



KADIR HABIB “EARTH” AND “THE QUR’AN THE IDEA OF THE FAIRY TALE” THE MAN IN THE MIDDLE”- THEMATIC FEATURES

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ABSTRACT

When we begin to analyze a work of art, we must first be able to distinguish between what is depicted and what is perceived artistically. For some reason, in literary works, these two do not always coincide: one can be perceived as something else without a description. Therefore, the content of a work of art is understood in the unity of the described and perceived. In the works of Qadir Habib, we also encounter the fact that what is depicted and perceived is not exactly the same. This, in turn, shows the skill of the writer.

KEY WORDS: land, land reform, government, owners, poor, evil, kindness.

INTRODUCTION

The author will enrich with his personal experience the individual facts accumulated by him on the basis of a certain idea, enrich them, enrich and generalize, inherent in many. That is, based on a clear idea, the writer breaks down, sorts, sheds, generalizes individual things in life and creates something alive, natural and unique beautiful. The created work (leaf) clearly demonstrates to the reader before his eyes, completely captures the reader's imagination.

MATERIALS AND METHODS

One of the stories belonging to Kadir Habib, is a story "زمین" "earth" - "earth". The story tells about the land reform carried out in the second quarter of the XX century during the time Of the democratic Republic of Afghanistan, and the conflict of owners who oppose it. The reader, reading this story, can conclude that he needs it in accordance with his age and worldview. In other words, this story of the writer is among the works that are considered interesting for people of all ages. But, as a literary critic, our main task is to give the reader a complete analysis of the veracity of this story, it has a deep essence, a hidden idea.

In the story "earth" images of heroes are given, from a simple representative of the Afghan people to a representative belonging to the burakrat class, and it is clear that the writer has set himself firm goals. In particular, political, social, economic, and spiritual goals also wanted to convey to the

reader such ideas as equality, patriotism, and the desire for justice. It is not surprising that the main literature that we analyze is also called the story "Earth".

The main theme in the story is about the earth. That is, the heroes of the work will be a lot of land owner named Molek Kamoliddin. He also has a wife, ikta, a servant who portrays herself as a dark person, but at the same time a sad person. The government wants to pull univerov. And Molek Kamoliddin wants to keep his land from the government. In this story, the writer is so engrossed in mystery that a character whom the reader considers a positive hero suddenly turns out to be a negative hero, and an event that he considers a good deed is manifested in evil intent.

ملک کمال الدین در طول چهل و دو یا چهل و سه سال عمر پر ماجرایش هیچگا مانند آن شب خودرا درمانده و تنها حس نکرده بود. [1,].

"Molek Kamoliddin did not feel tired and helpless like that night in his life full of conflicts until he was 42 or 43 years old."

This section describes how the hero of our story got into an inverted situation. The author hides from the reader his original purpose when he begins the work with these lines. Negative characters are portrayed as positive characters, as supposedly people who have been subjected to the cruel injustice of life.

That is, Molek Kamoliddin will forcibly own a large land and will go against the just decision of the government and will take revenge on impious,



pious people, that is, positive heroes for his benefit. And the government wants to take away the land they illegally occupied and make it fair for the poor, poor, Landless, unemployed common people. The person who did this was a character named Gul Mohammed, a representative of the party. (It should be noted that the epigraph of this work tells that the story was written for the twentieth anniversary of the favorite party).The story clearly shows that Qadir Habib condemns the traditional customs characteristic of the middle Ages in Afghanistan. The harsh living conditions of the common people, the recklessness of people who fell into the abyss of injustice, were expressed by the writer in a sad way. The perception of the main idea behind these images refers to the reader himself.

بیست و هشت ساله بود و سخت تیز هوش و باغمهای زورمند زندگی آنقدر بغل داده و بالیده بود که قامت کشیده و شانه های بردارش به سختی در پیراهن کهنه ملک کمال الدین جای میگرفت.[2]

"Ему было 28 лет. Из-за того, что он значительно потерял здоровье из-за беспокойства о суровой жизни, егогибающиеся плечи едва уловили старую рубашку Молека Камоллидина."

This passage describes the situation of Hanif, who was sentenced to a hard life. In these sentences, the writer pointed to the condition of a simple Afghan boy who had to endure the agonizing trials of a ruthless life.

Through this story, the writer seemed to want to show the reader the inevitability of the victory of good over evil. While reading the story, the reader searches for answers to the questions under the puzzle from beginning to end. Hussein, the possessions that accompanied all the weapons, the human helpers needed by the Uzi, when Kamaliddin began the task he had set for himself, nothing was visible along the way. Among the people who followed him was his servant named Hanif, who had been orphaned by his father since childhood and lived painfully with his mother. The author used such word games in the story that at the end of the work everyone goes to Hanif. That is, Hanif decides the fate of the story.

هنگامی که ملک ماشیندار را از دست نادر گرفت حالش اندکی به جا آمد و دلش آرام گرفت و آنگاه سرفه بی کرده با غرور نیم نگاهی به همراهان خود افکند. نادر گفت:

ملک سر گروپ اس. امر ملک امر مه س امر مه امر قوماندان اس. عملیات که خلاص شد سلاح هر کس پیش خودش. مسولیتشام در گردن خودش. فامیدید؟ حالی دگه برین حق تالا یارتان.[3]

"Molek felt a little calm as he took the gun from redir's hand. A little, but with pride

reflected on his face, he caught the eye of his companions, coughing.

Nodir said:

- Molek is the leader of the group. The MEC command is my command, and my command is the command line. When the plan ends, each person's weapon is in front of them, and the responsibility lies around their neck. Do you understand? May Allah be your companion."

This Fragment describes that he was caught by a government employee named Nodir Molek Kamoliddin, who provided a rare molecule with a weapon, commanded the molecule, and gave it the most important weapon-a pistol. In this part, Qadir Habib criticized them for demonstrating to property owners and unfair government officials who oppose the political situation in the state.

Molek Kamoliddin and his assistants as 4 warriors who want to kill Gulmahmud and destroy his decisions reach the castle where Gulmahmud lives. Upon arriving at the fortress, Molek Kamoliddin orders Hanif to enter Gulmahmud's house, which exceeds the fortress wall, and gives him a command pistol in his hand, ostensibly handing over command to him, ostensibly trusting Hanif with his entire life. Hanif finds the strength not to touch the heart and almost jump over the wall. He had to jump over the wall, find out the situation inside, and open the gate for those outside. Once Hanif is superior to the wall, Gulmahmad listening to their conversation, looking out the window of the house where he sits with his family.

زنش خندید:

-زمینشه که میگیرین بی احترامی نیس؟ دق نمیش؟

گل محمد به قهر شد:

تو چتیات مگی زن! زمینشه از روی قانون

حکومت میگیریم از روی کتاب خدا میگیریم... کدامشان کت قوالی زمین از شکم مادر بر آمدن؟ مه امی زمیناره دموترقای گرمی کت عرق پیشانیم او ندادم. یادت رفت؟ حکومت دیروز چشمش کور بود نمیدید. بر مفت خوار میداد مگرم حالی بر کسی میته که حقش اس انصاف خدایی خوده امی قانون اس. کت امی شکمت چند دغه پیش چشم از حال رفته باشی؟ آخر مام اولاد آدم استیم. مام زن و اولاد خوده دوست داریم؟ دق میشن دق شون زاریشان بتترقه مگرم مه گپ حزب خوده دوست دارم او ره ده زمین نمندازم. تالی ار چی گفته کدیم ضرر ندیدیم از ی بیبا دام میکنم توکلم به خدا...[4]

"The wife laughs:

- Disrespect if you take the land? Don't get upset?

From the wrath of Gul Muhammad:

"What are you saying, wife? We take the land by the law of the government, based on God's book. Some of them lowered the mother from her belly from the ground. Didn't I water these places with my forehead skin in the heat? Remember? Yesterday, the government's eyes were blind, did not see, gave them to the Tekin



people. It's good that now it gives the person who has the right. In this case, how many times have you been unconscious in front of me? We are also a human child, and we love our family. Let the sadness melt away. But I love my party, I don't leave an offer on the ground. We were not harmed in deciding the fate of each case. Now I'm setting a trap for them. I rely on God."

In the above passage, Gul Muhammad explained to his wife what actually happened. As this example shows, the Afghan government has for many years violated the rights of ordinary people and supported a layer of property owners. And thanks to such just and humane, humane, humane, intelligent people as Gul Muhammad, the truth was solved. It is not a mistake to say that Qadir Habib was able to deliver this to his reader.

While listening to the conversation, he learns the true truths. Gulmahmud lived a quiet life with a 3-year-old child and a pregnant wife. It was as if he had clarified the original reality during the conversation with his wife while answering the questions asked by his wife. One by one, he explains to his wife that the reason why all violent landlords take away extra land from them is that they want to give these lands to widows to poor, simple, poor, landless people. At this time, people who divide the land received from the owners begin to read the list with the name. We also noted above that Hanif ZIM listened to all this. While reading the list gulmahmud hears that Hanif has its name in the list. In these moments, he understands what the main thing is. Then he is embarrassed to do what he firmly thinks. Now, when he opens the door to those outside, he thinks that everything will be destroyed, the property will reach the head of Kamoliddin Gulmahmud and his family, that he and other poor people like him will again be left without land, oppressed. He finds the strength. After opening the gate, a man approaching the house of Gulmahmud, who is pursuing evil goals, shoots Kamaliddin with a gun that he gave him. He is startled by what he has done, and begins to wander down the street until he feels a strange humiliation, a release, until his head is sewn into the sky by lustful footsteps.

در همان حال دستهای لرزان سپیدارهای سالخورده ده به دعای سلامتی خنیف بلند بود. [5]

- *At the same time, the trembling branches of the village poplars prayed for Hanif's health.*

When the work was finished with these words, we were struck by the fact that it hides some meaning. It's as if this very statement revealed all the secrets to us. Look at the skill of a writer who doesn't reveal it until the last moment of the story. At the end of the story, all the secrets are revealed. The negative

characters turn into heroes, and the positive-negative characters, negative-positive characters. And the character depicted as cowardly, indecisive, becomes the hero of the whole village.

"The skill of the writer," writes I. Sultan, says that the idea is to find words and phrases that can most accurately and vividly express the described subject and mental state." "A wonderful feeling in the language of the writer, when they hit the shaft, when they do not find warm, attractive words that give them the reader's pleasure, the language of the writer is not truly artistic, any creative plan also becomes Haifa" (p. Kodirov, "thoughts", p. 128). Indeed, Qadir Khabir used such word games that at the last point in the story "Earth" everything will be revealed. In this story, the author has put forward g'oya to show the reader that evil is bound to face the devil one day. Also in this story, Qadir Habib, as if, leads a righteous life, does not oppress Targ'ib.

Although literary studies study the artistic heritage of Qadir Habib, the mastery of word usage and stylistic aspects, the compositional construction of his works and the analysis of ideological trends, based on the requirements of the time, we still cannot say that they fully study the artist's contribution to artistic thinking. Of course, there are certain reasons for this. In particular, when studying works of art, little attention was often paid to the extent to which pictorial art prevailed, and to what extent they contributed to the formation of a creative style, the emergence of artistic and aesthetic ideals.

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The author's interest in national traditions, traditions, and ceremonies is also noticeable. N.Yarachova *lingvokulturologicheskom* explores these national-cultural aspects. [6, p.139] National clothing of heroes: red shirt, forehead, jewelry from ancient coins, which will be described in detail.

منیسه چادر یاشمنی خود را از سر گرفت و با عجله [7, p.40] دور دست شوهرش پیچید.

"Munisa took the purple scarf from her head and covered her husband's hand".

The writer's attitude to each type of



nationalism indicates his romantic inner world. "Enjoying national identity" is one of the characteristics of romantics. But in the works of Kadir Habib, in contrast to the usual romantic concept of the individual remains high. It is obvious that in his work the romantic worldview of the national sample is combined with epic traditions.

RESULTS AND DISCUSSIONS

Another story that demonstrates the skill of Qadir Habib is called "Baradari Koroni" – "the man who put the Koran in the middle." With this story, the writer raises to the sky such concepts as patriotism, humanism, love, loyalty. In the story "The man who left the Koran", the writer showed how Patriotic the Afghan people are. In work, the doctor and his wife Bilkis live in Kabul. They are described as a young family that respects, loves each other, constantly makes decisions together, and lives a sweet and sweet life by mutual consent. Bilkis' mother, sister, and other close people live in America, and they also invite them to live in America. Bilkis agrees to this offer, but the doctor does not agree. The development of events in the story is also being conducted to address this issue. The doctor is described as a man who builds his country, profession, and wife more than his soul. It was thanks to this character that the writer embodied the image of the ideal Afghan guy. The doctor also takes care of his wife and will always live with her in peace. As the Qur'an vows to end Karim, he is also dying in his profession and always tries to treat his patients responsibly. When his wife suggests that he go to America, he can't afford to leave his homeland, his mother's land. His wife Bilkis tries to persuade her husband to do anything.

بلقیس نگاه غضبناک و ملامتبارش را در چشمهای داکتر پاشید اما چیزی نگفت و رویش را به سوی دیگری دور داد. ابروهای داکتر پر چین شد:

طفل نشو بلقیس! چند صباح پس ما در میشی... چشم و گوش ته واز کو. مثل یک مادر عاقلانه فکر کو. [7]

"Bilkis got angry and threw his egregious looks into the doctor's eyes, but hitch said nothing, and he turned to face the other. The doctor said that the eyebrows stick out:

Don't be a little child! This has been the case for several days now. Hungry eyes. Just think intelligently, like a mother."

The doctor believes that the place where a person was born and grew up is his native land, and his departure is a betrayal of the Motherland and the people. And his wife, on the contrary, had the idea that the Earth would remain her homeland if a person lived well and lived a full life. Therefore, Bilkis tries to return to America, abandoning their homeland.

سکوت سنگینبیر اتاق خیره شونده بود و هر چندگاه

بعد یکبار از دور دستها سدای فیر تفنگی تا پشت ارسی میرسید و ارامش اتاقرا بر هم میزد و بار دیگر غبار سکوت فضای اتاقرا می انباشت. داکتر از کنج چشم به بلقیس نگرست که در سقف اتاق به جایی خیره شده بود و قطرات اشک از دو گوشه چشمش به اشاره کرده گفت:

-عصبانیت و گریه برت خوب نیس. تو چرا نمی خایی که گپ دل مه بفا می بلقیس؟ [8]

There was a great silence in the room, and each time the sound of a rifle shot was heard through the window and broke the silence of the room. The doctor looked at Bilkis in private. Bilkis sat in the attic of the house, tears dripping from the edges of both eyes. Hand in hand, Bilkis wiped away his tears, pointing at the dogar in his nose:

"You can't afford to be nervous and cry. Why don't you understand what I'm saying, Bilkis?"

CONCLUSION

In General, this example shows the state of the heroes of our story. Qadir Habib reminded his reader of the unrest in Afghanistan in connection with the shooting incident given in the fragment. He described how the Afghan people, along with their family problems, have to get used to such unrest in their countries. This shows how educated, patient and Patriotic the Afghan people are. A sense of patriotism can be inherent in every nation. But the patriotism of Afghans is unusual. In particular, the heroes of our story also know that it is right to leave it because of the hardships on their land and start a peaceful life in another peaceful area. But they prefer to stay in Afghanistan because of their love for their Homeland, their peoples, and their native land. For them, especially for the heroine of our story, the doctor, it seems to be a betrayal, Dec's betrayal of himself, abandoning his countrymen, the land he needs.

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قديرحبيب "داستان زمين" برادر قرآنی - Kadir Habib.
*The story of "Earth, "The Man Who Placed the Quran
in the Middle." P.152*

قديرحبيب "داستان زمين" برادر قرآنی - Kadir Habib.
*The story of "Zamina", "The Man Who Placed the
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