
STORIES OF KHAYRIDDIN SULTANOV

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ABSTRACT

Khayriddin Sultanov was born in 1956 in the village of Tuzel, Kibray district, and Tashkent region. He attended high school in Parkent Village. He studied journalism at Tashkent State University. He worked in "Gulistan", "Yoshlik" magazines, Gafur Gulam Publishing House of Literature and Art. He is currently a State Adviser to the President of the Republic of Uzbekistan.

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1. INTRODUCTION

The works of Khayriddin Sultanov have a special place in modern Uzbek literature. The author's stories, short stories and essays in his books such as "Boburiynoma", "Bobur's dreams", "Life is passing", "My mother's land", "An evening fairy tale" have attracted the attention of readers. Literary critic Umarali Normatov comments on the works of writer Khayriddin Sultanov: "Secrets of the World", "Gulomgardish", "Paper Flowers", "Shore of Happiness", "The Lonely Monument of Summer", "The Heart is Free ..."; Poems such as "Andisha", "Poetic, dervish meaning", "Dreams of Bobur" have a worthy place in the development of our national literature of the last quarter of the last century. These works have become a unique phenomenon in our national prose with the mystery of personality, the mysterious and magical feature of the human psyche, the deep understanding of the situation with a special delicacy and the art of expressing it with a sense of sophistication. [1]

Khayriddin Sultanov was born in 1956 in the village of Tuzel, Qibray district, and Tashkent region. He attended high school in Parkent Village. He studied journalism at Tashkent State University. He worked in "Gulistan", "Yoshlik" magazines, Gafur Gulam Publishing House of Literature and Art. He is currently a State Adviser to the President of the Republic of Uzbekistan.

THE MAIN FINDINGS AND RESULTS

The author's first stories were published in the press during his student years. The author considers the story "Mirkarim Chol" published in the newspaper "Tashkent Oqshomi" to be his first work published in the press. The events described in the author's short stories are like real-life events. The heroes in them look just like the people in life. The thoughts and worries of these heroes will not leave anyone indifferent.

In the works of Khayriddin Sultanov, simple events of life are described. It tells the story of people's daily lives, worries, aspirations, relationships. The writer takes the characters, mostly ordinary people, as heroes for his stories. It embodies their spiritual experiences convincingly and impressively. In the story The Chamber of the Elders, the author describes the autumn landscape as follows: "autumn came early to the neighboring village. The saffron leaves, which had lost their

greenery yesterday, whispered sadly, wandering aimlessly as if to express their endless sorrow. A bitter gust of snow drifted from somewhere, and suddenly a black cold fell, as if to warn the unaware of the coming of winter. "People were running in search of firewood and warm clothes, and the anxiety of the gentle people, who had been suffering from allanechuk, was growing: the fresh, moist air had renewed many ailments." [2]

The writer describes the behavior of the protagonists in relation to changes in the nature that surrounds them. The following points from the story of "Honor" are noteworthy: The shadows that covered the foothills of the camel's hump began to fade. The old man was still crawling, patiently gathering the scattered weeds together, the gardens and himself, feeling that if he did not do the same, he would miss something important in the remaining five days of his life. His eyebrows darkened, and the weary sun stained the horizon, and as he sank into the vast expanse of despair, he shook his head at an old man, his teeth clenched, still burning in his ancient field.

In his stories, Khayriddin Sultanov vividly embodies the events that took place in a short period of time. In his stories, however, he convincingly reveals a wider range of events than in his stories, the complexity of the relationship between several protagonists.

So far, the author has published dozens of wonderful stories and short stories "Shore of Happiness", "The only monument of summer", "The heart is free". These stories also attract attention with their delicate portrayal of the characters' character and spiritual experiences.

There are not many great personalities in the history of mankind whose destiny is as complicated as Babur's. Babur is a great king and a delicate poet. He built a kingdom. He made a great contribution to the development of science, culture and art. Babur is a great writer who wrote the truth about his way of life, the character of the people he knew. The most accurate descriptions of such historical figures as Hussein Boykaro, Shaibanikhan, Umarshaikh Mirzo, Alisher Navoi are given in "Boburnoma". Babur was clear about both his own mistakes and the faults of others. "Boburnoma" is the most unique source that shows the real truth about the Timurid period. This unique work, written by Zahiriddin Muhammab Babur, is a unique encyclopedia, which contains valuable information not only about historical events, but also about the geographical location, climate, flora and fauna of different countries, the way of life and character of people.

Babur was king at the age of twelve. "When I captured Samarkand for the second time, Navoi was alive. I also received a letter from him," he wrote in the Boburnoma. Babur's courage to make changes to the Arabic script at that time was unparalleled. The great king and delicate poet Babur was therefore described by Jawaharlal Nehru as "a charming person ... a typical ruler of the Renaissance, a brave and enterprising ruler." Edward Holden, on the other hand, said, "Babur is more worthy of love than Caesar in character." [3]

These descriptions indicate that Babur was a great person. There are many works about Babur by foreign writers. In Uzbek literature, a number of works have been written about the life of Babur. Pirmkul Kadyrov's novel "Starry Nights" stands out among them. This novel is called "Bobur". In "Starry Nights" Bobur's life is widely covered. In addition to the image of historical figures, the image of woven heroes is convincingly embodied in it.

Khayriddin Sultanov's works dedicated to Bobur also have a special place in his work. Literary critic Umarali Normatov says: "Half of the quarter-century works of the writer are short stories, short stories, poems, and conversations, essays dedicated to the personality, life and work of Babur. With the exception of his first film, The Birth of a Tiger, Babur's works on the subject, such as "At the Sunset," "Shore of Happiness," "Shelter," "Repentance," "Bob's Dreams," and "Dot," were published in the press. There was a heated debate among the public. "The story of the 'Coast of Happiness' has been an important part of the letter literature program and textbook for fifteen years." [4]

Khayriddin Sultanov says about the interest in Babur's life and work: "When I was fourteen years old, I first saw a picture of this enlightened figure. The existence of a distant village school, the gloomy days of a bitter winter, a magnificent portrait hanging on the wall of the literature room, and a gentleman with a gentle smile on his royal turban, are so deeply ingrained in my imagination that he is so brave both during class and during breaks I could not take my eyes off his face. This radiant image was full of courage, full of pain. , the sad verses were memorized in one reading, and I repeated these lines both in the streets and in the fields. Their melancholy meaning, the sound of trauma, had a strong effect on my heart, I wanted to cry on my own, to take my head to distant places. In this way, I was fascinated by Babur's unparalleled personality in courage and kindness, intelligence and tenacity. I loved him as much as my father, my mother, my child. "

Khayriddin Sultanov, who was so fascinated by Babur's personality, first wrote a film about him called "The Birth of a Tiger" and then "At the Sunset". He portrayed Bobur as the main protagonist of these works. Khayriddin Sultanov's courage in embodying Bobur's complex image as a king and a poet was especially evident in the story "Coast of Happiness". This story, published in the first issue of the magazine "Youth" in 1981, reads: Let's get to that pass, it's fat! " begins. [5]

"Shore of Happiness" is the first major work of Khayriddin Sultanov. Written in an attractive artistic language, the story immediately captured the attention of readers as it embodied the state of the protagonists, their inner experiences. The language of this story is a vivid reflection of the peculiarities of the best works on a historical subject. It has an attractive depiction of the historical environment, the places where the events take place. The breath of history is clearly felt in the dialogues and monologues of the heroes. The story begins with a description of the experiences of Hafiz Koyki and master Binoqul, who set out for India to visit Babur. Binoqul set out with Hafiz Koyki, remembering his father, who had come to India with Babur. But on the way, the caravan they were going to rob was robbed. As he fled, Binoqul's foot slipped and he fell into the depths of the mountain. He died of a severe spinal cord injury. Before his death, he said to Hafiz Koyki: I wish I knew my father's tree. When I saw King Babur ... Taqsir, I sincerely wanted to give him this book. I was a bookworm myself. You don't know, I'm sorry, I don't know, but for some reason God sent my love to him. This is my last wish and my last will and testament: take this book to Babur and greet him. "

In the story, it is narrated that Hafiz Kuyki went to the land of India, met with Babur the king, and fulfilled the will of his disciple master Binoqul. Hafiz Kuyki impresses as a sculptor of thinkers who have dedicated their lives to the study of science and who have endured endless hardships along the way. Hafiz Kuyki is described in the story as a man who has traveled almost half of the world, who has a deep understanding of the value of life, what a great blessing life is, and who is a free man. His experiences and experiences give the impression that he really is.

Khayriddin Sultanov first describes the character of Hafiz Kuyki through Binoqul's comments about his teacher. This description is as follows: He sometimes wrote for two or three years, and when he returned from the journey, he wrote in the adjoining room of the mosque, without reading, and wrote allanarsa. Binokul did not know what these inscriptions were, he did not dare to ask, but he felt that his teacher was a great man, even though he was young: horsemen and luxurious chariots from Tashkent, Samarkand and other cities often came to the door of the mosque. The nobles of the district used to visit Hafiz Kuyki.

From this it is clear that Hafiz Kuyki is a wise man. That is why officials and ordinary citizens from different cities and villages come to visit him. People like Master Binoqul can't ask for a word. Master Binoqul asks his master to take him on a journey to India with him, kneeling at his feet. Even ordinary, poor people don't bow to everyone's feet. Knocking on his feet signifies respect, esteem, supplication.

The fact that Hafiz Kuyki is such a respected figure is gradually revealed throughout the plot. When he meets Bakhshiturk in a caravanserai near the market of Agra, he realizes that he is not a madman, but a perfect man who has attained the Truth. Bakhshiturk, who treats everyone as a madman, is astonished by the simple but cruel truth at the heart of his words. When you look at his calculations in your imagination, you are amazed at how accurate they are. ”

Following the narration of these events, the events at Babur's palace show that Hafiz Kuyki was one of the famous scholars. These events are vividly described in the story. In the eyes of the reader, the magnificent palace of the king, the throne, and the officials standing around him are as if they were standing: When he saw Abdulwahid Firoghi, a thick-bodied, thin-haired man, he said softly, "MawlanaFiroghi," who is he? Have you ever heard? Abdul Wahid Firoghi was suffering from epilepsy. He got up and began to sigh. [6]

"Olampanoh, this person who is visiting you will be one of the famous scholars of Movarounnahr." I have heard that he is nicknamed "Blue". When I was in Tashkent, I was reading a book. He was praised for his title, "Risala fi fann at-tafsir wa-l usulwa-l furu' wa-l mantiqwa-l kalom." There are other classifications, in particular, the science is unique in history.

After Hafiz Koyki traveled a long way, endured hardships, and met Babur at the royal palace on Indian soil, Babur became directly involved in the plot events. In the story, Bobur's situation begins with the emphasis that he misses his homeland. Throughout the work, Bobur's longing for his homeland is embodied in his inner experiences.

In the story "Shore of Happiness" the painful experiences of Bobur's heart are impressively embodied. Babur's love of poetry and his deep appreciation of science are reflected in his inner experiences. Every story about his homeland evokes the past in Babur's mind, reminding him of the image of those who missed the country, those who accompanied him, those who clashed with him: The word "Farkat" reminded him of the stormy nights of cold rain, the extraordinary flashes of lightning in the autumn sky, the wet, sad moments of his life. How much happened to those events? O Lord, twenty-seven years! The life of a young man like a squirrel! Then who are those who are with him? As he tried to remember the various names, he noticed that they were slipping one by one from the layers of memory like sand spilled between his fingers. Nuyon Kokaldosh, Gulda Qosimbek, Kholdor, Mirshah Qavchin, Kochbek ... well, where are they? Where are they? Everything is now "thank you"! Some were beheaded in fierce battles, some were tricked by the enemy, some were short-lived, and some ... betrayed.... Babur slowly raised his head, bowing from the painful thoughts. Abdul Wahid Firogi was silently shaking hands. "

Khayriddin Sultanov uses figurative expressions and metaphors to describe Bobur's experiences. In this way he clearly expresses his poetic heart. The phrase used at the same time, "they all felt one by one slipping from the layers of memory like sand spilled between their fingers," clearly embodies Bobur's imaginary state.

Hafiz Kuyki treats Babur in a way that is typical of people who have seen, forgiven and observed many things in life. During the first meeting, Hafiz Koyki said to Babur: "I have brought you many blessings from your motherland and the regions you have visited. Probably, the sacred memory of our fatherland did not rise from the blessed memory ... " By starting to speak in this way, he wants to know Bobur's mood, his attitude to his homeland, to his countrymen.

Babur's voice trembled as if he sensed the thoughts of the scholar Hafiz Kuyki in his heart. Will not the eyes of the one who forgets be filled with dust alive? ' he answers.

When there was a man in the place of Babur, who had lost his homeland and had been expelled from his land by his enemies, he would have become sad and would not have missed his homeland so much. In order to find out, Hafiz Kuyki asked, "The sacred memory of our Motherland must not have risen from the blessed memory." When he was satisfied to know that Babur would miss his

homeland, he said, "You have spoken the truth, Olampanah. A perfect man will never forget the land where his umbilical cord blood was shed. Remember, Olampanoh, your blessed name is still remembered in those lands. In fact, it was my destiny to give you a so-called deposit. "He took an elegant book from his lap and carefully handed it to Bobur."

Alisher Navoi's book "Nasayim ul-muhabbat" written by Binoqul with sincerity and kindness, says: Such an understanding of the meaning of the word "nasim" in the title of the book also indicates that in Babur's heart the longing for the homeland was very high.

Khayriddin Sultanov reveals Babur's character through his longing for his homeland. The poet and the king embody the heart of Babur on the basis of his suffering in remembrance of the land of his ancestors.

Hafiz Kuyki informs Babur that his purpose in coming to India is to memorize a work of history. Babur said, "Throughout my life, I have met more counterfeit scholars than counterfeit coins. Their lies in the name of truth and enlightenment have made me constantly angry." Hafiz Koyki is puzzled by such comments of the king. Then he boldly said, "Excuse your blasphemous servant, Olampanah, but, alas, you have also been described as a very wise man, a true patron of knowledge and enlightenment." [7]

The pages describing the same conversations between Babur and Hafiz Koyki show the character traits of both heroes. In this conversation, it is shown that Hafiz Koyki has a sincere desire for knowledge and enlightenment, and is ready for any difficulties and hardships along the way. Attention is paid to the fact that Bobur tests everyone wisely and thinks carefully in every matter. Although Babur noticed what Hafiz was like on his first meeting with Hafiz Koyki, he tried. "Neither the nobles came to us for the state, nor for the rank and title. But so far we have not seen anyone who came looking for a book and seeking enlightenment. Praise be to God, He has bestowed grace on the land of our weary eyes. If we have a unique book, let it come from you."

It is written in the story that Hafiz Kuyki was devoted to science with all his body, and this aspiration was instilled in his character and character: "Hafiz Kuyki started to work with great enthusiasm and enthusiasm due to Babur's encouragement. The scholar's ordeal was completely forgotten as soon as he stepped inside the royal library. He illuminated the yellowed pages of the ancient manuscripts with the light of his eyes and the blood of his heart, and set out in search of the only gravel road that would lead him through the forgotten, confusing paths of history to the Valley of Truth.

This work is called "The Shore of Happiness." This phrase shows the character of the protagonists of the story. It is noted that the national anthem turned the longing king and poet Bobur and the scientist, traveler Hafiz Kuyki into mutual sympathy. Babur, who had experienced various disagreements and battles, said to Hafiz Kuyki while he was longing for his homeland: In the dream, many ignorant things become clear to a person. Isn't that right, Mawlana? But my ... When I was constantly dreaming and unable to understand its meaning. The nights are sometimes a lonely sight, as I saw in that Farkat - the flooded river screams like a sea without territory. The water surface was covered with ice. With a stick in my hand, I hurriedly carried it somewhere on the ice. Every time I take a step, the ice crumbles under my feet, my heart throbs every time the ice crunches ... There is no end to the sea, I wander in black sweat in panic. When I wake up in the morning, I wonder when I am sitting in a daze. Then I ask the interpretation of the arch state, the astrologers. They said, "Olampanah, the blessed canary in which you look will be, insha'Allah, the shore of bliss." Happy beach! Where is he? What lucky person has reached it? I asked many scholars, "Where is he?" I couldn't find an answer that was disappointing. Sometimes it is said that it is on the shores of the sea of Chagir, sometimes it is said that it is on the banks of the river of enlightenment ... And sometimes it is said that it is on the borders of the ocean of reward. There is pain in his heart, but only someone who does not know what it is will fall into such a situation.

Babur also suffers without knowing the cause of his suffering, the cause of his heartache. This situation is clearly expressed in the story. Connecting Bobur's longing for his homeland with his dream, calling it the "beach of happiness" has become a unique artistic invention of the writer. Hafiz Koyki's words to Babur, "The shore of bliss you seek in your dreams is in the homeland," have also become the most moving part of the story. How Babur felt when he heard this answer from Hafiz Koyki, and what the surroundings looked like, is described in the following way: "Babur suddenly blinked. Seeing that a shadow of regret suddenly appeared in the king's drunken eyes, Hafiz Kuyki noticed that he had unconsciously stabbed him in the heart with an incurable wound, and he looked at the ground in embarrassment. The horizon buried the sun in its bosom. The chest of the clouds was filled with blood. The distant mountains cried out silently. In the world of light, no one heard this cry except the two men who were sitting on the lofty mountain in their thoughts. [8]"

This story vividly depicts the most important aspect of Babur's character - his constant longing for his homeland, his life, what he saw and experienced, and his concern for those who loved science and enlightenment.

Khayriddin Sultanov's story "Coast of Happiness" has a historical theme, while the story "The Lonely Monument of Summer", "The heart is free ..." is the theme of modern life. The story "The Lonely Monument of Summer" is also called "Adash Caravan". Because the protagonist of this story is AdashKarvon. The protagonist of the story "The heart is free ..." is Gulam. AdashKarvon is an old man. Ghulam is a young man who has just graduated from university, started a business and lives in a rented house. AdashKarvon is a man who has experienced various talotums of the time and suffered. The slave, on the other hand, is now facing the complexities of life. Ghulam is writing a dissertation on the history of literature. His whole mind is occupied with the subject of his scientific work. Ghulam Gulkhani aimed to study his life and work. That is why he is enamored with the heroes of the poet Gulkhani's "Zarbulmasal" who lived in the past and feels light. He is amazed to see that some of the people around him are cheating on each other.

AdashKarvon and Ghulam are similar in terms of striving to live honestly, avoiding filth, approaching everything conscientiously, not hurting anyone, helping someone as much as they can, and being forgiving. Neither Adash Caravan nor Ghulam will ever deceive anyone, nor will they make a living by flying into the box of lust. In both The Lonely Monument of Summer and In the Story of the Free Heart, the author portrays the main protagonists as victims of oppression. In general, portraying honest, conscientious people as the protagonist is a leading feature of Khayriddin Sultanov's stories. Because both the protagonist of the story "Happiness Coast" Hafiz Koyki and Babur are honest and conscientious people. They think about their every move, observe, and suffer for their mistakes. [9]"

Both AdashKarvon and Ghulam, the protagonists of the stories "The Lonely Monument of Summer" and "The Heart is Free ..." look for the cause of various events in themselves, not in others. They suffer from what I did, what mistakes I made. The story of the "Coast of Happiness" describes similar cases of Bobur. Khayriddin Sultanov reveals the noble human qualities in the character of AdashKarvon, Gulam, Babur, and Hafiz Kuyki through their inner experiences.

"Goodness" means to make a good name for oneself by doing well to others. Adash Karvon, the protagonist of The Lonely Monument of Summer, thinks: "What is a real monument? Isn't it a dear, cherished harmony that leaves one heart in another? Everyone leaves a memory for himself with the good deeds he did while he was alive. Once upon a time, a brick was placed in a building, a bush was planted in a garden, a sweet word was said to a half-hearted stranger, a loaf of bread was found - this is the only and original monument that man can build for himself.

Adash Karvon is a pious man. As a child, he read religious books and grew up under the influence of his godly grandmother. Adash Karvon is not a wealthy merchant. His camels do not have a

caravan lined up. Adash Karvon never led a camel in his life. His grandfather, Sahib Karvon, was a well-known merchant. The man had no account of his thirty nortuyas, yilqiyu ox. But Sahib Karvon did not inherit his wealth to his son Mirza Karvon. Mirza Karvon will receive only the book "Karvon" and two bookshelves from the innumerable wealth of his father, the famous merchant Sahib Karvon. "The Grandmother, the wife of Sahib Karvan, told her son Mirza Karvon about this: "Your father was a man who was afraid of horses. When he said "Sahib Karvon", he would shake hands from the age of seven to seventy. When the wealth was not enough, such a man came to gamble overnight, and three months later I went out to my neighbor's house to ask for a handful of flour. The grass has gone to the fire, the water to the water ... You have a child on your forehead, give a thousand thanks, let your child enter the path of truth, alhamdulillah, there will be no shortage of knowledge in this world. "

The story "The Lonely Monument of Summer" tells the story of Adash Karvon, who experienced various events in his seventy-two years of life. These events are described in connection with the imagination and imagination of Adash Karvon, as well as the painful, painful love conflicts of Nasibbek, Gulnor and Sattor. At the heart of the story is the life of Adash Karvon, his tragic experiences.

Gulam, the protagonist of the story "The heart is free ..." is also full of kindness. He is very similar to Adash Caravan in this respect. Ghulam talks to the imaginary Gulkhani and the birds in Zarbulmasal. This communication is rich in proverbs and parables, irony, pitching, sharp cuts. While reading the story, one becomes convinced that in classical literary works such as "Zarbulmasal" many truths about the lives of today's people are told. Khayriddin Sultanov skillfully incorporated proverbs, legends and stories from "Zarbulmasal" into the text of the story "The heart is free ..." The proverb in Gulkhani's work shows that the content of the proverbs has not changed even now, through Ghulam's experiences. The time of Ghulam Gulkhani seems to have sunk into the events described in his Zarbulmasal. That is why he said, "It is said that a person who studies snakes will eventually fall in love with these pots as well. I didn't know if it was because I had dedicated my young life to Muhammad Sharif Gulkhani, who had once lived in a shabby three-room rented house on long, cold nights. At the end of the month, when the housewife Dinara-opa reminded me of the rent, I would threaten her: "Well, Mawlana Gulkhani, the lady wants to rent, let them pay! If you are a watchman day and night, or is the temple such a place of remembrance?! Mawlana Gulkhani replied angrily, "We did not see sheep, but we did. If you pour with a slave, he will not vomit, and if you slap with a slave, he will not return. Then they would come in silence, and I would not immediately realize that he had uttered the name of Ghulam, and when I realized that, I would laugh with great pleasure. In general, my Slavery and his Muhammad Sharifism had become an ardent and endless pursuit of many of our graceful jokes. "Nechukkim said, 'He would make a pumpkin, and the sand would not be a stone, and the slave would not be a head.' "It's true, sir," I would say, "If my slavery weren't real, would I hold your skirt?" You have lived with the good, and you have lived with the bad. These are the words you said, the indisputable guilt? This is mentioned on the twenty-third page of your book. "

"After every proverb mentioned by Mawlana Gulkhani, a window of destiny is clearly visible," says Ghulam, and the proverb in "Zarbulmasal" compares the narrations to the events he saw and knew. Gulkhani compares the heroes to the people he knows and works with. Ghulam talks to Gulkhani as if he sees her. He says to imagine the image of Gulkhani as follows: "Muhammad Sharif sits in a net, bowing his head, always smiling. It is a lean, ironic way. A shadow of sorrow on the faces of the wicked "(Sultanov H. Bobur's dreams. - p. 5)

"The heart is free ..." Excerpt from the poem "Gulkhani". In the mind of the slave, it is as if Gulkhani is saying: "The heart is free, the heart is free, and the world does not need money." Wealth is similar to Ghulam Gulkhani in terms of his lack of interest in money. That is why he talks to Gulkhani in a dream. He tells the author of "Zarbulmasal" about his inner pain, which he

can't tell anyone. "I told him my doubts in the middle of my heart. I talked about the misdeeds of the world. I asked him answers to questions that my ancestors did not understand: what is a man, why is he born? What is the purpose of his coming, what is his cry for his departure? Why the truth is always persecuted? Is Razolat still winning? Why is the chorus still bringing water? Will the human race survive until the forest? " I asked. These thoughts of the slave are similar to the thoughts of the protagonist of the story "The Lonely Monument of Summer" Adam Caravan about life and death, the meaning of human life, the monument left by man. The situation of the Adash caravan going to the cemetery is described as follows: "The silence of the cemetery says that I will swallow. Naked sighs sigh in despair, the wind, in search of a green leaf, wanders the bloody leaves, and on this lightless day of autumn, the mad sagans scatter generously over the seemingly helpless sagans. Even the most influential surahs could not dispel the endless grief and fear that aroused in the heart of a person who begged him to come and take his long day's deposit. This old place, which had quietly swallowed everything and closed its insatiable eyes, was completely indifferent, cold, and triumphant to the frenzy of life behind the wall. Adash thought the caravan had come here for the first time. Eh-he! Would you remember that! Can you count the drop in the river? Can you count the stars in the sky?! Did Adash Caravan come to this place a little during his seventy-two years of life? Did he put a few people on the ground? Each time he came in the crowd to deliver the deceased to his grave, the crowd knew in his heart that the day was coming when he would be taken to the grave for the last time. He came here when his father died, when his mother died, when his relatives died, and every snowman returned home quietly, burying a piece of his heart in the cold dust. Eventually, one by one, his heart was broken and buried in the ground, and what was left in its place turned to stone.

Both Adash Karvon and Ghulam are not indifferent to the events around them. So they think about everything, they observe. It is this uniqueness in their character that makes them understand truths that others do not pay attention to. Adash Karvon sees his graves in the cemetery and his wife Oynisa thinks about the life of his son Nasibbek. One of them, Adash Karvon, realizes that he has become a monument of nostalgia, which fills his heart with a bright splendor, along with endless suffering. This nostalgic monument is a dozen times taller than the luxurious marbles. Everyone observes that they live by building a monument for themselves.

Gulam Shodiyor, the protagonist of the story "The heart is free ..." lived in a rented room. Ghulam and Shadiyar are the complete opposite of each other. Ghulam is an honest and faithful young man, just like Hafiz Koyki in "Shore of Happiness" and Adash Karvon in "The Lonely Monument of Summer". Shadiyar is given to life. He is studying at the Law Institute. But he doesn't go to class. He spends his days living and having fun with his wealthy brothers like him. "He says he is not interested in studying at a law institute. His father forced him to study here. As for Shodiyor himself, he wants to be a footballer or an artist. "If I have a reading that doesn't use my head," he says. Shodiyor loves two things in the world: rock music and driving a car. His father brought him a Jiguli car when he finished school. The merry-go-round never hesitates to engage in unclean deeds. He also gives money to pass exams and sees his job as a simple, natural phenomenon. "What the hell? After all, what most people do, we do. Life is given once, it's fun, and the other is a penny," said Shodiyor. Because he grew up surrounded by people who saw life as more important than anything else, who wanted to make money in dirty ways. Shodiyor smokes marijuana. His father, his uncle is also like Shadiyar. The slave is kind-hearted, compassionate, and wants to turn Shadiyar away from the evil path because he knows it is his duty to do well to others. But Ghulam cannot bring up Shadiyar, who is mad with money and life. Shadiyar, who smoked marijuana and lost control of himself, stabbed Ghulam, who was trying to save a deceived girl.

The story "The Lonely Monument of Summer" also tells of Sattor's murder, which he thought of his own desires, and he shot Nasibbek, the only son of Adash Karvon, because he was burning with pain and jealousy. The story "The heart is free ..." does not describe the situation after Shadiyar's

actions. In *The Lonely Monument of Summer*, Sattor's sufferings are revealed. Sattor told Gulnara from prison, "Please remember me from time to time, even if you are cursed. I wish I could see your homeland in my dreams again." But it doesn't send letters. "Which face will I send, Gulnor?! After all, I don't even have the right to write you a letter!" he suffers. He tears up the letters he wrote. But Sattor's memories always hurt. Sattor's suffering is described in the story as follows: that there is no other way ..."

Before Sattar realizes his mistakes, both Adash Karvon and his wife Oynisa forgive their son's killer, Sattor. When Adash Karvon's wife Oynisa died, she bequeathed to her husband, "I have forgiven Rahmonberdi's son, and you must forgive him." The killer of Adash Karvon's son would have already forgiven Sattor. Even in court, he will be told openly that there is no lawsuit. The story describes Adash Caravan's attitude towards Sattar as follows: Surprisingly, only today, in the cemetery, staring at the cold sagans, it was as if someone had sprinkled water on the cake and the power flame, as if putting cold ointment on their sore wounds. Yeah Al that sounds pretty crap to me, Looks like BT aint for me either. Now, anyway, he has to see Sattor, he has to see Sattor, he has to fulfill the old woman's last wish. So that one of my slaves will not suffer for the rest of his life! It is both a duty and an obligation for him to say this now, if he has not dared to do so, or if he has not said so, whether he has suppressed the rebellion of the heart. Mayli. The Messenger of Allah, May Allah bless him and grant him peace, said, "Plant a tree on the Day of Resurrection."

Adash Karvon is a pious and pious man, so he lives in the judgment of destiny that he must get used to it get used to it, obey it. So he wants to forgive the killer of his innocent son. Adash calls Caravan Sattar a 'soup kitchen'. But Adash Karvon, too, could not find the answers to his questions when he was helpless, thinking of the confusion of his destiny: "O pokoparvardigoro! Why did you make me so much soup? After all, I was patient! After all, I have obeyed your command all my life! I have dedicated my life to your cause! I have never forgotten your name, I have never complained, I have always known that whatever happens to me is your will, I have always thanked you. But now I ask you, bowing down to your blessed presence, I beg you, tell me, and tell me: what was the sin of this slave with a black forehead? Why didn't I see a light day like people did? Why did you just let me sit? What was my fate, my God?! " that is crushed from within.

There is no jealousy, anger, hatred in anyone in these questions of Adash Caravan. His heartfelt appeals to God, his pleas, his desire to know the cause of the difficulties in his life, the confusion in his destiny. Such a desire is in everyone's heart. HayoriddinSultanov portrayed Adash as a caravan who explored his way of life and learned truths he did not understand before. The sagans in the cemetery, the tombs piled up in it, the various marble tombs in them, cause Adam Caravan to think and observe many mysteries about his life that he had never imagined before.

In the story "The heart is free ..." Gulkhani's imaginary image, the resurrection, narrations, parables, proverbs in "Zarbulmasal" created by him, serve as a means for Gulom to think and observe about the environment in which he lives. The author reveals the character of Ghulam through his imaginary question and answer with Gulkhani and his relationship with Shodiyor, the head of the manager's office, the scientific supervisor of the dissertation, and his roommate Shodiyor.

Honesty is glorified in the stories of Khayriddin Sultanov "The Coast of Happiness", "The Lonely Monument of Summer", "The Heart is Free ...". The protagonists of these stories are pure people of faith and conscience. Hafiz Koyki, Adash Karvon, Ghulam always work honestly and do not betray the rights of others. They do not deceive anyone and do not hurt others. KhayriddinSultanov convincingly shows the feelings of Hafiz Kuyki, Adash Karvon, Ghulam, that they suffer from injustice, that they are not indifferent when justice is violated. The reader is introduced to the protagonists of these stories, the he immediately notices that his character, his

experiences, are concentrated. Literary critic Ibrahim Gafurov says about these features of the author's works: "Khayriddin Sultanov pays special attention to revealing the spiritual riches in the hearts of ordinary people, the qualities that make a person honorable on a human level. There is a pearl of spirituality in the human heart. In his works, Khayriddin Sultanov aims to depict the moments when the pearl shines, or more precisely, when the human heart shines.

Khayriddin Sultanov depicts the moments when the heroes' hearts are radiant. He embodies important aspects of the character of his heroes through their desire for goodness, understanding the plight of their rivals and enemies, and pity for them. Hafiz Koyki is overwhelmed by the memory of Binoqul, who was traveling with him, who died on the way. Adash considers Sattar, the son-in-law of Karvon's son, to be a scoundrel, and even in court he openly tells him that there is no lawsuit against him. Gulam, the protagonist of the story "The heart is free ..." also tries to correct the life-loving Shadiyar. "At first glance, he looks like an open-minded young man, and at first glance, he is a liar who escapes from pain," he said.

Khayriddin Sultanov's stories are characterized by honesty as the main character. But their honesty is not seen in sharp confrontations, uncompromising fights with anyone, but in their inner anguish. When the writer's protagonists face problems, they blame themselves first, not others. This is shown by the analysis of the conflicting experiences in their hearts. The analysis of the feelings of the heroes in the works of Khayriddin Sultanov attracts the reader's attention. The writer considers it his main goal to show the psyche of his heroes. Khayriddin Sultanov says, "I am interested in the endless uprisings of the human psyche."

2. CONCLUSION

In the story "Coast of Happiness" the writer Zahiriddin Muhammad Babur vividly describes the endless uprisings in the psyche. Despite being the ruler of a vast empire, Babur convincingly shows that he has always lived in uneasiness. The king and the poet Babur, like Adash Karvon, reminisce about his past life, the people he met, the people who stood by him in the fierce battles. He feels like he has fallen into a huge sea and is heading towards the beach. "Where is the shore of bliss that saves me?" In his stories, Khayriddin Sultanov shows the suffering of his heroes. The caravan of Adash thinks about the intricacies of destiny, the confusion of destiny. The slave, on the other hand, finds it difficult to observe the hardships of honest people, the hardships of wealthy people like Shadiyar, the humiliation of honest people of faith, and the difficulty of starting the right path that enjoys filth and oppression.

In the stories and narratives of Khayriddin Sultanov, the analysis of the feelings of the heroes plays a key role. In the author's psychological analysis, which reflects the character of the heroes, there is a melody typical of Abdullah Qadiri's novels. Khayriddin Sultanov was impressed by Abdullah Qadiri's works in this regard. His analysis is based on human feelings of compassion, compassion and charm. Due to this attractiveness of style, the image of Qadiri always has a multi-layered meaning, fills the reader with different thoughts" (Sultanov H. Babur's dreams. P. 263).

Khayriddin Sultanov's stories show the character of beautiful heroes, whose emotions are beautiful, who are able to observe their past, their past, the events around them.

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