goodness that every person has in his life, as two angels write?! Does the perfect man mean that this hour, imagining the Stone-Scales with the palm of his hand, is not the first time that everyone will win over himself?! Is it not to overcome the obstacles encountered in life, the trouble?!" [8].

Years later, Prince domla encounters his student, who he believes to be dead, unable to help: “see with no eyes that Bayramjon duv was blushing in front of me. I didn't feel so happy when I met some former student in my life...” [8].

Ushbu hikoya nafaqat Sharof domlani balki, har bir o'qirmanni kuchli mushohadaga chorlaydi. Butun hayoti davomida bosib o'tgan yo'liga nazar tashlashga undaydi.

This story calls not only Prince domla, but also every reader to a strong observation. Encourages a look at the path he has taken throughout his life.

CONCLUSION

In conclusion, in the works created in the early years of independence, the influence of the period of the show was clearly felt. Later, stories and stories with National characters, national customs were created in a significant way. In fact, the literature of the independence period was also a logical continuation of our centuries-old national literature. Only now the emphasis on literature has increased, a wide path has been opened to freedom of speech, thought. Poets, writers sought to bring out the problems of social life in their works. The main focus began to be on the human inner world. The image of a teacher also began to be embodied not only as an educational perfect person, but also in the images of various people in society.

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