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MOTHER’S IMAGE IN UTKIR HOSHIMOV’S NARRATIVE “AFFAIRS OF THE WORLD”

Abstract: in this article, the reviews about Mother’s image in Utkir Hoshimov’s stories, given in the narrative of “Affairs of the world” (“Дунёнинг ишлари”), are described.

Key words: autobiographical narrative, portrait, the image of Mother, author’s memory, a simple work of literature, a story, a novella.

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Introduction

People’s Writer of Uzbekistan, winner of the Republican State Prize Utkir Hoshimov is a representative of the generation that entered the literature in the 60s of the XX century. The writer was able to gain a place in literature with his many stories, narratives, novels, and won the respect of readers. His narrative “Affairs of the world” is a shining example of our opinion.

“Affairs of the world” (“Дунёнинг ишлари”) is similar to an autobiographical narrative at first glance.

In it, the author tells the story of his mother, his childhood during the war years. But the main purpose of the writer is not only to draw a clear portrait of the mother, but also to describe her way of life, to praise her honor, to perpetuate her memory, and in this way to fulfill his duty as a child. If that were the case, “Affairs of the world” (“Дунёнинг ишлари”) would be no different from many other works dedicated to the mother. [2,489.]

Utkir Hoshimov, not only with the story “Affairs of the world” (“Дунёнинг ишлари”) but also with his other works, with his elegance and populism, caused a lot of interpretations in the literary world. In several short stories and short stories, the author talks about man and his heart, values, way of thinking, perception of the meaning of life, various conflicting situations in society, the universal nature of national values. In this

case, the role of the mother, skillfully described by the writer, is great.

Main part

The author skillfully illustrates the image of the mother in the story “Affairs of the world” (“Дунёнинг ишлари”). At the beginning of this story, the author says, “This story consists of short and long stories. But all of them have the image of my dearest person - my mother. I have seen all the people here with my own eyes. Only the names of some of them have changed. The fate of these people is also in some way linked to my mother.

All mothers in the world are very similar in terms of their attitude towards their child. So, this work is dedicated to you, dear Mothers!” [10,5.] (“Бу кисса катта-кичик новеллалардан иборат. Бироқ уларнинг барчасида мен учун энг азиз одам- онам сиймоси бор. Бундаги одамларнинг ҳаммасини ўз кўзим билан кўрганман. Фақат баъзиларининг исми ўзгарди холос. Бу одамларнинг қисмати ҳам қайсидир жихати билан онамга боғланган. Дунёдаги ҳамма оналар фарзандига муносабат бобида бир-бирига жуда ўхшайди. Бас, шундай экан, бу асар сизларга бағишланади, азиз Онажонлар!”).

The writer has chosen a unique way of creating the image of the Mother but does not paint a complete portrait of the Mother. Only through a few details do

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we learn that her hands always smell of milk, that her body is small, and that her height does not reach the top of the tandir (Uzbek traditional oven). The biography of the mother is also not described in the story. We're just aware that she was a cleaner. Her literacy also remains obscure to the reader. In any case, her vision of the world is limited to her family, relatives, neighbors. Her life was spent with household chores, washing the children, and worrying about feeding them.

If we look at the biography of the writer, his mother, Hakima Hoshimova, was a housewife, and although she had not seen a madrasa (university), she was a very sharp-witted, very kind woman. "My mother, unlike my father, was extremely gentle and kind. Even if a neighbor's cat gave birth, she would pity it for the pain, if any child is sitting on the street crying, of course, she would go and rub his head, for some reason when she cursed us-the children, she would cry, and she would immediately try to win our hearts. She was highly respected in the community, young and old, for being an angelic, religious woman. Among the people, this wonderful woman was known as the "Queen mother".[2,484.] ("Онам эса отамнинг аксича ниҳоятда ювош, жуда меҳрибон эди. кўшнининг мушуги туғса ҳам жони оғригандир деб ачинар, кўчада бирон бола йиғлаб ўтирган бўлса, албатта, тепасига бориб бошини силар, бирон сабаб билан биз – болаларни қарғаса, ўзи ҳам йиғлаб юборар, ўша заҳоти кўнглимизни олишга ҳаракат қиларди. У ниҳоятда фариштали, диёнатли аёл бўлгани учун маҳалла-кўйда уни ёшу қари баравар ҳурмат қиларди. Одамлар ўртасида бў ажайиб инсон «Пошша ойи» деган ном билан шуҳрат топганди".)

In the story of "Consolation" ("Тасалли") given in the narrative of "Affairs of the world" ("Дунёнинг ишлари"), after the death of the mother, in the cemetery, we see once again what kind of person she was from the following consolation given to the writer by the undertaker:

"That's enough, son! You will be sick if you continue like that. That's the affair of the world, what can we do about it? Your kind mother was so blessed. She didn't lie sick on bed, she wasn't desperate for anyone... Not everyone is blessed with such a peaceful death. Did you see, there was pouring rain all night. It didn't stop until we put her into the grave. Right after we put her in the sun was shining. There are just a few of people with such kind soul, son" [10,9.] ("Бўлди энди, болам! Бунақада ўзингизни олдириб қўясиз. Дунёнинг ишлари шу экан, илож қанча? Волидаи меҳрибонингиз хўп ярлақанган одам эканлар. Тўшакда ётмабдилар, бировга зориқмабдилар... Бунақа беозор ўлим ҳар кимга ҳам насиб этавермайди... Кўрдингизми, ўша куни кечаси билан жала қуйиб чиқди. То қабрга қўйгунимизча тинмади. Қўйишимиз билан

чарақлаб офтоб чиқди. Бунақа руҳи пок одамлар кам бўлади, болам".)

It is also clear from this passage that the Mother dies peacefully because she is such a person. At the same time, as nature has expressed its condolences on her death, it will rain until Mother is buried, and then the sun will shine.

So, the mother, who "lived a modest life in this world," is no different from many Uzbek women. But we cannot call this poor, ordinary life of the Mother devoid of spirituality, and call her lost and insignificant. On the contrary, because of the sharpness of her gaze, the depth of her thought, the life of the Mother before our eyes acquire a unique glory, becomes an example of great power. In a series of simple life events, Mother's spiritual purity, deep spirituality, human beauty are revealed.

What is the power that gives an ordinary Uzbek woman a high spirituality, the sun that shines on her? This power is in the beliefs that give meaning to the life of the mother, that determine her character, her way of life.

There is infinite love in the heart of a mother that reaches everyone, she wants to instill this great feeling in her children. According to his belief, the power that makes a person human warms his heart like fire and illuminates it like the sun is love. The mother wants the love for life, for all her donations, to always wave in the heart of her child. Therefore, as soon as the child is self-conscious, she begins to teach him lessons from our spirituality. These lessons will initially take the form of logical conclusions drawn from various narrations, wise legends. "Love Qonqus" ("Қонқусни яхши кўргин"), tells mum her child. "Qonqus is our river. We drink its water" ("Қонқус ўзимизнинг анҳор. Ундан ўзимиз сув ичамиз"). "There is a need to love the animals, son" ("Жониворларни яхши кўриш керак, болам"), advises mother. But above all, you have to love people. Love for people is not an abstract feeling for Mother. "A person should, first of all, love his relatives. There are many good people in the world. Too many. But if you don't love your father, your sister, your brothers, and me, you won't love anyone in the world." ("Одам энг аввал ўзининг яқинларини яхши кўриши керак. Дунёда яхши одамлар кўп. Жудаям кўп. Аммо сен адангни, опангни, акаларингни... меням яхши кўрмасанг, дунёда ҳеч кимни яхши кўрмайдиган бўлиб қоласан".) Life is a great blessing for a mother. Man, on the other hand, is the adornment of this life.

This belief of the mother expresses the natural humanity of the people, which has been tested for centuries, polished, and transformed into a definite form. The mother sincerely believes in humans, in his or her goodness, in his or her spiritual perfection, and this belief secretly governs his or her relationship with the world, with people. The mother relies on simple but weighty criteria when assessing the behavior of others and determining what is good and what is bad.

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She tells her son a story about the sun and concludes that “he who cleans the earth is a good person” (“ким ер юзини тозаласа, ўша энг яхши одам”).

The child’s naive imagination will connect it with the fact that his mother is a cleaner. The writer points to the symbolic meaning. A good person should always do good to others, not withhold mercy from anyone. On the contrary, not feeling the pain of others, the harshness of anger, stone-heartedness are the signs of a bad person.

One of the ancient traditions of Uzbeks is being child friendly. For the people, the child is not only a factor that sustains the human race, but also a symbol of eternity and youth. That is why it is both an obligation and a duty for everyone to take care of a weak and helpless baby, who has not yet entered the path of an independent life and to take care of him with love. This belief embodies the essence of both the humanity of the people and the optimism of the people. A mother’s love for her children is not just ordinary, but truly selfless. A mother is ready to take on any difficulties for her children, to always be a victim for them, even to give up her sweet life. The devotion of the mother’s love is vividly described in the story “Carpet socks” (“Гилам пайпоқ”). In his youth, the protagonist played ice skating with his brothers and ate ice while sweating. In the evening, he has a rising fever. When he can barely breathe as his throat is swollen his mother says “What am I going to do now! My child is going to die!” (“Вой, энди нима қиламан! Вой, болам ўлиб қолади!”) and wraps him in a blanket, without taking care of herself, she brings him to Hoji buvi while walking barefoot.

It should be noted that the mother, not the father, did various things at night for the health of her son and didn’t sleep. She takes her son to the doctor’s house for treatment, even though it was very dark outside. She thinks of wrapping him warmly for the child’s health, but she doesn’t think of herself. We can also see our opinion in the following passage from the work:

“After a while, I straightened my ankles and put my foot in the tank. Haji buva made me drink some bitter liquid. Then he looked at my mother and suddenly shouted.

-Oh the queen! What have you done, you're done!

My mother would stare at me and Haji' buva.

-You have lost your leg!-said Haji buva shaking his head. -How did you come in this condition?

I saw the shoes of my mother near the entrance, it was full of snow”. [10,15-16.]

(“Бирпасдан кейин қадимни ростлаб, танчага оёғимни тикиб ўтирдим. Ҳожи буви аллақандай тахир суоқлик ичирди. Кейин оймга қаради-ю, бирдан хитоб қилди.

- Вой пошша-а-! Нима қилиб қўйдингиз, тамом бўпсиз-ку!

Ойим талмовсираб, гоҳ менга, гоҳ Ҳожи бувига қарар эди.

- Оёғингиздан айрилибсиз-ку!- деди Ҳожи буви бошини чайқаб. – Шу аҳволда қандок келдингиз?

Кавшандозда турган оймнинг калишини энди кўрлим, Калишнинг ичи қорга тўла эди”.)

Thinking of her child she makes him healthy again but she becomes sick. She will be sick for a long time but she recovers. However, the mother acquires rheumatism for life. So when it gets cold, her leg becomes swollen and painful, and the protagonist always brings carpet socks to his mother wherever he goes. “Every year when I go on vacation, I bring carpet socks to my mother. There will be many on the Caucasus side. They say “juba”, they say “jurabi”. My mother prays at length as to if she has something unique. She brags to her neighbors that she has such a loving son.” [10,14.] (“Ҳар йили дам олишга борганимда онамга гилам пайпоқ олиб келаман. Кавказ томонда кўп бўлади. Жуба дейишади, жураби дейишади. Ойим худди ноёб нарсага эга бўлгандек, узундан-узоқ дуо қилади. Шундоқ меҳрибон ўғили борлигини айтиб қўшниларига мақтанади”.)

Mother’s love towards her child is limitless, however, it is not fake love. When it is the right place she is strict and critical of her child. But she can’t take the injustice, lies against someone. The feeling of conscience is great in a mother. She is not only an honest, clean woman but also she is straightforward and just. In life different affairs take place. Mother also makes a mistake, she might hurt others’ feelings, she might even tell lies about someone unintentionally. In such a situation the mother won’t be at peace, she will be suffering spiritually until she corrects the mistake, cleans her sin. Such characteristics of the mother are also observed in the novella of “Golden Earrings” (“Олтин балдоқ”). With this novella the reader will be affected greatly by the mother’s depiction of another trait-generosity, living without greed.

In the novel, the mother says that neighbor Sharofat was the one who came when she was asked who came at the time her sister-in-law arrived and she could not find the golden earrings that her mother-in-law gave and she was angry.

Sister-in-law suspects that woman of taking the earrings. Her real name was Sharofat but the protagonist names her as “Freckled aunt” as she had many freckles. Freckled aunt’s husband Israel the mustache was an alcoholic, jobless man. That’s why he would beat his wife for nothing. Naturally, the family which has no peace is suspected for the affairs that happen in the neighborhood. The neighbors suspected the Freckled woman of taking the things that were lost. The most interesting part after two months Freckled aunt has a new golden tooth and shares the joy of it with her neighbor. On that exact

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day, sister-in-law also arrives all of a sudden, and the suspicion increases and she brings her cousin and bride to the fortune teller. The fortune-teller lays a blanket on the boy and reads a prayer and asks whom does he see with his eyes, the suffocated boy tells the name of mostly suspected Freckled aunt. Thus, three women and the boy go to Sharofat's house and tell her that she took the earrings to her face.

Sharofat who is shocked by the injustice says: "May God punish the slanderer!" ("Илоҳо тухмат қилган тухмат балосига учрасин!"). From that day on Freckled aunt and the mother won't meet face to face. One of the colder days the boy returning from school finds his mother kneeling near the hutch. It is natural that this passage, described by the author, will have a profound effect on every reader:

"I wish the ground would swallow you up!" ("Сен болани ер ютса бўлмасмиди!)- she said with the eyes full of anger. -You better be dead than see this day, earthworm! (- Шу кунингдан кўра ўлиб кўя қолсанг бўлмасмиди, ер юткур!)

I cried because my mum never swore at me like that. But I was shocked to hear so much of the trash talk all of a sudden.

-Why did you say so at that time, may you rot in the grave! (- Ўшанда нега унақа дединг, бўйгинанг лахатда чиригур!) She said again with intimidation.

- When? What did I say? (Қачон? Нима дедим?)

- At the fortune teller's bastard, at fortune teller's! (Фолбинникида, гўрчўхта, фолбинникида!) my mum shouted at the top of her voice.

-Why did you say you saw freckled aunt? (- Нега сепкилли холамни кўрдим, дединг?)

- What could I do? (Нима қилай?) I screamed.

I told you what my eyes saw! (- Кўзимга кўринганини айтдим-да!)

- Here it is, may your eyes get pierced, here it is! (Мана-ку, кўзгинанг тешилгур, мана-ку!).

- My mum threw something at the bottom to the ground. The golden earrings touched the ground and bounced making the sound.

- What can we do, son? How can I bear such an embarrassment my son!" [10,117-118.]

(Нима қиламиз, ўғлим. Бу шармандаликка қандоқ чидайман, ўғилжоним!). The mother curses her son for slandering someone when he was young and unknowingly, while on the other hand, he feels ashamed that she has hurt someone's feelings. She generally shuns haram and considers slander to be the worst evil. Although the neighbor marries his son and doesn't invite her to the wedding, she does the neighbor's duty and helps them out. When the bride greets her neighbors during the greeting, she puts the golden earrings in the bride's ear, which caused a rift between her and her neighbor. From this image, too, we see the unique character of the Mother, who can be an example to others.

Conclusion

In general, each story in Utkir Hoshimov's narrative "Affairs of the world" reveals the unique, exemplary aspects of the image of the Mother. At the same time, through the image of the Mother, the writer depicts her inner experiences, delicate feelings with special kindness and sincerity.

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