



THE SKILL OF USING WORDS IN THE STORY "THE TAILED PEOPLE" BY ABDULLA QAHHOR

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ABSTRACT

In this article, Abdulla Qahhor's skill in using artistic details and the idealization of images, the correct use of words in the wider coverage of the details of events are studied.

Abdulla Qahhor took a significant place in Uzbek storytelling with his works. Although his stories are short and concise, we can see that his skill in using words is at a high level.

"The great representative of our literature, the writer Abdulla Kahhor, who has worked tirelessly in the establishment of Uzbek professional prose, has been occupying the consciousness of our people for several decades. There is no doubt that Adib's artistically perfect stories, short stories, novels and essays containing the interpretation of irreplaceable characters, untouched thoughts at the level of aphorisms will remain an object of reflection for many generations for many years to come."¹

The collection of stories "People with tails" gives an idea of the history of the Uzbek people in the 1930s-70s of the 20th century and the bitter fate of ordinary people, full of tragedies, and the spirit of that time.

In the story "People with tails", Abdulla Qahhor expresses the contempt of foreigners for our country through the image of a tourist. We can see this in the play through the image of a tourist who was surprised and disbelieving that Meliboy spoke English, grabbed his coat, hat and pulled his hair and beard. In the next place, we can see that the same tourist suspected that the good equipment in the Uzbek hotel was fake.

In addition to proverbs, Abdulla Qahhor also effectively uses materials in his works. In the story "People with tails": when the traveler will reach the destination if he chases after the dog at every turn; talking about it is like talking to a dark house; the words serve to reveal the meaning of the work more clearly. Abdulla Kahhor, a famous and brilliant writer of Uzbek, the owner of a sharp pen, uses folk proverbs and proverbs of brotherly nations in his stories, and lives with difficulty due to the political system of his time. skillfully uses it to illuminate the daily life of the people and the nation. Also, in most cases, he does not change the original structure of the proverb, and he can use proverbs and sayings according to the desired part of

¹ Asror Samad. Abdulla Qahhor's wisdom. Tashkent. Uzbekistan. 1990.

the story, using a lot of words with opposite meanings. He uses proverbs for purposes such as enhancing meaning and exposing the situation. The reader who reads the proverb before reading the story understands the meaning of the whole story. Proverbs and proverbs, such as those contained in the works of Abdulla Qahhor, have developed over the centuries without separating from each other, and while preserving their form, they have become genres that have a significant place in fiction.

Abdulla Qahhor found the world of literature in which the voices of real people can be heard and their faces are clearly reflected, and which can show their inner world like a mirror in Russian classical literature. Among the books he read, Chekhov's works influenced Abdulla Qahhor so effectively that even today the writer is called "Chekhov of Uzbek literature". "... Calling Abdulla Qahhor the "Chekhov of Uzbek literature" may have arisen primarily because of this external sign - the common ending of concise stories. However, a detailed analysis shows that Abdulla Qahhor's work is primarily manifested by his inner tone, artistic styles, ways of looking at life, and the ability to notice the invisible inner flow of reality. ... Abdulla Qahhor was close to A.P. Chekhov in character creation and colorful presentation of individual characters. He could make each character speak only with his own words, and in this way he could create whole and large-scale scenes."²

From time immemorial, as the creation sample comes to the world from the writer's pen, it has been analyzed in different circles or from the point of view of different people and different periods. As soon as a work is created, it will definitely spread among the people, and everyone will analyze it in different ways, and when it comes to its place, the work of art will also be criticized. At this point, it is worth mentioning that understanding the writer's creativity, that is, what he wants to express and say through this artistic work, the reader's ability to think correctly, his mind, artistic thinking and the correct acceptance of the content of the work

depends. It is known that the image of a person is at the center of fiction aimed at the artistic perception of existence. The ability to create an artistic image and use words on the spot determines the skill of the writer. Through the artistic image, the artist understands the world, expresses the essence he understands and his emotional attitude to what he understands. In this sense, the image is a form of thinking of literature and art. The way of thinking characteristic of literature and art is called "figurative thinking" because it thinks through images. In the process of embodying a clear artistic image before our eyes, the writer can show the life of that time and environment by describing his fate, life's hardships, and his experiences in his heart with the help of artistic details. A creative person thinks through general concepts. That is, he skillfully uses details to create an artistic image and thinks about the social environment. He summarizes the fate of a person through artistic representation (creating an image), and the image is a form of thinking for him, and the expression of detail in creating an image indicates the depth of artistic thinking.

Works of art always create a clear image of a person, therefore clarity is one of the important features of an artistic image. And the details serve to clearly describe the artistic image. The elements used in the work of art, i.e. the details, reveal the character, lifestyle, fate, and environment of that time. achieves Detail is important in creating an image and typifying it in

² Alley of words. Literary in the definition of the word. Tashkent. Sciences of the Republic of Uzbekistan Academy. "Fan" publishing house. 2020.

a work of art. The works of Abdulla Qahhor, a creator who has a place in Uzbek storytelling, have been researched many times. However, let's pay attention to the fact that until today, the expression of details in creating an artistic image of the writer has not been studied. For this, it is important to study the details of the writer's works.

After that, I mentioned the names of a number of people who became world famous in our country and "lightning" the guest - and in this sentence, the writer uses the word "lightning" to strengthen the effect of the word.

Abdulla Qahhor criticized various flaws in life and human nature in his stories. As long as mankind exists, stinginess, ignorance, greed, pride, arrogance and other vices will certainly live. Someone may have less of these defects, but these vices lower the dignity of a person and prevent him from being truly perfect. Such issues have always been relevant in examples of world literature. Abdulla Qahhor is one of the great writers who has his own style and voice in Uzbek literature and has made a significant positive contribution to the development of our literature. His bright creativity has always been the center of attention of artists as a great art school.

It was almost impossible to find artists who did not repeatedly refer to his works, who did not benefit from his stylistic skills, who did not consider him a teacher; the process of literary education was full of content and enlightenment with the works of Abdulla Qahhor.³

Abdulla Qahhor wanted a person to live as a human being, not to be mistaken in knowing his condition, and not to betray the truth even if he chews a stone. Abdulla Kahhor hoped that if in the past there was slavery, dependence, and tyranny, freedom, equality, and happiness would prevail in the future. Abdulla Kahhor believed that if the eyes of the hardworking people had blood flowing from the eyes of the working people, and if our ancestors did not face hardships and hardships, then in the time of the Shura, tears would give way to joy, and hardships would give way to joy and peace. Over time, the great writer learned that this trust is actually a huge delusion, he admitted that disappointment and heart-wrenching suspicions are growing from the bosom of sweet dreams and hopes.

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³ Rahmon Kochkor. If you argue with me. Tashkent. Spirituality. 1998.

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