



DOI: 10.5958/2249-7137.2021.00756.4

IN UZBEK PROSE THE HOSPITAL AS A LITERARY VENUE

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ABSTRACT

The article analyzes the hospital as a literary space. The problem posed in the article was studied by the example of Shukur Kholmirezayev's works "Almond blossomed in winter", Askad Mukhtar's works, Khurshid Dostmuhammad's "Road to quite room". The function of the hospital in the work of art was studied. The article focuses mainly on the fact that writers chose the hospital as a literary venue. The article is enriched with necessary literature. In Uzbek literary science, new methods, which are a tradition in the world literature science, are approached with specific serious theories in later periods. In particular, some scientific research was carried out on the role of events in the artistic work, the time period or long-short period that covered those events. In such studies, the "chronotope" occupation is used very much and reasonably. The same concept Russian writer M.Bakhten said: "The theory of happiness, in particular, its "modern and chronotope forms in the novel. They rely on the work" Essays from historical poetics".

KEYWORDS: *Prose, Story, Chronotope, Image, hospital, literary genre, Image.*

INTRODUCTION

In Uzbek literary science, new methods, which are a tradition in the world literature science, are approached with specific serious theories in later periods. In particular, some scientific research was carried out on the role of events in the artistic work, the time period or long-short period that covered those events. In such studies, the "chronotope" occupation is used very much and reasonably. The same concept Russian writer M.Bakhten said: "The theory of happiness, in particular, its "modern and chronotope forms in the novel. They rely on the work" Essays from historical poetics".

"The maximum convergence of literary studies towards the phenomenon of artistic literature and the human moving in it is M. Bakhten said, we would not exaggerate if we say that the theory of happiness chronotope has been realized on the basis of. This scientific term, formed by combining the Greek words Chronos (modern) and topos (space), was previously used in the same form in such areas as Mathematics, Physics, Chemistry, and Biology. As soon as Bakhtin introduces the concept of chronotope directly into the literature of the 30-ies of the XX century, he takes into account the fact that the genre, composition, plot, artistic text on the basis of his artistic work covers important parts of the plot, poetics of images, harmoniously reflects the artistic space and time. Because the work of art, as long as every poetic part in it is not studied in the chronotope system, the interpretation of a particular work as an independent artistic phenomenon is complicated.

THE MAIN PART

There are many types of space where literary events take place in the artistic literature. In particular, such spaces as "road", "hotel", "Korgan" are considered the most convenient types of chronotopes for literary events. Russian writers "dead souls "(Gogol), "travel from Petersburg to Moscow" (Nekrasov), "hero of our time" (No, it's not events in such works as Lermontov) are distinguished by the fact that the "road" was built on the basis of the chronotope. It is worth noting that the events in Uzbek classical literature and some travel books in the genre of jadid literature are also built on the basis of the chronotope "road". For example, on the journey of the Steppe "memory of the road", the author also watches and evaluates various events without going on the road. "As we said before, we can only call" road memorization" as a travelogue in conditional clarity. After all, he has a serious difference from his usual travelogues: a passionate trip along the narrow streets of the heart of the masculine spirit is taken into the pen – the real path and the real destination does not concretize them even as the writer does not matter in the performance of artistic intent. There are not even aspects that give grounds to say that the work belongs to the genre of travel: the presence of the image of the "road", although not concretized, the standing of the image of the tourist-author in its center". In the creation of the steppe, indeed, the "road" occupies a special place as a chronotope.

As for the direct subject, it is possible to observe that in some of the events in the works of art on the attitude to literature and medicine, the hospital performs the function of a literary Chronicle. In this respect, it can be said that the hospital is also of particular importance as a chronotope. In life, a person who does not go to the hospital is rarely found. The writer sometimes finds the hospital acceptable in order to reflect events. Because it is also possible to bring the desired image to the hospital and at the same time "heal" the images that have fulfilled their task, to withdraw from it. A. Chekhov's story "The Sixth chamber", the patient chooses one special room – the sixth chamber. From the mutual treatment-attitude, feedback of the heroes in it, describes the generalization conclusions that belong to the social environment of Russia.

Directly in Uzbek prose, "almond blossomed in winter" by Askad Mukhtar's "The Ninth chamber", Shukur Kholmiraev, X. Dustmuhammed in a series of works of such as "the road to A Quiet Room", Shodman Solomon's "the third chamber", the hospital is selected as the venue where the events are described. We presented some of their analysis in the last chapter The story of Sh.Kholmiraev in the story " Almond blossomed in winter " is exactly what happens in the hospital. The protagonist of the story Nasirjon falls into the hospital with a liver diagnosis, and

the events associated with it begin here. The writer himself takes a place in this chamber for direct observation of events. When Nasirjon comes to the hospital, he makes friends with the people of different professions around him, and as a result of the jokes of his palatadins, he falls in love with Khubbijamol. Shukur Kholmiraev in this story very well reveals exactly the psychology of a sick person. Nasirjon begins to recover very quickly due to the sweet words of Hubbijamol. And khubbijamol goes to pass his exams. At the end of the story, all the palatadins recover and leave one room after another. But Nasirjon even though he is cured, he himself falls ill, does not want to recover, waiting for the Hubbijamol to come again. Even in medicine, if the patient himself does not really want to, his recovery will be very difficult. As they say that each victim has his own reward, as a result of severe irritability, Nasirjon's lost memory in the 5th grade is restored-he begins to study. The fact that the fate of man at the end of the writer's story is inalienable, he artificially insists that it can not be broken. In fact, Nasirjon fell into the hospital with one dart and became free from two troubles.

Shukur Kholmiraev very well, clearly describes in the story all the signs of liver sick – hepatitis. The fact that the eyes of the patient who fell into the hospital were yellow, the heart was compressed in bed, the end of the sentence to speak, the pain of swallowing zond, the hanging steroids taken for blood washing – all these are the tools that make the story more vivid and real. In the process of reading the story, the reader also takes a place from the same chamber, grinning at the jokes of Polina and Hubbijamol, suffering along with Nasirjon. The writer claims that in the story “every appearance of life gives its result”. That is, no event in life happens on its own. In a symbolic sense, we can say that the flowering tree is the untimely pastime of the Nasirjon. And the fate of the tree, which blossomed in vain, is known – it strikes cold. Shukur Kholmiraev would not be surprised if he also wanted the event to be at a time when the winter of the year would come into spring, plucked his feet to describe exactly the same situation.

Literature is associated with many sciences from time immemorial. Because no matter what science is, theoretical information about it reaches from ancestors to generations in writing. Sometimes we also meet terms related to another science in artistic works. Artistry is a wide field. To him it is possible to accommodate almost all events in life. So if only desire and talent. The writer, of course, will not be able to choose the story he encountered for his work, the place he encountered, the hero he encountered. Creativity is such a process that requires the use of the mind to achieve the intended goal. First of all, the idea is chosen, and the rest of the items are adapted accordingly. It is appropriate to pay attention to the story of the talented writer Askad Mukhtar from the attention of the topic "The Ninth Chamber". The name of the story is "A. Chekhov's story" "The Sixth Chamber" reminds of the name. Why the writer chose the number “nine”, but only because it came from six, seven and eight. Maybe, after reading A. Chekhov's story, the writer is disappointed to write this story. In any case, both stories reflected a socially significant problem. The events in the "The Ninth Chamber" “take place in the new hospital of the construction town in the foothills of the mountain: "the new hospital of the construction town has fallen into a very comfortable place – the foothills of the mountain, one side of the young Popular, far from the big road. In the summer days, the patients open the windows sluggish and absorb the mountain air. Why did the writer choose the hospital exactly as a chronotope? Because when another place is chosen, the artistic idea that he thought would be left behind the shadow. Patients treated in the "The Ninth chamber" are sixty-seven-year-old Bahromov and Dad Haji, both of whom entered the eighty. And people with these two different worldviews can

only talk to this chamber “in prison” heartily. Although patients with the same disease were different. Character of the heroes in the story are different. Of course, what gives the soul to the story is this – conflict. We can say that Bahromov is a positive image: he wants to continue to heal and care for the future generation, even if his children died early. And the pilgrim grandmother is not interested in people at all, when she heals, only in the hope of living well. The writer Dad Haji describes his grandmother's condition very vividly: “ Sloppy suffered from obesity, and suffered from suicide (Bahromov's), if they ate food. As soon as it recovers and goes out.”

In the story, Bahromov dies, his death shakes everyone. It was not entirely possible to get up to Bahromov, he did not get up for a month and a half. But seeing that the Jackal, who made a skirt-pocket to the end, was going to the electric cable, which remained open, could not stand, the condition arose. No, first The Pilgrim asked the grandmother to take the child from there. And Dad Haji, with indifference, ran to Bahromov until got up and picked up Alisher from the side of the Horseshoe wire. For the same reason, his condition worsened. In the morning, the mother of the child brought a bouquet of roses to Bahromov. But the patient had no chance to see flowers. The writer described the second hero so much that sometimes confidence disappears.

Next to Bahromov's body, Dad Haji calmly said, “...put his hand into liquid food, something was clutching... Alisher came to the pleasure of the burning apples, tikilib was fed, Haji buva immediately gathered with a porous hand”” But this expression further clarifies the conclusion, we can say. The conclusion is that if a person is sick than a person-let him not be sick with a heart, language, temperament. Because only doctors are able to cure the body, no more. And the treatment of the heart is carried out only by the person himself.

If we observe the works, which most often serve as a hospital chronotope, then they are depicted mainly on the heads or the last days of the winter season. This thing can be attributed to the fact that the diseases are at the same autumn end and in the spring. The writer also pays serious attention to the seasons of the year in it, in order to ensure the truthfulness of the story.

For example, in the story of Abdulla Qahhar “A Thousand and one Souls”: “The Last Days of March. A piece of cloud floating in the blue face makes the sun shine one of away. Every time the sun comes out under the cloud, it seems that the spring is still lying on the ground, not aware of the arrival, the grass-grass-grass, the worms are awakened, more light than before, more hot than before,” the image in the style of which gives the impression that the hero of the work is pointing to a later recovery. Or in the story of Shukur Kholmiraev “almond blossomed in winter "comes such an image:" Nightly the wind did winter, although the wind of Capricorn. Towards the evening began to snow. Our snow window will crackle into the eyes. Our room is warm”” In such an image, there is some kind of relationship between the temperature in the weather and the events. Another example; A. In the story of Mukhtar's "The Ninth chamber“, such an image is given:” today the night covered the sky with clouds, and before it rained, it was very dim. Then from where the unstable wind blew and at midnight the tawny dove stood. The trees are like the sea the noise is from where the window pallets that are left open are slamming, they would be freckles, popular branches fall into crumbs, a crow”. This image adapts the reader to the phenomenon that occurs later in the story reality.

The story of Shodman Solomon's “The Third chamber” begins like this:“...Today, the first snowfall. The innocent Breath of winter also invaded the spacious rooms, the hospital, where

heavy silence, like the disappointment of patients in the corridors of the orasta. Even so, the nurses, wearing snow-white clothes, rustle around the hospital windows and pamper each other. Their mood also moved to patients. Who wrote a draft to the chief physician and asked permission for a day to go home-to come, which passed sweet words instead of bitter medicines from nurses... Only in the third chamber, where the poet lies, vitality is not felt. The beginning of this tale with the image of the First Snow Maiden is very important for the poet to symbolize homoonny in the lying chamber. "The poet came to the hospital and realized one truth: it was a dwelling where not only the grief of his body, but also the grief of his heart combined. Perhaps the world itself is built on this logic-he, the poet, understands this now, when the sufferers gather together? Although the hospital is also a classroom...". Sh. Solomon directly from the attention of the subject pays special attention to the soul with the body. The fact is that some people, especially those who have fallen ill in the hospital, "combine not only the skin of his body, but also the skin of his soul".

"The hospital has also its own legitimacy of life, in a way. Although he had not yet five days to arrive, he felt appreciated by his roommates. As long as the value of a person in loneliness is known, as if five days have entered into his life with meaning. To whom has the meaning entered into his life? Far from so many things according to the meaning of his name, the life of Shoir, who is dividing, will also be as if the meaning has entered. Because he friend comes to the circle of people who live in his own dannyos.

"The hospital makes a man a believer-Cain. Here you will have a lot of opportunity to sum up your life by looking at the ceiling. Mullah also thought a lot. The conclusion came to the conclusion that" ten people here deserve punishment, one is me, and if one person is worthy, then the same is me." A debilitated person will look at the path of his past life, sum up his life if he stayed closer to that side than to this world. Tolerates thinking. The hospital is also considered a very convenient place for any image to look at his life, to reflect on his rewards and sins. The image of a specific space acquires naturalness and reliability, in particular, evasion of tiny items of the image of housing. In the science of literature, the term "interior" is used for the image of housing. "Interior (fr.interieur-interior) - architectural and artistically decorated interior part of residential, public and industrial buildings and structures".

In Khurshid Dostmuhammad's story "The road to silence", the same hospital was taken as a chronotope. "The quiet road "is written in the style of Dino Butsatti's story" seven floors". It is attended by two heroes of the two writers: Dino Korte of the West and Zahid of the East. In the story, two cultures are compared. The difference in the spirituality of these people from the two edges of the world is obvious. The writer brings two heroes to the hospital in a natural way. And the hospital is the detective of "not a hospital, but a hotel". Dino Korte is placed on the seventh floor of the hospital: quot;...The Lady of the humble nurse began her from the seventh floor. Yop-the light went into the chamber, the room was so tidy that the walls, the appliances, the bed linen-it was white, as if rinsing into the light with as like until the window curtains!" Such cleanliness in the hospital is considered a natural necessity. Just like that same X.Dostmuhammad and while the hero in the story of is close to Zahid is located on the first floor, the image of the housing in it is presented like this: "all the equipment in the room, the wall-it was white in stripes. Zohid watched around as he swung over the bed on a nearby white sheet-a feather pillow, a bed under which his member was so fond of his body!.."

After the story rises to the seventh floor near Zahid, while Dino Korte falls to the first floor. This story gives the impression that we are impregnated with thoughts close to mysticism. That is, the hospital floors are stages of mysticism (demand, fano, surprise...), as they rise from them, man rises spiritually. And in the end they will reach the truth. One of the patients in the story, that is, Zahid, whose name is also understood, reminds us of a tax on the demand for a fee in a close sense. His hospital, in a figurative sense, is described in such a way that he is taken to the seventh floor, passing through the stages of mysticism:

“ It's light as a bird... - said the middle-aged man on the right.

– It's also light, ukparday-a! - approves his saying that the left-hand side. – Quite an innocent, angelic man, quite poor.

– If there was no angel, would they rise to this place?! to the seventh floor ya!..”

Although in the story the human body is carried away from the floors, in fact, the ascension in his psyche is implied.

In Uzbek literature, the discussion of topics related to medicine, such as patients, doctors, hospitals, is rarely addressed (addressed). That is, these topics are among the relatively be “cool” topics. But nevertheless, in modern Uzbek prose there are works that harmoniously describe literature and medicine. Such works, first of all, if they follow the scale of the discussion of artistic literature, and secondly, serve to explain the author's artistic idea in a cold-blooded, plausible state. In Uzbek literature, the artistic interpretation of the medical topic is observed in stories written by a number of writers such as Abdulla Kahhor, Shukur Kholmiraev, Askad Mukhtar, Khurshid Dostmuhammad, Khayriddin Sultan. In them, the elements of Medicine are manifested in the form of a literary space or artistic image.

The story of the talented writer Khayriddin Sultan “Chollar palatasi ” is one of the works rich in such medical elements. In the story there is a clear and clear picture of the image of many patients. The writer introduces how every patient breathes, until he falls into the hospital for some reason. The reality is explained by the language of Muhammad, the youngest among all chemists. Muhammad comes to this space from the cause of an old sick – bronchitis attack. “The lungs are not anointed looking like a chariot, he should not stand without five to ten days” “ Yes, and the heart is compressed from the fact that the hero is sick exactly at the peak of the work, but there is some wisdom in everything.

As they say, there is no value in the water that flows before; a person knows the value of health when he is sick. In the story, this thing is mentioned again and again. This aspect is taken into account, especially when describing the reasons for the hospitalization of the old man in the work. Someone ignored, someone else fell into the hospital as a result of severe concussion, unable to withstand life tests. With this, the writer knows that it is necessary to appreciate every blessing in life.

The theme of the story is simply not chosen for the pastime. This story, which has a miraculous conclusion about the life of a person and its end, seems simple at first glance; if serious reasoning is made, then a deeper philosophical meaning is understood from it. By analogy, the life span of a person is one day, that is, youth is the dawn, and middle age is the sun, which begins at noon and old age. How much life in the “old man’s chamber” is described skillfully by

the fact that there is a man today, there is no tomorrow. The writer places the young man Muhammad in the Chamber of the Kings; in the absence of his equals in the young man begins zerika in this welling. "The only a sick person in the hospital" " It is natural for any person who is bored lying down to rub with TV. It will appear in the hospital image before the eyes of the pupil in the comfort... Muhammad in chamber feels very uncomfortable for the fact that the old men criticize the modern youth without a grudge. Slightly, the embarrassment to the sick begins to weigh. But in this short opportunity he takes the lesson he needs for his life in the same chamber. This story is very good for young people. At the same time, the inexhaustible treasure of the elderly is a storytelling, which means that it is a living history.

CONCLUSION

One of the eternal themes in literature is the life of Man, The Life of IBA. The idea that a person can get rid of the anxieties of this world only by leaving this world is the basis of the story. If you do not have the same concerns, Life is also meaningless, of course. There is a man today, there is no tomorrow. The elderly is a treasure trove. You must live take a lesson from them. The follow in the story is a small event from the language of the mustache strongly affects Muhammad. The arrival of such a story reminds us of the art of molding in classical prose.

It is known that in the artistic literature, the space after the events and the times are called chronotope. The hospital serves as a chronotope in the creativity of many writers. In particular, the choir palatasi is a very successfully chosen venue. At the same time, the hospital can sometimes also be the last address of a person's life. Attention is also given to this point in the game. Either out of the hospital is healed, or with the help of someone else, with legs stretched, like a follow-up mustache, closing the sheets on the face. The phenomenon of death serves to increase the philosophical burden of the story. Death is once again reminded of the presence in the head of each person.

Again in this story there is a characteristic character of Uzbek nationality. That is, both at the wedding of Uzbeks are always together. He will not leave one to be alone. For the same reason, Muhammad, who had long been from the old man, also did not move to another room. His face could not stand it, his upbringing did not allow. Yes, if the stone comes to bite, if the water comes to the bagel has in his blood.

In modern Uzbek prose, the choice of the hospital as a venue and time of events reminds the corresponding literary events in the world literature. Proceeding from the above comments, it is possible to describe some generalizations on this chapter.

First of all, in Uzbek literary studies, the issue of literature chronotope became an object of research only in the years of independence. Uzbek scientists also achieved certain successes in this area.

Secondly, in modern Uzbek prose three forms of chronotope are different, such as road, Hotel, City, Village, mountain. Among them, it is desirable to interpret as a very convenient and necessary literary space, in which the Heroes Act artistically, even if the hospital chronotope does not occupy a large place.

Therefore, as the Uzbek writers impress their heroes in their stories in the hospital environment, these images also harmonize with the description of the state of housing, as well as the nature.

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