

Aesthetic Ideal And Leading Concept Of Chulpon In The Story

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Abstract: In this article, the story of the Uzbek Jadid writer Abdulhamid Chulpon "Doctor Muhammadiyar" is examined from the point of view of the aesthetic ideal of the writer and the artistic expression of the national concept of education, the originality of the world of images.

Keywords — aesthetic ideal, concept, image, artistic expression, cinema, story, narration, national novel, drama, truthfulness, landscape.

Introduction:

1. *Salvation is in knowledge and enlightenment*

According to Chulpon's fictional story "Doctor Muhammadiyar" [1], Ahmed, a 60-year-old poor hairdresser living in a "dark corner" of Turkestan, went on a pilgrimage with his father when he was fifteen years old, and his father died. After that, he lived alone for ten years in Egypt, Istanbul, Morocco, Afghanistan, Pakistan, Baghdad, Iran and Russia. He returns home as a "pilgrim" after learning Persian, Arabic, Russian and English languages. When Haji's wife died of tuberculosis, he was left with his son Muhammadiyar.

Haji Ahmed works hard for his son's education. He gives it to a teacher who studied at the Ufa madrasa and educates in a modern and national spirit. In his free time, Muhammadiyar learns physical training exercises from a Russian officer. He wants to send his son, who has mastered Islamic rulings, history, and geography for a year, to government schools. But due to economic helplessness, Muhammadiyar suffers from the fact that he is deprived of his grace. Neither the city officials nor the rich can't make his problem easy. A writer who wanders the streets of the city sees unpleasant scenes of weddings, parties, gambling, drunken brawls. Muhammadiyar's equals are engaged in teahouses, parties and brothels, and if they are a little more sophisticated, they are engaged in mahram or mirza at the doors of the rich. Haji Ahmed, who wanted to advise the union gamblers from fighting, was brutally killed by those in a state of ignorance.

According to his father's will, Muhammadiyar decides to learn and to truly fight against ignorance with enlightenment. He is troubled by two situations. The first of them was that his father was a victim of ignorance, and the second was that Turkestan, which in the past contributed a huge share to world civilization with its knowledge, remained in the vortex of ignorance without realizing the reasons for its backwardness. Due to such personal and social feelings, the hero falls ill with tuberculosis. His conscience is troubled when he sees that Muslims are not up to date with the times like Armenians, they do not know how to do business and even to insure their property against natural disasters.

2. *Theater is a classroom*

During the plot of the story, a movie about the consequences of drinking will be shown at the "Ibrat" theater. But the ignorant sons of two of the city's rich Muslims quarrel over money while drunk playing cards, and one of them shoots the other. The injured person died before reaching the hospital. The second guy, who lost his temper, shot himself. Due to ignorance, two young Muslim children say goodbye to the bright world. Muhammadiyar, suffering from the agony of loneliness and orphanhood, is treated in a very sad state. With the advice and support of doctors, the hero, who was sent to Caucasian hospitals, could not hold back tears at the sympathy of a familiar Russian officer. No matter how unpleasant scenes he sees in his homeland, while looking at its beautiful mountains, he calls out to his homeland, his religious and ethnic brothers:

"O, the black mountains that saw the soldiers of Genghis and Timur! Hey, mountain grandfathers who saw the old days of my homeland, Turkestan!

Tell the truth! This is the culture of the 20th century! Why do my compatriots open their mouths when they see this stallion of the twentieth century culture, who has traveled for ten days for ten hours? Why don't they try to enter this culture themselves? How long are the two-wheeled carts that don't fit on the streets?

O my compatriots! How long is this carelessness? Why don't you like it so much? After all, you are people too! Act like people! What are you staring at without using the fruits of knowledge and enlightenment that come before your eyes? Why don't you do this? Wake up from sleep! Urunung! Seek knowledge, enlightenment and craft! The time has come, maybe it has passed!" [2.275]

Undoubtedly, in this address of Muhammadiyar, the spirit of encouragement and da'wah can be observed. But in it, the great history of Turkestan and its present day are evaluated in terms of the level of culture of the 20th century. Getting rid of indifference, working tirelessly, keeping pace with progress, waking up from the sleep of heedlessness, and gaining knowledge and skills also find expression.

3. *The dream of Muhammadiyar*

The city of Baku, with its monuments built in the oriental architectural style, hotels, libraries and bookstores, the involvement of its own people in patronage, the

benevolence of charitable societies even to the youth of neighboring countries, is as old as "Caucasus". press releases, charm him with healing waters. With the help of the youth of Baku, Muhammadiyor, who did not receive help from his compatriots, gets the opportunity to study for free, from school and gymnasium to the medical department of the Petrograd hospital. Even during his studies, he lives with dreams of serving his country and fellow citizens.

4. Chulpon aesthetic ideals

While in Petrograd, Mohammadiyar wrote a 12-part national novel entitled "Lifetime Pupils" depicting the life of Turkestan madrasa students. The novel skillfully satirizes the fact that madrasa students forget about their studies and engage in life in samovars. This work was even translated into Russian and published in one of the magazines published in Petrograd. Inspired by this, Mohammadiyar wrote a drama entitled "Visitors of the Capital", depicting the life of rich Turkestans in Moscow and Petrograd. It skillfully depicts how ignorant rich people are insulted by foreigners in the hotels of central Russian cities due to their lack of language skills. This book is translated into Russian and published by the author himself. The student acts with his brothers and plays the main role himself. Not only does it get applause, it also earns a lot of money. Undoubtedly, these novels and stage works are fictional and reflect the spirit of the problems that occupied Chulpan's mind. Already the success of the hero abroad cannot be separated from the aesthetic ideals of Chulpan.

In fact, even after graduating from the Petrograd school, Mohammadiyar was in no hurry to return to his homeland and gained experience in the Swiss schools. Obviously, at this point, the writer does not realistically determine the time of the plot. Returning from Switzerland, Mohammadiyar arrives in Baku via Italy, Turkey, Romania, Bulgaria, Odessa, and Tashkent. All the young intellectuals welcome him and organize a party at his spiritual father's house. Muhammadiyar has been a teacher at the Islamic medical course opened in Baku for three years. Then, with the permission of his teachers, he went to the land of Turkestan by sea. In front of the young intellectuals, who are cheering him with flowers, he gives a fiery speech explaining that he has decided to wake up his countrymen who are in ignorance.

5. The sea of civilization

It is not for nothing that Chulpon depicted Mohammadiyar on a majestic ship that is tearing through the water. Firstly, science and technology innovations such as the ship ("fish of culture") and the train ("stallion of culture") are great inventions of scientists, and secondly, someone returning from the sea to his homeland has set out in the pain of the nation. Therefore, the foaming sea with its waves is related to the floods in his heart, and gives great spirit and hope to the hero's heart. Thirdly, the gentle air of the blue sea, the winds that make the waters foam, act as a kind of barrier that separates Muhammadiyar from the beauties seen in foreign countries, luxurious places of learning, and people thirsty for knowledge. also passes. Already, in the land of Turkestan, it is not only poor and dilapidated buildings, but it

is still proud to wear glittering robes with the money it has earned for a lifetime, throwing lavish weddings, flying goats and mullahs. He may be opposed by a blind crowd that treats his subordinates as slaves, and shows no zeal for the education of his beloved sons and daughters. Therefore, Chulpon, who has nurtured Turkestan with the thoughts of the nationalist Muhammadiyor, who has seen the world and whose inner gaze rests, wishes to save the people and the nation from the swamp of razolat and bring them to the sea of civilization.

6. Writer's concept of national education and upbringing

On the way back to the country, the mountains rising in the distance are visible to the eyes of Mohammadiyar, who is dreaming along the way. In the time of our ancestors, the mountains of this land, where great castles were built, were covered with blue grass. Drowning in green hills, wooded forests, eastern waters, sandy hills and fertile land, the hero was satisfied with the unique beauty of his motherland. He is proud that his homeland is not left behind by any foreign country. At the moment, Turkestan is at an incomparable level with its uneducated rich, ignorant "scientists", liars, and wasteful people. Finally, Mohammadiyar comes to the conclusion that in order to eliminate the evils that hinder development, it is necessary to open national schools and madrasahs, to send young people to European medical schools, to educate doctors, lawyers, editors, merchants, engineers and craftsmen.

The progressive youth who have grown up in Turkestan warmly oppose him. New hotels, parks and boulevards, stores, theaters and schools were built in the Russian part of the city. Wide and smooth streets are lit by electric lights. But the old city is still the same. Muhammadiyar opens a store and a private hospital. He starts treating the poor for free and the rich for a fee. Muhammadiyar becomes a millionaire after an oil field emerges from the garden he bought on the outskirts of the village. Creates "Community Charity" and provides it with large funds. Not satisfied with opening a reading room, he starts publishing a magazine called "Vatan" and a newspaper called "Khabar". At the teacher's course he opened, he gives lectures on educational methods and methods of education. On the pages of the contemporary press, the good deeds of a doctor who grew up in the nation increased the number of educational institutions in a small town.

It seems that in the story, Chulpon, a poor young man from Turkestan, studies not only in the central cities of Russia, but also in the advanced countries of Europe with the support of impartial people, and works diligently for development. puts forward the concept of possibility. He exemplifies the image of Muhammadiyor as the sweet fruit of zeal and courage, patience and perseverance, and emphasizes the benefit and effectiveness of the union of "Jamiyati Khairiya" and "Nashri Maarif" societies.

So, it embodies the most advanced social ideals of Muhammad's time. If Eshmurad could not enter into an open conflict with the environment, and was limited only to

spiritual oppression and suffering, Muhammadiyor is an active person. Importantly, the battle of hope and despair is also going on in his mind. Chulpon hopes that the reader will learn from him based on social and creative necessity. As a result of the strength of this desire, it cannot always follow the logic of the character in the process of expression. He relies more on artistic fantasy in order to achieve his ideological-educational goal. In most cases, he infuses his personality into the image of Muhammadiyar. Although ideality and reality have not reached the level of complete unity due to the author's lack of creative and life experience, and descriptive-narrative is the priority in the story, this work occupies an important place in the development of Chulpon's poetic perception.

In "Doctor Muhammadiyor", Chulpon did not completely distance himself from the spirit of folk tales and legends, classic literary stories. In terms of detailing the adventures related to a certain stage of the main character's life, the breadth of his life coverage, the somewhat complicated plot and composition of the work, the work can be considered as Chulpon's attempt at a large-scale prose, in particular, an attempt to create a short story. It is already known that in the early 1930s, Chulpon wrote a short story called "Yov". [3.36] Although this short story has not yet been found and its content is unknown, there is no doubt that the creative experiences gathered in the fictional story "Doctor Muhammadiyor" played an important role in the emergence of the short story genre in literary prose

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