



THE SKILL OF CREATING CHARACTERS IN THE STORIES OF ERKIN A'ZAM

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Article history:	Abstract:
Received: 8 th November 2022 Accepted: 10 th December 2022 Published: 10 th January 2023	In this article, the issue of the role of artistic image tools in the reflection of spiritual and moral problems in Erkin Azam's stories "Yozhvchi" and "Aralashkurgan" is studied, and the artistic features of both stories of the writer, in particular, special attention is paid to the issues of imagery and representation of components in it. Paying attention to the fact that the reasons for the origin of fraud, bribery, ambition, greed and stratification among the many evils in today's society, and the loss of kindness due to them, are clearly expressed due to the skill of the writer. directed
Keywords: artistry, image tools, plot, compositional tools, poetic speech, human spirituality, artistic fabric, word, writing skills, stratification, individuality, artistic-aesthetic features, sociality, content and form and others.	

"One of the subjects that the artist focuses on during the creative process is to show concrete characteristics of a person as a person, individual signs. Just as the sun is reflected in a drop, an artistic work expresses generalizations taken from life through concrete scenes and individual signs of human life" [1, 47]. In this sense, the individual characteristics of different categories of people as individuals are clearly visible in the stories of the independence period. The different nature of individual characters is reflected in the works of writers. Such reflection is carried out with the help of mas artistic image tools.

In the stories of Erkin A'zam, the main characters are people of the above category, and their uniqueness is seen in the fact that they are not modern heroes during the totalitarian regime. That is, they are also representatives of a field who are busy with their everyday life and lifestyle.

"The persons who stand in the center of the events of the work, move the plot, and carry the main idea that the writer wants to express are called main characters or main characters." [1, 48] This definition is more commonly applied to stories and narratives that are large epic works. But the story also has a main character who embodies the main idea. Although the main character in it is not interpreted in detail as in a big epic work, it is embodied in the eyes of the reader through the appropriate description of the writer.

According to the principles developed in literary studies, characters can be positive and negative. But it is difficult to make such a sharp description about the heroes of Erkin A'zam's stories.

Because they are complex and at the same time simple people according to their nature and character.

The hero of the writer's story "The Writer" is the owner of the profession mentioned in the title, that is, a writer. Information about this character is told by the narrator - the author. The narrator leads the character's speech with a bit of humor. That is, in the description of the writer, a sarcastic tone can be felt: "He does not have an exemplary biography like that of the master poets, and he did not have a grandmother who told him fairy tales in his childhood - what would a grandmother do!" He just wanted to be like a dedicated literature teacher. Look, this teacher has changed his life. After reading his essay on nature, he said, "You will become a writer in the future!" said. Not so-and-so, but a writer! This sentence sounded like fate. Otherwise, could this foolish orphan, who grew up in a remote mountain village under the hands of a crazy old woman, dream of becoming such a person one day?" [2, 45].

The leading feature characteristic of all the works of the writer can be understood in the content embedded in every line and every word of this work. It can be said that the work is watered from head to toe with "juice of nature". In such conditions, only heroes formed and created by natural feelings and actions are able to live. Literature affects people's minds through their feelings. Therefore, the good and bad characters in the story are not proven, and conclusions are not drawn. After a brief description of the narrator about the life path of the writer, who is the main character of this story, it moves to the main story. In it, the task of editing the "work" of the chairman of the torch farm, who came to the editorial office with his "manuscript",



is entrusted to this hero. But it is known that the work of editing became more complicated because the school's literature teacher also reviewed this manuscript. Therefore, the hero in the role of editor asks the author for the original copy. He is brought by Olashovur (this is his nickname, his real name is Oloshukur) and he becomes very close to the hero. When the work is ready, the chairman will reward it appropriately. Later, he gives him a good place and land in a good place and shuts the mouth of the writer. Later, in two months, he will build a room and a hall here and make it a house. The writer makes a wonderful garden with the honor of the diligent chairman. He grows the yellow fruits in this garden with his own labor. Those who entered his garden could not help but be impressed. Even later, one of his "brothers", a neighbor, tries to buy his garden by force. But after "for some reason" he gets locked up and hangs himself there, the house next door is also quiet. The teacher, who spent a long time in the hospital, will be left alone. That's the gist of the story.

In the story, the images of different types of people are used to reveal the character of the writer or Domla, who is the main character of the work. In particular, such characters as the chairman, Olashovur, the mullanamo boy, "Akakhan", the young milkman and his little son, "Yormat" are among them. Olashovur in the play, like the chairman, is acted as a loyal person who trusts in the hands of the masters of his profession. The chairman is one of the people who tried to conquer any form of fame with his position and sphere of influence.

The mullah boy in the story is Domla's own son, who was converted to religion. That is, the fact that his faith did not coincide with his father's faith shows that there is a great distance between them and that they are not that close. Through this image, the aspect of faith in Domla is illuminated.

The image of the modern "bride" who came from "Akakhan" and his subsequent wives riding a Mercedes also embodies the characteristics of a unique type. Their character is expressed through portrait lines and speech. They are depicted to reveal how powerless Domla, the main character of the play, is in front of certain social classes.

And through the image of Yormat, there are formed the lazy and unfeeling people who love to do what the owner says. Its characteristics are expressed through the character's speech:

- That's it, teacher, - said little Yormat... - You will give us the garden!
- What garden? Why? What for? - said the teacher confused.

- A wonderful house will be built for you... from here. What is this, is this my house?! It will be ten times better. Modern!

- Ten times better!

"Brother Yormatjon, are you thinking and talking?"

- Your garden will join the big yard, that's the brother's task! Yormat judged. - otherwise, you will be stuck in the middle. Inconvenient in every way. Let me tell you, teacher, you will win!... by the way, brother has another assignment for you. You will write a book! From the life of Akakhan. You will not be short, teacher! Did you come?

- Brother, you see, I am a lonely, old man. Please leave me alone.

- Tem bolee! One day this garden will be ours! [2, 51]

From this dialogue, the noble character of this gumashta, nicknamed Yormat by Domla and Olashovur, whose original name is unknown, is revealed. Not only that, but also about "brother" in the reader.

In the story, among such evil people in the society, the image of a person with good qualities was formed. This is the image of a woman who brings milk to Domla's house. This woman's husband is seriously ill, so she makes a living by herself. When he arrived, he also washed Domla's dishes. Domla, who did not notice any bad behavior in this woman, who cleans up the laundry, is surprised that there are such clean people in the world: what if there was a hint! oh god That's kind. There are pure women in the world!"

Together with the woman, her two small sons are sad. They will not want to leave this place after seeing the yellow fruits in the garden. The image of the youngest boy, who is lazy in the morning and doesn't want to leave, also has a special significance. He is from Domla

- Uncle, is it a comma or a full stop? When asked, the writer answered something, but the child:

"Isn't it better to continue than to end immediately?" admires his words and predicts that the boy will become a great writer in the future. At the end of the play, the same child says, "Uncle, is the question mark great or an exclamation?" ends with the question. [2, 54]

Although the name of the main character of this story is not given, but it is possible to give a full description of him. Although this image reminds some aspect of the People's Writer of Uzbekistan Sh. Kholmiraev mentioned in the epigraph of the story, in



fact, it is possible to witness the formation of a new type of writer's image in storytelling.

In the story "Aralashkurgan" by Erkin A'zam, the arrangement of unique compositional elements is also observed. These elements are subordinated to the ideological intention of the writer.

The title of the work comes from the content of the story. It depicts a fortress - a unique way of life of the people of the neighborhood. The term "Aralashkurgan" fits the story because it describes different types of people. Also, the fact that the story begins with a node instead of an exposition, according to the location of the plot elements, also has a special place in the realization of the writer's ideological intention:

"We were playing cards in our makeshift tea house at the mouth of the fortress when the news came that the middle daughter of the stranger was attacked by Kattakon's dog" [2, 31]. The main character of the story goes by the name Kattakon, although he does not live in this neighborhood, there is a man who buys a house here and keeps his beloved puppy here. His dog barks incessantly without biting a person, getting on the nerves of the people in the fortress. But many people do not want to say anything because of the fact that they owe Kattakon, and some of them do not want to say anything, taking into account the position he holds.

Most of the characters are not named during the play. When describing them, the writer prefers to use his comic method of irony and cuts. The characters who are more involved in the work are introduced through the speech of the author or narrator:

"We" means we, according to E. Safar, "are a part of this nation." Our reporter says it right: E. Safar, a former trade union leader, an elder, public reporter of a broad-page newspaper, which for some reason is rarely read (his letters are published under this signature). Two candidates of science (one associate professor), a driver who wanders the country in search of food for his "three or four animals", a shopkeeper who, inspired by the new era, aims to open a store wherever he sees it, etc. what?! [2, 35]

In the work, the interiors are scattered in different places. In one place, it is mentioned that Kattakon built the gate of the fortress. "Even though he didn't join us to play cards, he found out about it, he raised the mouth of the fortress with smooth bricks on both sides, and installed an iron cover. he doesn't even look at his fat! If there is a problem or issue related to electricity, gas, or telephone in the neighborhood, this person is always the best. He digs his pocket without even asking our elder who was a

witness. Yes, what do you say, great man, noble!.." [2, 35] From this passage, you can get information about the hero, as well as the place where the incident is taking place - a part of the fortress. It is possible to have an idea about the piece.

The narrator makes good use of the detail of the chorpoya and the interior related to it in revealing the character of the shopkeeper who is fighting for the position of elder in another place:

"Chorpoya is vast, huge, powerful. Let's say that it is an ornate, ancient palace. Seven or eight of us barely carried it from the abandoned rest house, which is our border neighbor. Rather, we have exceeded the wall. In a deserted corner of the endless garden, his legs were broken and his paint was peeling off. At first he brought this tree" [2, 38].

In the story, portraits are given only for some characters. One of these is given for the character of Kattakon, one of the leading characters in the play:

"What we mean by a big man is actually a small, medium-sized person. But the taste and politics are great! They say that he was a minister until recently. even now, it is not retail - he is the owner of a small business that is even fatter than the ministry, half-baked, no, almost private. When you come face-to-face, he turns his head to one side and stares at you, seemingly surprised, but indifferent. At such a time, few people dare to ask him a question. It seems that when the words start, something ugly will happen, the whole sky will fall to the ground. He doesn't even say a word of greeting. Vazmin is silent. Or you don't like it? Rubbish, mysterious man, in Kattakon!" [2, 41]

From the content of this passage, attention is focused on the unique aspects of the image of Kattakon. At the same time, the shortcomings of some officials in the society, rising to the level of vice, were also mentioned.

The character of Kattakon's dog is used to make his clients angry through his position and wealth, driving his puppy to the point where he doesn't dare to say "pisht" to his cat. In the realization of his ideological intention, the writer, in addition to sarcasm in the author's speech, also pays attention to the unique aspects of the character's speech. For example, through the image of the grandson of the Kurgan elder, the image of people who are losing their mother tongue - some young people - is depicted:

- Dedul! Dedul! Babylon called you. You will come soon! Te-yez!

Or, in one place, the hero's speech is used to reveal the image of the journalist E. Safar, and to express his heavy and troubled psyche:



- That's enough, curse your father! Phonogram is not so touching!

The vulgarism used in this is not used as an expression of the hero's character, but for the expression of his psychological state. Also, during the story, it can be observed that some unique artistic image tools are often used in the speech of the narrator hero. For example, "cool" director of a rest house", "a well-rounded, handsome boy", "immortality", "the bottom of the gun" are among them.

The story "Aralashkurgan" is one of the stories of the author's work with a unique value, which reflects the social relations, the lifestyle of today's people, human relations and some problems. The author himself emphasizes the following about the heroes of his works: "The heroes of the book are the people around us, you and us, to put it more bluntly, our contemporaries. There are good and bad among them. By the way, aren't we? When we were innocent angels, we were flying in the heavens"...(from the book cover).

In conclusion, the characters created by the writer are people around us, and each character has a familiar face. Each image reminds us of someone. The skill of the writer can be assessed from the fact that the characters of some of them seem to be present to us, and from the truthfulness of the stories. The fact that it can be included among the examples of realistic literature is due to the presence of authenticity and vitality in it.

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