

THE CREATION OF CHINGIZ AITMATOV AND THE REFLECTION OF NATIONALITY IN THE STORY "JAMILA".

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Abstract. Genghis Aitmatov, a great writer and public figure of Kyrgyz literature, is a writer who made a great contribution to the development of world literature.

Keywords: "Bo'takoz", "Milky Way", "White ship", "White rain", "Rivals", on the shores of Baydamtol.

On April 2, 2018, the decision of the President of the Republic of Uzbekistan "On the wide celebration of the 90th anniversary of the birth of the great writer and public figure Chingiz Aitmatov" was issued. In the decision: "Chingiz Aitmatov was a dear and valuable figure not only for the Kyrgyz people, but also for all Turkic countries, including the Uzbek people, a great friend of Uzbekistan... Our country always remembers with gratitude that Chingiz Aitmatov defended the honor and reputation of our people from the big platforms as a singer of justice and truth during unjust political campaigns. This is evidenced by the fact that the unique artist was awarded the "Friendship" and "For Meritorious Services" orders by our state.¹, is called.

Chingiz Aitmatov's works were read and studied by Uzbek readers during the former "shura" system based on Asil Rashidov's translation. Including "Bo'tako'z", "Samon yoli", "White ship", "White rain", "Raqiblar", "On the shores of Baidamtol"² and other works of the skilled translator serve as a great bridge in connecting the ties of friendship between the Uzbek and Kyrgyz peoples. In the words of the academic literary critic Bakhtiyor Nazarov, "A school of translation of Chingiz Aitmatov's works into Uzbek was formed based on the work of Asil Rashidov, Ibrahim Gafurov, Suyun Karaev and other translators, ... Aitmatov studies appeared." This includes "The world of Chingiz Aitmatov" written by Asil Rashidov and published twice in a short period of time, "National epic tradition of Chingiz Aitmatov" by P.Mirzaahmedova, "Chingiz Aitmatov" by Suyun Karaev. Great writer. A humble person. Important research books named "Sadiq dost" and dozens of articles by G. Salomov, S. Umirov and others can serve as evidence.³ In addition, academician Akmal Saidov's scientific articles on the writer's work are a recognition of the Uzbek people's respect for the literary work.

When we read the works of Chingiz Aitmatov, we see that the writer's skill, style of image creation, world literature and our national literature are combined, and he uses perfect image tools. In particular, the short story "Jamila", which is an example of the short story genre of Turkish literature in the world literature, makes the reader think, observes the actions of the heroes of the work, the courage of a woman's work and her lifestyle, and at the end of the work, it is directly characteristic of the mentality of the Kyrgyz and Uzbek nations and is not compatible with the European lifestyle. you hate the character.

As an epilogue in the introduction to the story "Jamila" before the writer returned from the city to his home, "Before every trip, it is my habit to stand in front of a small wooden picture (I want to say a painted picture)... Even now, I look at that picture, as if wishing for a white road." I can't take

¹ Халқ сўзи газетаси. 2018 йил Запрель, 64-сон.

² Чингиз Айтматов. Танланган асарлар. 2-том. –Т.: “Ф.Ғулом”, 1978.

³ Бахтиёр Назаров. Буюк адибга эҳтиром. “Халқ сўзи” газетаси, 2018 йил, 2 май, № 88.

my eyes off, I'll be sweating for a long time"⁴, - begins the piece. Also, before showing the picture of the history of creation of the painting, he comments that it is not valuable, but hides it so that "the relatives of the people who come from the village do not see it" and that the painting "only depicts an ordinary field landscape".

Why does a careful reader of the author hide the picture when he comes to his relatives' house? Who drew the picture? When did he draw it? What is depicted in the picture? seeks or is interested in solving questions such as

Adib describes the portrait of the heroes of the work in detail about the customs and values of the people. In particular, the Uzbek and Kyrgyz nations have a custom of helping orphans, poor families, or taking charge of raising children.

Therefore, the writer skillfully portrays the process of marrying off a widow whose husband died and whose wife was left with 2 young children. Stepmother's eldest son named Sadiq married Jamila and lived for 3-4 months before going to the front.

The events of Jamila's story take place in the second years of World War II, on the eve of the terrible battles on the outskirts of Kursk and Oryol, in a remote village of the Kyrgyz people behind the front. Everyone goes to war. Women, old men and children stay in the village. Hard work is done by "a group of teenage boys" who plant, water, and cut grass in the field.

The young bride becomes a widow. Jamila Serghairat is strong, energetic, has a masculine quality, but her character is a little different. She was the daughter of a farmer in Badoyi's farm.

As you follow the development of events, you will come across episodes about the hard work of women behind the front, young children missing their fathers, widows longing for their lovers, mothers shedding tears because of the longing for their children, and the reason for all this is the "tragedy of war".

Even in the example of "the absence of a man to drive a cart in the farm due to the war, Brigadier Orazmat's young bride Jamila's mother-in-law asking for permission to drive a horse-drawn cart, don't touch her daughter-in-law, let her wrap her sickle, what's the point of a woman driving a cart?" preservation is shown to be a sacred concept. Also, the mental states that took place in his inner experiences lead to a "family tragedy" at the end of the work.

Jamila is a stroller, adding her younger brother Sayit as a "controlling partner". Sayit, who is simple, small, speaks like an adult, but has no life experience, addresses his mother as "a demon to my mother-in-law" and the deep philosophical meaning of his mother's words "what did you know?" will be

The parents-in-law's dreams of seeing Jamila as their own child, caressing them, "may God grant justice, let her walk in the right direction" become a mirage. In the future, as a mother, the intention of leaving her as a "deputy to manage the household" will not be realized.

Sadiq is a patriotic young man. He goes to battle to protect the Motherland. Sadiq's character, image, and inner world can be seen in the letter he wrote to his family when he was wounded in the war and in the hospital in Saratov. "To my mother Yolchiboy, who is walking safely in the cool air of Talas, to her elder bear Michan, then to her relatives, and finally to my wife Jamila, is she safe?" in such sentences, the image of an educated young man from the East is revealed.

An ordinary reader wonders why Sadiq did not ask about the health of his life partner Jamila in the letter. This custom is a value that determines the image and mirror of the nation, and is not found in the morals of other nations, passed down from generation to generation. Usually, in the process of writing a letter, an anxious young man first asks about the health of his parents, relatives, and finally his beloved wife. The writer fully infuses this value into the content of the work through the image of Sadiq. Jamila, with her brother-in-law Sayit and Daniyoy, carries grain for the front on

⁴ Чингиз Айтматов. Жамила: қисса. –Т.: “Ўзбекистон”, 2015. –63.

a horse-drawn cart every day. During these processes, she falls in love with the poor and shy Daniyori and "gets grain". The reader is surprised and surprised by such mental states in Jamila's behavior. So, Jamila runs away from the farm with Daniel. Betrayal and unfaithfulness to the faithful. A spiritually pure person is shocked by this action of Jamila. Feelings of hatred for Daniel and compassion for Sadiq increase.

The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

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