



ARTISTIC INTERPRETATION OF THE MOTIF OF MODESTY IN THE STORY "HOTLINE"

Zilola Haydarova

Jizzakh State Pedagogical University, Uzbekistan

ABSTRACT

The article analyzes stories in which issues such as modesty, shame, and honor are highlighted in the story "Helpline". The author's artistic intention and the way social problems in society are highlighted through real-life stories are studied.

KEYWORDS: Trust, honor, shame, modesty, expression, confession, responsibility, and loyalty.

INTRODUCTION

The heroes of the story "Helpline" contact "helplines" and tell them about their needs and problems. They call in search of solutions to their problems. The operator Mohidil Ismatova, who is only talking on the phone due to quarantine, listens to their pain, problems, and life stories. Her partner, Sister Asal, works alone day and night because she has contracted the coronavirus. She directs most of the appeals to the necessary organizations. The writer introduced this innovation, namely, helplines in organizations, into fiction. As people of our time tell their life stories, the author used it for artistic purposes: "There are people who want to express their experiences, thoughts, and dreams to someone. If they can find it, it is a balm for the soul, and if they can't, it is a way to relieve their feelings and find some comfort. Hayriddin Sultan's "Hotline" is not an official means of communication of this time or government agencies. Although it is the same in form, in terms of content, it is the "hotline" of literature - an artistic expression, confession, and platform for the soul..." [2;6-7]

The story "Gulsara" highlights the consequences of ignorance, thoughtless steps, and irresponsibility. Gulsara, who married a married man in a legal marriage, ends up on the street with her three children. The children are forced to live in poverty on their mother's dime. Gulsara, who has been punished for her ignorance, turns to her for help.

In the East, a woman's chastity, honor, and modesty have always been valued. Why is a woman a woman? A woman with her modesty, pride, and chastity. Tomaris, who entered the war with a weapon in her hand even though her child was secretly in the hands of the enemy, Bibikhanim, who was the queen and spiritual supporter of the Amir Temur empire, Nodirabegim, the embodiment of loyalty who instilled love for poetry in the heart of Amir Umarkhan, women of the war era who lived with eternal loyalty even if they "became a widow at the age of nineteen" (Abdulla Oripov's verse)... These names can be listed for a long time. But is the price of modesty being sold so cheaply today?! Episodes related to female honor appear in several places in the story. Of course, it is sad that these situations are happening in our days. The lack of proper upbringing, the lack of education, and the lack of education of our girls are leading to spiritual decline. It is a pity that our Jadids already said in the last century how costly and difficult this will be: "Who will provide education? Where will it be provided?" The question arises. When

we answer this question, "The first is home education. This is the duty of the mother. The second is school and madrasa education. This is the duty of the father, the teacher, the teacher, and the government," someone will say, "Which mothers are you talking about, the ignorant, the foolish, the uneducated? They will take away the education they do not have." [1;37]

Indeed, there are many people in our society who have gone astray today like Gulsara, who are trying to sell themselves from the market. First of all, we believe that such women should not forget that they are responsible for the future and fate of their children. They will not be offended by the word "holwa." It is not enough to dream that "my daughter or son will become a great teacher, an old man, a great professor, a great doctor, a translator, a student abroad, an official." Times are developing rapidly. The information age demands speed. Parents who want their child to become such a mature person must provide an appropriate upbringing. Raising a future generation that will ensure the future of the nation and raise the flag of the country high is the demand of today. The writer's goal is to bring out this truth, which is the basis of his creative concept.

The next story, "Kabilov," logically continues the above truths. "Modesty is a savior," says Ibrahim Gafurov in one of his articles. He emphasizes that its core is adab (decency): "Adab is the core of humanity. Perhaps all of humanity consists of decency from beginning to end. The marrow of decency is modesty. There is no modesty where the marrow is dry. We put modesty on the same level as such concepts as honor, dignity, nobility, honor, and shame. Just as these have inseparable aspects and aspects, very subtle spiritual characteristics are also distinguished among the people." [3;346]

The fact that modesty is disappearing even among men is exposed as a bitter truth. Literary critic Shuhrat Rizayev begins his thoughts on "Kabilov" with a story by Asqad Mukhtar as a comparison. The virginity of women has been valued as a sign of honor in our people since ancient times. The phrase "bitten by a dog" shows how lowly and pitiful a person can be. The heroes of the story of Askad Mukhtar also take the "bitten by a dog" bride home with a broom: "Frankly, I deeply felt how lowly and pitiful this situation is because of this story. Then I fully understood what a terrible concept the phrase "bitten by a dog" is. It makes your whole body tremble to read and hear such an incident." [2;8]

"Keep chastity, which is an ornament to you, in your heart,

Your lust is your slave, your mind will be your slave.

If the veil of chastity is torn off in the world,

Your self, like the devil, will one day put a flower on your neck." [1;58]

If a woman had kept her chastity, there wouldn't have been so much trouble: the father wouldn't have looked down, the newly built family wouldn't have been destroyed, and Qabilov wouldn't have called the "Hotline" and made a fuss.

Unfortunately, in our time, there are those who treat this as a normal thing, and even exchange it for money. Qabilov is the young man's father. When they learn that their daughter-in-law is guilty, the process of "selling and buying" honor, shame, pride, chastity, and anxiety begins: "Of course, now the most correct way is to call the parents of this dog-struck bride, one or two witnesses from the neighborhood, and send her away in the heat of the moment. Okay, the people will talk for a day, two days, and in the end, their tongues will get tired and their cheeks will be dry... But who will benefit from this and who will suffer? If a quarrel starts, the rich will

not be in trouble, my gods will be gone in a flash, but what about me, will I still be burned by all the expenses I spent on the wedding?" [2;35]

The father also gives them a lot of money so that they don't tarnish their daughter's name and keep their tongues. Moreover, he says that the dowries they have made will not touch the car. But after the divorce, they start collecting the dowries for the bride. Naturally, Qabilov gets angry at this: "If only this fool could explain the matter! Hey, man, if you gave it, you gave it for a completely different purpose - to keep my tongue tight. I'm so angry that you sold your daughter's honor for this money, but he doesn't want to understand." [2;37]

In stories such as "Qodir", "Asal opa", "So'tak", "Azlarova", "Oygul", ideas such as taking life lightly, believing that happiness lies in wealth, and putting honor aside continue to develop.

References

1. Avloniy, Abdulla. Selected Works: 2 volumes. Volume 2. Proverbs, lessons, stories, lives of prophets, dramas, articles, travel memoirs. – Tashkent: "Ma'naviyat", 1998. – 304 p.
2. Khayriddin Sultan. Hotline. – Tashkent: "Mashhur-Press" publishing house, 2024. – 532 p.
3. Gafurov I. Eternal bliss. – Tashkent: Sharq, 2008. – 464 p.

