

Kholmatova Nigora Yakubovna

KSPI f.f.f.d. (PhD)

e-mail: nigora1978n@mail.ru

Annotation: In this article, the folk writer of Uzbekistan E. Azam's drama "The Maid's Dream" and the new artistic interpretation of the important, spiritual, moral and social problems inherent in this drama are analyzed.

Keywords: Drama, tumult, Freedom, dream motif, spiritual and moral problem, social problem

Adib's work "The Dream of an Old Cleaning Lady" was not included in any of the collections. This drama was published in the 2011 issue of "Youth" magazine. E. Azam's unique irony is reflected in the title itself, that is, the drama tells a story from the life of the employees of the organization without a job. The play will feature the leaders of the workhouse, Rahbar Rahbarovich, Deputy Grandmother, Gulibarno, Accountant, Mrs. Economist, Head of the Department, Chief Specialist, Mrs. Specialist, Young Driver, Old Cleaning Woman and others. The drama consists of two parts. The first part is called "Before the meal", the second part is called "After the meal". From a compositional point of view, drama consists of "didiyas". At the same time, this shows that E. Azam introduced something new to the form of Uzbek dramaturgy. The first part consists of four didiyas, and the second part also consists of four didiyas. E. Azam, making a new composition of this drama, starts with "The Beginning of Diydia" and ends it with "The End of Diydia". It happens in the dream of the old cleaning lady Kumri, who works in the same organization. That is why it has always been called "The Dream of the Old Maid". In the dream of an old cleaner in Hangoma, the news spreads that the organization where she works will move to Koyliq. On the basis of this unreliable information, the employees of the organization begin to argue about the rooms in the new building, and about the ownership of the old equipment in the old building. As we can see, strange things happen in this drama. The skilled playwright laughs with a poisonous laugh at our contemporaries, who have fallen into a free-spirited and self-centered mood, living in the society provided by the state. The members of the Bekorchikhana organization described in Hangoma do not have a schedule, they live from morning to night waiting for breakfast and dinner. It is not for nothing that the author described hangoma in two parts, i.e. the first part is "before the meal" and the second part is "after the meal". E. Azam hangoma criticizes our lazy contemporaries who do not want to work and are lazy after dinner in the Uzbek national life with a satirical pen. He constantly receives advice from Rahbar Rahbarovich Akakhan, the head of the Bekorchikhana organization in Hangoma. Akakhan, who has never shown his face in Hangoma, gives recommendations from his leadership activities to the leader Rahbar Rahbarovich. The first of them is: "Never are subordinates given orders or reprimands on the road, on the streets. Even if there is only one word, they will be called to the office. The magic of the career chair is a piece!". The second: "When you come to work in the morning, first take a sheet of paper and list the tasks to be done today. At the top of the list should be personal issues. State affairs will happen by themselves." The writer observes the society and exposes hypocrites and hypocrites who look at the affairs of the state from behind the scenes, only for their personal interests and solving their personal problems, with a satirical image and the style of ironic laughter. Each image created in Hangoma shows that it is the people who carry the negative evils of our society. For example, Rahbar Rahbarovich's chauffeur sleeps on a broken sofa in Bekorchikhana from morning till night. At the age of 62-65, Deputy Grandfather was actually the head of this organization. Then he handed over the leadership to Rahbar Rahbarovich. Despite the fact that the deputy grandfather is retired, he does not hesitate to come to work, even if there is nothing he can do. How many times did he write a

resignation letter and withdraw it as many times. Two more employees of the Bekorchikhana organization, the head of the department and the chief specialist, are playing chess. Gulibarno Rahbar Rahbarovich's secretary is a young man aged 25-28, anyone who comes to this organization notices Gulibarno. Even Rahbar Rahbarovich's Akaho constantly asks for Gulibarno and says hello on the phone. In the scene of the dyads who organized the party, it is shown that Mrs. Specialist is not divorced from her marriage, and she looks annoyed at the men who are frolicking around Gulibarno. Mrs. Economist is a fashionable young woman who loves makeup. The author effectively uses artistic details, popular words and phrases, and new English-Russian words of the time to reveal each ironic character depicted in the poem and their impure inner world and hypocritical character.

Researcher M. Jorayev studied moral-domestic, socio-political comedies and wrote: "In comedies with moral themes, the qualities typical of a real person are: honesty, modesty and honoring nobility and mistrust of people, lies, selfishness, selfishness, Condemnation of vices such as worrying only about one's well-being is the event basis of the work. Ethics and moral issues are always the main basis of the spiritual life of society. In this respect, it is natural that ethical and moral problems are in the center of attention of people of the pen in all eras. Especially in this aspect, the special place of literature, especially satire and comedy, was unanimously recognized by creators and literary critics" [2.81] Through this drama, the playwright conveys that every citizen should do his work diligently. This can be seen as an important ideological conclusion from the drama. As the author truthfully shows the negative aspects of the characters of the drama, as a result, the audience or the reader feels a sense of hatred towards these swindlers who think nothing but sleep and eat. The dishonorable, morally depraved characters depicted in the drama "The Dream of the Old Maid" deserve the laughter of both the writer and the audience. 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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