

THE POETICS OF SHOYIM BUTAEV'S STORY "BLACK FOG"

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ABSTRACT

This article discusses the work of Shoyim Butayev, who has a unique voice and words in modern Uzbek literature. The writer's story "Black Fog" is analyzed from an artistic and poetic perspective and in terms of current problems of literary criticism methodology.

Keywords: Artistic poetics, methodology of literary studies, psychologism, structuralism.

INTRODUCTION

Literature is one of the highest discoveries of human thought. It is a type of art created through words. In it, life, man, his dreams and hopes, joys and sorrows are depicted through artistic images. Therefore, literature is not called the "art of words" for nothing.

The most important task of literature is to educate a person, to instill in him beauty, goodness, kindness. Through literature, we understand history, the spirit of the people, culture, national values.

Literature is not only a source of knowledge, but also spiritual food, the art of seeing beauty. This type of art polishes the human soul, encourages it to think more deeply. Therefore, the correct understanding of fiction, its correct analysis has always been an important and urgent issue. One of the important tools leading to the correct interpretation of fiction is the use of literary criticism methods.

Literary methodology "... discusses the principles and scientific methods of studying literature of the past and present".¹ Methodology includes several methods. Method is a Greek word that means "a way to something", "a method of research". In short, a method is a tool that is needed to achieve a goal faster. There are several important methods in literary criticism, each of which closely helps the critic in analyzing a work of art. For example, Y. Borev classifies approaches in literary criticism methodology as follows:

1. Sociological approach
2. Genealogical approach
3. Historical-cultural approach
4. Biographical approach
6. Creative-genetic approach
7. Ontological approach.

¹ B.Karimov Adaviyotshunoslik metodologiyasi – Toshkent:2011 B.5

Each of the above methodological units is of great importance. To date, the number of methods is about a hundred. They change depending on the artistic essence of the work, its form, the writer's mentality, and at the same time the reader's mentality.

The stories of the writer Shoyim Butayev can provide today's readers with rich spiritual nourishment, like the works of many other writers. Methodological analysis of the writer's stories serves as a means of presenting them to the general public.

The author's story "Black Fog" attracts our attention with its interesting plot and rich artistic imagery. Analyzing the writer's rare work through the psychological and structural analysis directions of literary criticism methodology further clarifies its main idea. The story tells about the tragic fate of Kholbuta. His shameful death far from his homeland and family throws the reader into a whirlwind of questions. The work begins with the words "At dawn, a group of five horsemen, leaving their huts and heading towards a foggy mountain, were heading towards Kholbuta with snow falling on their foreheads..."² It begins with. Let's pay attention to the fact that subhi kozib is a vertical light that appears before the dawn. However, when the word kozib is considered separately, it means falsehood, falsehood. The story tells us from the very first lines what it wants to sing about. The main character of the work, Kholbuta, was one of the victims who lived in the last days of his life precisely in the "subhi kozib", that is, in the whirlpool of lies. The symbolic image of the story is the name "black fog". We naturally have a question. Why fog? And why black fog? The answer to these questions can be found while reading the story.

"Black fog" is important as a symbolic meaning, both as a natural phenomenon, and as a social system, and, of course, as a psychological state of the main character. First of all, in nature, black fog is formed as a result of the cooling of heat in the ground and the freezing of moisture. However, the phrase "black fog" is repeated several times in the story, each time acquiring a unique psychological expression. "Now his eyes were red and swollen, his face was wrinkled from thinking, and what he saw was a black, pitch-black fog, a sign that luck had turned away from him."³ In this passage, the writer expresses the inner world of the hero, not knowing who the "black fog" that threatened his life so strongly is, and describes an image covered in black fog. The image of the people he considered his closest friends turning their backs on him, the image of those who invited him to their house to feast on him when he had a position and prestige, and the image of those who abandoned him without saying a word when Xolbuta was in trouble is also expressed through black fog.

In addition, the rock and the stone in the story also express a special figurative meaning. Xolbuta, who was sitting on a stone, molded by various thoughts, gives up his life on this stone with a thousand regrets. This skillfully depicted event attracts one's attention. A small story is also given in the work. According to him, Alexander the Great was dying and told his mother, "If you miss me, go to my grave and call me Alexander three times, and I will come out."

He was buried. Three days later, she missed him and went to her son's grave and shouted:
- Alexander!

There was no sound.

She called again:

² Bo'tayev Sh. "Shohona sovg'a" qissa va hikoyalar to'plami. Toshkent – 2023. B-82

³ Bo'tayev Sh. "Shohona sovg'a" qissa va hikoyalar to'plami. Toshkent – 2023. B-83

- Alexander!!!

No one came out.

The mother, whose heart was full of longing, the mother whose ways were black, and whose hair had turned gray, called out for the fourth time, with hope, adding her son's nickname:

- Alexander the Great!

Alexander the Great came out of the grave. The mother loved him, she said, "My son, I called you once, you didn't come out," she said, "I tried to call you twice, you didn't come out," she said, "I sighed, you didn't come out," she said. He gave up hope and said, "You appeared before me only when I called you by your nickname for the last time. Did you not hear me when I called you three times?"

I heard, mother, said Alexander the Great, there are thousands of Alexanders like me lying underground. The previous one: when you called me three times, we wondered which one of us was it, when you called me by my nickname, I knew that you had come and came out, he said. This excerpt from the story directly reflects the mental state of Xolbuta. First of all, every person who has lived in this world is unique and does not repeat each other. Moreover, the place of people in the heart is determined not by their name or simple nickname, but by the mark they left in life.

Let's try to analyze the story from different angles. We all know from history that there was a king named Alexander the Great. This king is embodied in literature and mysticism as a symbol of knowledge, power, and most importantly, justice. He built a great empire and had the greatest wealth. But before his death, the great king said: "Take my hands out of the coffin, so that people can see and learn a lesson. The hands of Alexander, who conquered the world, are also finally being exposed..." The great emperor, who conquered the whole world and led armies to the west and east, had worlds of wealth during his lifetime. His palaces, gold, jewels, and rare gems were countless. But when he died, he, like all people, passed away without incident, just as he came. This should be an unforgettable and high example for all living people.

The inclusion of this narrative in the story is not accidental. In fact, Kholbuta also had almost everything. But because of those around him who wanted to harm him, he was forced to leave his homeland and family. He was betrayed by his loved ones and eventually died alone. The issue here is not only about property and the state. The real issue is when Kholbuta died without anyone...

Another important tool in the process of analyzing a work of art is the conversational speech of the characters, that is, their dialogues. Dialogue is also useful in understanding the relationship of the main character with other characters. For example, a character named Saidmurod has been with Kholbuta since the beginning of the story. His close brothers named Samad, Kamil, Mannop, and Homid are also with him. However, Saidmurod is not as loyal as he seems. On the contrary, he shoots Kholbuta, causing his death. The conversations between them also show what a bad person Saidmurod is.

In Shoyim Butayev's speech, there are many words that we rarely encounter, or even do not use at all. For example, khimo, lakot, gumsiyo ... we can continue this series. These words give the story a special freshness and help to shape the cultural atmosphere of this era.

At the end of the story, Kholbuta dies. The black fog disperses. He is buried at dawn on the tip of a cliff that juts out into the clear sky. And no one will ever hear from this grave. It will disappear into the mountains. The story has such a deep philosophical meaning that the role of literary criticism methods in understanding and correctly interpreting it is incomparable. In conclusion, Shoyim Butayev's story "Black Fog" is one of the works that deeply artistically express the human psyche, the tragedy of a soul suffering in the whirlpool of injustice and lies in society. The symbolic approach to the events of the work, the tragic fate of the main character Kholbuta, puts forward important social and spiritual problems in society. In the process of analyzing this story, resorting to psychological, structural, historical-cultural and ontological methods serves not only to deeply understand the essence of the work of art, but also to an objective approach to the writer's work.

Symbols such as "black fog", "harsang tosh", "subhi kozib" in the story artistically reveal the complexities of human life, the painful situations in the torment of lies and betrayals. The story about Alexander the Great gives the work another philosophical layer - here it is deeply expressed that it is not a person's name that is important, but the traces he leaves in life.

At the end of the work, the solitary burial of Kholbuta brings eternal themes such as the transience of human life, loyalty and betrayal, recognition and oblivion to the reader's heart through deep philosophical questions. These aspects make the work spiritual food for the reader, once again confirming the great role of literature in educating a person.

Therefore, in-depth study of works of art like "Black Fog" based on the methods of literary criticism, their analysis leads to a deeper understanding of the power of literature as an art that illuminates the truth and polishes the human soul. This is of incomparable importance for the spiritual development of every student, especially the younger generation.

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