**Compare Jack London and Abdullah Qahhor’s novels in terms of literary influence and the importance of creative individuality**

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Annotation

There are some similarities between American writer Jack London's Martin Eden and Uzbek writer Abdullah Qahhor's “Sarob”. The author himself, in his literary-critical articles and speeches, in several places focuses on the work of Jack London and the novel "Martin Eden". These facts and data show that Abdullah Qahhor was well acquainted with both Jack London and his novel Martin Eden, which suggests that the Uzbek writer was influenced by a novel of an American writer.

Key words: Martin Eden, Muniskhan, Saidii, friendship,divine love, inequality

Indeed, there are a number of similarities between the novels Martin Eden and Sarob. This is reflected, first of all, in the choice of heroes and the course of events. The protagonists of both novels are creative people. They both come from poor families. Abdullah Qahhor points out at the beginning of the work that Saidi's father was an ordinary blacksmith: Of course, he would go in and out of Saidi's father, sometimes at night, and if he could find a suitable job, he would beat him. " The highlighted sentences show that the father was a blacksmith. At the beginning of the story, both Martin and Saidi were separated from their parents and orphaned; both heroes were the closest people in the world - their sisters. Saidi had one and Martin had two sisters. No matter how much these sisters, who are bound by natural brotherhood, are as kind to their liver as a mother, they will not be able to understand the lofty aspirations of Martin and Saidi. Just as Ruf was the son of a wealthy family consisting of his father, mother and brothers, Muniskhan lived a carefree, carefree life under the protection of his mother and brother. Both novels have the image of a brother-in- law. Both Martin's cousin Bernard Higginbotam and Saidi's cousin Muhammadrajab are traders. Both of them brutally abuse their wives, they do not see these kind women as human beings, and because of their brother they are the guardians of the family. Just as Gertrude's fate crushed Martin's heart, Saidi's heart ached for his sister. Both Martin and Saidi will have to stay in their huts for a while due to short arms. Between the two, the dream is broken by Martin's dream of becoming a writer, and by Saidi's dream of becoming a writer. A very important change in the lives of the protagonists of both works begins with the event that they meet a girl they love with divine love. Both Rufus and Muniskhan are of the upper class, living at heights inaccessible to both Martin and Saidi.

The events develop in common in both novels. The pursuit of a wealthy girl belonging to the upper class both afflicts Martin and Saidi and awakens their inner strength.

Both young men do their best to be worthy of their lover. Just as the love between Martin and Ruth could not be accepted by Rufus` relatives, Muniskhan's brother Mukhtorkhan also takes a superficial view of the relationship between the two young men, knowingly and unknowingly. The catastrophe of the rat and the coal mine, the cat and the alfalfa, the white cow of India with the British colonial policy, the "rainbow" in the north with the earth's magnet, even between the toothache and the eye pain Salimkhan believes that there is a connection, but he wondered what kind of relationship could be between the noble sister Muniskhan and a young student Saidi "(35), - writes A. Qahhor, describing this situation.

The subsequent course of events develops differently depending on the artistic purpose of the authors of the novel. Martin achieves unexpected success and great wealth, as is possible under capitalism. Saidi will be one of the thousands of victims of the dictatorial regime.

The solution is the same in both plays: two young men who have been given great potential by nature and live with high aspirations commit suicide. "Martin Eden" and "Sarob" also have a common motive. Thus, the events begin with both Martin and Saidi stepping into a new environment for themselves - one into a strange classroom, the other into a university. Both Rufus and Muniskhan are attracted by the healthy youth that shines in the young man at first sight; In general, both girls become captives of natural inclination before they have time to think about social differences and get acquainted with the high spiritual world of these guys.

In general, from the very beginning of both novels, it is clear that nature created these couples for each other. But there was a social inequality in the middle, and it was this social inequality that led to their different upbringing. Both Rufus and Martin, as well as Muniskhan and Saidi, faced the difficult task of overcoming social inequality, the conflicting worldviews of those around them, and the two kinds of upbringing. Both Rufus and Muniskhan find it difficult to adapt the feeling of nature to the rules of society. In the end, social relations and the influence of those around them prevail, and both of them turn away not only from their lover's anger, but also from the glorious love that fills their hearts. Until then, the two proud girls were reluctant to admit their love for the lowly man, and Ruth was able to re-educate Martin, and Muniskhan was "impartial, impartial, even if it seemed a little too much for him." They try to hide under the guise of "friendship."

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