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## Poetics of Khurshid Dostmohammed's Stories

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**Abstract:** *The genre of the story has been updated many times during the multi-period stage of development, has been repeatedly formed, and is rising towards development. The big difference between Uzbek storytelling of the 2000s and traditional realistic literature can be seen in the changes in form and content. In modern Uzbek stories, the expressions of the thoughts, joys and sorrows of the people of the time occupy a large place, and new images that have not been seen before are appearing. These possibilities are in the stories of our famous writer Khurshid Dostmuhammad brought a new topic, new material, new heroes to our national prose. The following article is devoted to the poetics of Khurshid Dostmuhammad's stories.*

**Keywords:** *genre, story, main character, poetics, prose,*

In the stories of Khurshid Dostmuhammad, different aspects of spirituality are given a new interpretation or a new type of symbols with the help of different characters.

We believe that studying the unique interpretation of the characters in the writer's work, especially in his stories, clarifying the influence of the symbols depicted in it on human spirituality, the question of the writer's skill in creating them, and studying the methods used by the writer is one of the urgent problems in the field of literary studies today.

Current Uzbek storytelling is much richer in terms of expression, form and content. A unique experience was formed in creating a character, especially a national character. Being free from the aggression of the dominant ideology in creating an artistic character, formal and stylistic research has raised the research of the human psyche to new artistic standards. Such an orientation can be seen in Khurshid Dostmuhammad's work. As a result of his serious research, characteristics such as a new image, a deep philosophical and artistic interpretation, and the desire to express the psyche of the hero became the main trend.

In most of the writer's stories, it is possible to observe the form of Uzbek storytelling combined with examples of Garb literature. The writer wrote such stories in the direction of the current modernist style. That is, in most stories, symbolism is reflected in a state appropriate to imagery. The interpretation of symbolic images is the basis of figurative stories.

In particular, the writer's story "Jajman" is a clear proof of this. In this story, it is noticeable that 20th century world literature turned to myths and legends, symbolic images. In the story "Jajman", the writer,

who is proud of the creative continuation of advanced traditions, created the hero surrounded by symbolic images and unusual situations. He looks for unique ways to create a national character by showing unexpected situations rich in dramatic moments. Philosophical thoughts and opinions about Grandfather Jajman Zardusht, stories about the world are described in the story in a natural and lively state with various artistic means. The writer created several examples of characters in the story. He has actions, gestures, different life the fate of a few individuals in a world of conflict, able to draw a world of meanings, able to evoke a certain imagination.

Khurshid Dostmuhammad describes Jajman as a collection of unique meanings. That is, it appears as a small, invisible, insatiable creature. This generalization in it, all actions can be said to be a combination of negative characters in people, a symbol of the ego. Grandfather Zoroaster should be an image that calls humanity to virtue and warns, but in the work, the actions of this image show slowness, helplessness and inaction. In the work, the portrait of Jajman is given as follows:

"That's when Grandfather clearly saw the body of this strange creature - the creature's eyes, nose, and beak were constantly twitching like a mouse's and a fox's. Almakhan-ku!' said the grandfather inside, and immediately shook his head and imagined that "the fox seems to have escaped from the mouse", and after a moment of silence,

He also knew that he was the creature sent against Ahuramazda. Because this creature appears as a weapon used by Ahraman in the struggle of two sides and

The conclusion that follows from this is that this creature is a symbol of the soul.

According to the work, he arose from evil, and the power of the god of goodness is weak before him. Literary experts also expressed their views on this

"In his story, the writer describes Jajman as a small, invisible, inedible creature. All his actions are similar to the symbolic manifestations of bad character in man, the vice of selfishness. Grandfather Zoroaster always calls humanity to goodness and goodness, and becomes a watchful image." According to the scientist, Ahuramaz is a symbol of goodness in the Zoroastrian doctrine, and it is a sign that the light emanating from Grandfather Zoroastrian is embodied as a symbol of this doctrine in one place of the work.

<<Ramzi Jajman describes the self-interest, arrogance, baseness, and wickedness of people, and thanks to the person of Grandfather Zoroastrian who created noble thinking and thinking. The story is deeply summarized by the image of the eternal struggle between good and evil - two opposing worldviews »

Also, the scientist gives his own evaluations to all the symbols in the story and describes the symbolism in concrete terms: what meanings it gives

"The plot of the story is based on real social events. "Jajman" is a purely symbolic and philosophical story. "Here Bazar is worldly life, Jajman is lust. Zoroastrian grandfather is a symbol of faith, faith, crowd and lack of enlightenment," the writer himself says. In the story, the shark is philosophica

The story of the writer Khurshid Dostmuhammad, written on the basis of historical facts, has a unique style. There is also symbolism in the story being called The White Dress. Because, as soon as the reader reads the title "white dress", he becomes more interested in what the story is about, its plot, why it has such a name, and starts reading. In this story, the white dress is embodied as a symbol of peace. After all, white color is a symbol of purity, purity, peace, innocence, purity. This color does not cause stupidity when it is given to a person. The story tells about Yunuskhaja, the governor who united four dakhas in Tashkent and founded a big city. Yunuskhaja, who did not care about the peace of the country and the misery of the people, faced the trickery and deceit of hypocrites like Rajabbektûra, and fell into his

insidious plan and wanted to take the khan's throne. Khan Rajabbektura, seeing that the reputation of our Kent is growing day by day, the enemy may invade the threshold of our country, persuades the governor to wage war against the Khan. With the above intention, he manages to put Sultankhoja, the governor's son, in his position. In this place, the governor's mother, smart, intelligent, resourceful and patriotic, Omila, is still sick, and her love for the country and motherly love for the governor are shining. Even in such a sick state, the mother feels the dark clouds overshadowing her country and people. He is suffering thinking of his son, the peace of his country, the peace of the nation he gives advice to his son.

If you want to please me, give peace to the land... You killed Kent's head. Your father over there... we sleep in peace, my dear son. It is clear from the words of Omila that she is smart, clever and wise.

Smart boys don't bother mother ... much, child.. Mother advises her son to maintain peace and manage the country properly, and the fact that Sultankhuja and Rajabbektura are arguing with the governor from both sides causes the khan to start a war. In the absence of an advisor, thoughtful, loyal soldier, Bobokhontoralek orders to prepare for martial law against the khan in accordance with the above statements. Bobokhontora, who came to support Yunuskhoja's decision from Dakha Beys Rustamkhanora, does not like it. In front of Babakhanora, the fact that a wise man like Yunushoja, the head of the governor, was staring at the khan's crowd was extremely surprising to him. He raised questions about what the consequences would be in order to dissuade the mayor thinking about his son, the peace of his country, the peace of the nation fills up, advises his son.

If you want to please me, give peace to the land... You killed Kent's head. Your father is over there ... we sleep in peace, my dear son. Page 31. Omila said in a song how smart, intelligent and wise mother is

It is also known from his words. Smart boys don't bother mother - ... - ulusii, child. Mother advises her son to maintain peace and manage the country properly. Sultankhoja and Rajabbektura took the governor from both sides to talk, causing the khan to open a war. In the absence of an advisory, thoughtful, loyal soldier, Bobokhontoralek orders to prepare for military action against the khan, following the above statements in a closed meeting. Bobokhontora, who came to support Yunuskhoja's decision from the Dakha Beys, Rustamkhanora, does not like it. The actions of the governor near Bobokhontora. The fact that an intelligent person like Yunushoja was staring at the khan's crowd surprised him to a great extent, this act reminded him of the behavior of a cat trying to claw at a lion's paw. He raised questions about what the consequences would be in order to dissuade the governor. At the end of the meeting, Piri Tarkhan tried to persuade the governor to abandon his intention. In this image, the writer embodies someone who is honest, fair, and ready to bet his head for the truth.

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