

GAFUR GHULAM'S STORY "NETAY" AS THE FIRST PAGE OF THE WRITER'S CREATION

Shomuratova Palmira Komil kizi

4th year student of Tashkent State Law University

Abstract: The story "Netay" cannot fail to affect the mind and consciousness of the reader. In my opinion, the reader who reads the short story will be thankful for our present day. The fact that the fate of a young girl is so sad is so widely revealed that you can imagine the situation of women of all times through one girl.

Keywords: Gafur Ghulam, short story, "Netay", social era, female character, environment.

INTRODUCTION: In the story "Netay", the social era leads to a tragic fate of the main character. In the short story, the writer covers the issue of relations between man and society. He strongly condemns any kind of unrest and draws attention to the fact that even in the "troubled days when fathers did not know their sons and mothers did not know their daughters", true human qualities are preserved and the dear and delicious feelings of fatherhood do not choose a beautiful nation.

I would compare the hero of the story to an unhappy girl Nazmi and a helpless Zebi. The writer describes them very beautifully, as if he took a pinch of their fate.

MATERIALS AND METHODS: Muhit drives Netaykhan to the street. Semyon, an ordinary Russian worker who "covers his daily life with a thousand difficulties" takes her home with the money he earns. Both his wife will feed him, wash him, comb him and bring him up. Unfortunately, rich people Samad and Valikhojha, who did not take care of the little girl before saying "God forbid", accuse Semyon of violating religion and stealing a girl. They take Netay away from him and drive Semyon out of the factory. They drag Netay to the emir for wealth and deeds. Gafur Ghulam also shows the depraved people who trample humanity through the depiction of the life of the monastery and the vulgar world. This issue was artistically interpreted in Cholpon's novel "Night and Day". So, in the short story "Netay", Gafur Ghulam writes about one of the great evils of society. The writer angrily exposes the "tyranny of the evil khan", the violence of the thousand chiefs, city judges, and governors, and defends women whose hearts are crying, whose faces are laughing, and whose hearts are bleeding from insults.

RESULTS AND DISCUSSION: As some researchers have pointed out, it is not important that the image of a Russian worker is created in the story. The important thing is that Semyon and his wife's feelings of love and childishness are drawn with special love by the writer. After all, Gafur Ghulam is also crying from the unhappy life of Zebikhan and Poltakhans, from the feelings in their hearts, from the situation that led them to prison in cages, from the suffocation of desires, from their insulted hearts. He wants to talk about the fact that he has not reached the heights, sometimes explicitly and sometimes metaphorically in lyrical digressions.

Netay, an orphan girl wandering the streets of Kokan due to wanderlust, once looked at the hands of people in search of bread. However, he does not hear anything other than the words "God bless". Some even look at him with wild intent. In the story, the scenes of the time when people barely lived and the situation of the people was extremely helpless are brought to life in this way. A legitimate question arises. Doesn't the logic of the image itself require the image of Semyon in accordance with the method of contrast and comparison typical of Gafur Ghulam's creative concept? A person who understands the essence of Dukchi Eshon's ghazal will understand that the writer tried to scientifically justify the difficult issue by describing the second scene typical of Russia, i.e. ordinary Russian people, showing their attitude towards representatives of the local nation.

Because the writer tried to solve the problem posed in the story not only artistically, but also through research. In the play, Semyon, whose heart is weak and who was separated from his children prematurely, feels sorry for the little girl who is sleeping peacefully under the bridge. It was a father's affection, compassion, love, and honor for his child.

Unfortunately, the rich Samad, Saidrahimboy, and Valikhoja do not understand these beautiful feelings. As a result, Netay's fate was decided by the situation created by the external environment, and ignorant, selfish people decided the issue by force and oppression. Professionalism, greed, cruelty, twists in lust lead to a tragic end of the girl's fate, and she is thrown into a brothel. Although, the psyche of the characters is not sufficiently revealed in the story, the logic of the events is very strong, the historical facts are numerous, and the composition is fragmented, but the solution of the work is correctly solved. In Chingiz Aytmatov's words: "Humanity can fully realize its potential only if it finds common ground with nature." In this sense, there is no doubt that Gafur Ghulam skillfully used natural scenes to reflect human moods, experiences, and mental states.

Not only the characters, but also the period are well covered in the work. It was a bitter gift of fate that Netaikhan, who was growing up in the arms of his adopted parents, unaware of the events around him, suddenly had a relative. However, this poor girl did not know that this relative came not out of love and kindness, but with his own disgusting intentions.

It is necessary to emphasize the image of Amir Olim Khan in the story. Amir Olimkhan compares the coming train to a dragon's cage, and one wants to get inside it and watch it. The fact that the car in which the Amir is located is green from head to toe and the words "La iloho..." written in golden letters on the outside indicate how incalculable the Amirind state is. The fact that Amir suddenly comes to eat cream for breakfast, and the whole train goes back for a cream, while Amir himself sleeps in the morning with his new lover, arouses the hatred of the reader.

At that time, Netaykhan was growing up in the bosom of his beloved parents, unaware of the worries of life, and people who were completely strangers to him had decided his fate. He did not even dream that he would be dragged to the emir in the near future.

CONCLUSION:The picture of the Andijan madrasa is also given in the work. In it, a teacher was depicted gathering young mullahs and saying: "Mr. White has treated black citizens like us. Otherwise, the cloud would have shot Fergana and destroyed us all." In this, we can see how pure and strong religion is in quotes. His lecture, admitting that he was a slave of the white king, revealed the characteristics of that period.

In short, the environment is to blame for Netay's situation. The reason for this is the backwardness and inferiority of the period and environment. The image of Semyon in the work, that is, the Russian family, was not included in the work without reason. Just like how many unfortunate girls Nazmi, innocent and helpless Zebi were in his time, Netaykhan is also a victim of time and environment. The turn of Amirs-Ulamas and great nobles was always first, and how many thousands of girls were treated with honor. Netaykhan it was the same. Saidrahimboy Olimkhan had to make someone a sacrifice in order to win his heart and achieve a high rank.

REFERENCES:

1. Gafur Ghulam. Netay.-Tashkent: Publishing house named after Gafur Ghulam, 1983.
2. Nazarov B. The world of Gafur Ghulam. - Tashkent: "Fan", 2004.
3. Normatov U. Aesthetic principles of Gafur Ghulam's poetry. "Issues of Uzbek literature" - Tashkent: "Ozadabiynashar", 1959.
4. Mamajonov S. Styles. Tashkent: Gafur Ghulam publishing house, 1972.
5. Gafur Ghulam. A perfect collection of works. 5 t. - Tashkent: Science, 1986.