

FEATURES CHARACTERISTIC OF THE UZBEK PEOPLE IN THE WORKS OF
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Annotation: in the literature of Uzbekistan there are many writers who reflect the traditions and way of life of the values of the Uzbek people. One of them was the uncle Murad, whose works covered not only Uzbek literature, but also world literature. In his unique Sitili, togai Murod illuminates the contemporary worldviews and values of the Uzbek people through his social and psychological threats. A special place in his works is occupied by the devotion of our people to love, family values, national traditions and the spirit of the wrestler.

Keyword:feature, value, hero, story, society, humanity, literature, Story, Culture, character, artistry, event, image, chavondo, justice, struggle, image.

Introduction. Each profession will have its own specialist. There will be recipients of the cream of Labor, separating the Saras of each case. And in the field of literary studies, critics are Benazir for his services in sorting masterpieces of baddiy. The khissas of togai Murod, which he added to Uzbek prose, in particular, the distinctive image and machate in the narrative, have been studied by critics. As a result of these works, the heroes of the works of Togai Murad take a deep place in the hearts of readers. Some aspects to be understood are clarified by critics. As we study the opinion of the munaqqids in the stories of the writer, we come across various interpretations and approaches. Also in the works of the writer, the role of the Uzbek woman and her role in society, as well as finding harmony between humanity and nature, remain one of the important topics. This article analyzes how the characteristics and values of the Uzbek people are reflected in the works of Togai Murad, their place and importance in society. Throughout the article, through the works of the writer, it is studied how the strong moral principles of our people and the ability to adapt to the times have changed.

The owner of this unique istedod, whose literary pseudonym is Togay Murad, whose noble name is Togay Murad Mengnorov, enters the field of literature in the 70s. Initially writing tiny stories. Burov noticed that they have a kind of talent bridle, burov does not notice. In 1976, the verse 'The Stars Light Up Forever', elon in the newspaper 'star of the East', and suddenly its name fell on el's mouth, in mukhokamas, articles, the work is recognized as the best story of the year. One after the other came the short stories 'OT kishnagan Akshon' (1979), 'people walking in the Moon' (1980), 'song of Momo Earth' (1985). Each of these works sounded in the sky of literature as if it were a thunderstorm, attracted public attention, provoked heated discussions. For these verses, the awe of the Republican writers of Nagorno-Karabakh was crowned with the award of the title of Aybek. Uncle Murad works on the novel "fields left over from my father" from 1986-1991, the work sees the world's face in 1993. The novel will receive the State Prize named after Abdullah Kadriy in 1994 as the first mature naamunah of Istiqlal period Uzbek literature. All of these works have their own history of Creation, This is how adib remembers them. sad looked only to read World Literature. Just reading, reading keep writing stories at the

base so that it doesn't get stuck. I did not build buildings on the path of this intention, did not take a car, did not take a career, did not heat up Fame.

Incredibly..... on extremely few days, I wrote my first story, 'The Stars burn forever'. I am with this verse to my Gnomes This is how I graduated from high school. I am married until the age of thirty, thirty-five to my family. I work for some expression only historicism. I just have a goal "Here's who I was' < BR > Qissa became an ambassador . Making huge body generalizations from ordinary phenomena in folk life in the work of togai Murad, depicting the world of heroes on the criterion of the reality of life is attractive, creating unique national images, raising national deeds, marisim, traditions to the level of national values, and after the first verses, in the Raman 'fields left of my father', it Whether an ordinary Uzbek or a chavondo or a peasant. The width of the bag is interpreted at the level of the Baddi istiora. On the example of the heroes of the uncle Murad, a noble human of the Soviet lifestyle, cotton manapolia, is revealed. Love for Mother-Motherland, devotion to Mother-Earth are absorbed into the being of the heroes of Uncle Murad by soul-he is a body. The writer not only describes the thirst for independence of the Uzbek people, but also creates an immortal soul that has not been broken in persecution and trampolines, absence and Hutu. The Wolf becomes a sacrifice for the Fatherland in polvon, in a scorpion turban. The consequence in the grandmother of the Tiger grandfather and Oymomo was the pain in the image of mehir love peasant boy and his woman.

In the work, the valor of the peasant Qulqul is self-sufficient. It is not for nothing that he walked out of his feet, shopping velvet for all his money to show it to a seller who did not ignore it as poor. Research methodology and analysis results. In Uzbek literary studies, the Raman of Togai Murad is recognized as the brightest achievement of our modern ramanism. The writer's novel 'fields left over from my father' won the public and the munaqqids. The story 'people walking on the moon' by the writer Uncle Murad is known to the masses of all readers that if we say the epic about two destinies with which this work copes with the difficulties of life, we will not be mistaken in a true sense. There is also a very baddic fact in the opinion that the writer Odil Yakubov 'reconciles to say a typical song about two heart, two pure people, who, relying on Love, overcome all the storms of life.' The work consists of 3 chapters, and the wedding ceremonies of the first chapter of the hero of the work, Kaplonbek and Oymomo, are described with such skill that the unquenchable values, customs, images of the Uzbek are vividly embodied in the eyes of the reader. On the basis of the ancient epic traditions of the Turkic peoples, as a folk oral creation, it received the name of a holistic epic. It is known to all of us that the epic of Alpomish has a thousand-year history. The roots of the rituals mentioned in the narrative go and spread to the events of the Alpomish epic, increasing the baddie value of the work. The work gives a wide place to the body image and means of expression, which served to enhance the vividness and expressiveness of the image. In the later chapters of the narrative, the parralelial depiction of the characters' mental state with the image of nature further increased the degree of influence of the work. In the work: 'the horizon, darkened and darkened, the pale black clouds overflowed, the clouds spread and spread, " at first glance it seems that simply the image of nature is given-in fact, in the passage, the expensive Momo has no children to the Oymomo, in front of the whole village women, and after a sentence put in his face, the In fact, in the course of the hero's dialogue with the image of a character rich in feelings such as greed, inability to see, betgachoparyism, we are faced with such a yahlit landscape as manashun. "Our tiger father is left with a cape bent over a tak vein. He could not meet Gaddi, he could not not meet him. Twitching

in the Tak vein stared at Yellow ants". As Professor far Zhurakulov insisted,' the second aspect inherent in Portiret and harakter harmony is prominent in inter-heroic dialogues, the process of pisichological discussions ' as well as the character's spiritual experiences, anguish, are manifested through the character of hatti to the questions of whether "children are grown up" from him at the time of the host's circumcision wedding ceremony. "Our father was alert, looking at the door-looking. Played by boiling the edge of the tablecloth tilted lower on the head, closed the lid of the teapot by opening it with a squeak'. In the spirit of the bookhon, who reads these satires, the state of the venerated father moves. He is crushed like, suffers anguish, plunges into a strange thought with the hero when the place comes, of course this writer gives istedodian darak.

In his 2001 novel 'cannot die in this world', togai Murod included 4 of Hazi's stories written in each year in a collection of stories and articles. Why exactly these stories, if we involuntarily look at the time of writing the work, T. It is possible to notice that from the time of Murad's student days, he was Harakat to tell the truth without it in his stories. This novel is a work that was able to clearly and openly show the suffering, sorrows and sad events experienced by the Uzbek people in the 20th century. It is far from extreme that the stories to be included in the same book are ordered according to the literary-aesthetic, socio - political mannerisms of the events of the novel. In our opinion 'navarasi with grandfather' (1966), 'one day in autumn' (1967), 'Ku-ku-ku...' (1970) and "husband is a wife" (1970), though written before the novel-as if filling in some of its unspoken places. T.Looking at these stories of Murad, it is possible to clearly notice the mood of the heroes in it. In his stories, along with the intensity of attention in the human personality, spiritual evils are much sweeter. T. While Murad creates a story, his works ensure that they are simple, compact, content-efficient. In some stories, portraiture landscape images are almost not observed-there are things that impose on character and mental stimuli. The thematic of his works is also new. This means that the works he creates are valuable in that they are bad and raise a new idea and a new issue. T. The events Murad describes are logically consistent with one part of the characters. "Saxon Batman kelsin-a Maydayo, Maida Dipping and dipping haidagin-a Maydayo, Maida Let the hundred Batman come-a Maydayo, Maida. Can you see the creature, that is, the outgoing donkey. He is my almighty oshnam Nasim. Creature, I have neither father nor brothers. I'm a lonely boy. My father is my brothers." When viewed superficially, this matinee looks simple and tapered. There is no magic in them-it seems that there is no secret. However, for the bookhon, who is aware of the nature of the translation of the Bo'rinig, this passage is a song hos itself. A melancholy song that expresses the pain of the heart in love. The fact is that the same " rebellious oshnasi married a girl who drank water in his heart. Only if the writer knows how to portray the hero's ' press his teeth on his teeth'will his pain make the reader habilitating. All the rest of the load is assigned to the matinee tone, more precisely, the hero nutqinig is loaded with his specifications, which differ from the simple prose statement.

The writer's short story "on the evening when the horse is shackled" will be one of the works that glorify honesty and valor that hos the Uzbek ring. The hero of Qissa is the famous chavondoz of Ziyodulla kall El. It is also known among shepherds for its honesty. If roibersa of ghirrom says that he is correct. The dam is in the blood of Ziyodulla Kal. Ziyadulla kal is disgusted to see the chovondoz who chewered the game at a wedding: "What are the brothers chavondozlar? What can spit on Justice? To justice! Who is it that can be confused with? From

justice! A bunch of nomart pitiful for the unbeliever, leaving Justice on fire". But Ziyadulla chavondo Justice says to the degans in heaven: "no justice is on Earth! Under our feet! Is justice entangled in the soil and lying down? We are ourselves!" Of course, as Ziyadulla chavondo said, there is a lot to say about justice. In conclusion. Without repeating one of these verses spiritually, all the works of the uncle Murad are gaining the love of readers with their chalkiness, nationality. We will not be completely mistaken if we say that with the power of a single word we were able to create umurbuky and Universal Works. As the hero of Uzbekistan writer Said Ahmad said, "he will draw a picture of honatlas, which reflects the seven colors of his native land as a rainbow. T. Murad passes by singing surho's mungly and at the same time sultry, exuberant songs. This song will not die, it will go to Mangu " in these works of truly creative people, surhon Eli's insatiable national values, the national tolerance of our people, the sincerity of the writer T. We see in the images created by Murad. There was no exaggeration to say that the writer did not lose his baddie even because all his works were created in the vernacular of course. T. The work in Murad's work is also strikingly different from other works in its language and way of writing. "Partly reminiscent of the path of the individual in our classical literature, the prose expression in many more folk epics, is actually only T. A new unique phenomenon in our literature is this kind of baddiy text, which was the seal of the new Uzbek prose of modern Uzbek language of the XX century. The structure, style, tone, repetition of words and sentences in the text, colorful evocation of the folk language, subtle grace, evils, relaxed mood goh Smile evoking expressions, a single sentence, a touching story to the entire rich through a single reproach drama, a lively embodiment of the experiences of mental state, all this brings to mind the experiences of mature poetry, T. Murad's works also made appropriate use of phrases that embodied the national values of the people. In particular, this is clearly noticeable on the pages dedicated to the image of the plaque on which the fate of The Wolf Swan will be decided in the story 'The Stars will burn forever'. "In accordance with the custom of the circle, the chief bakovul must go to the reception of the young pohlovo, who demanded to him opposite him. However, it goes to the middle of the worm and sinks. The Wolf indicates that the polwon with this movement makes it possible to sit side by side with that young child. The young polwon was looked at as if you were standing towards the carpet'. The phrase 'Do You leg towards the blanket', used in the matinee, served to fully and accurately reveal the mood of the hero of the short story. The Wolf polwon was the first time in his life that the 'Star sanay " di yanii had overcome that ignominious Ismail polwon and tkked kuragi to the ground. The following revelations also remind us of folk epics. In every character and character of the Wolf Polvo, a feeling of our national values is visible. T. The peculiarities of Murad's works determine his unique place in literature. Its writers glorify the inner world of Man, the intricacies of feelings and life, encouraging the reader to reflect deeply. The simplicity and fluency of the writer in the literary language, the clarity and liveliness of the image, make the reading of his works even more interesting. At the same time, the social and moral issues memorized in the works increase its importance in the historical and modern context. As a result, the writer is valued not only for his time, but also for future generations as a writer who left an important and special legacy.

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