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THE IMAGE OF IMPORTANT CHARACTERS IN OYBEK'S WORKS

Abstract: The article describes the experiences of the heroes and the struggles of the workers in Oybek's revolutionary works. Oybek worked diligently to master realism. He is a mature man who has embarked on a responsible and honorable mission. In his poems, Oybek draws characters vividly and acquires an increasingly realistic style. Oybek's poems only deepened the interpretation of major works in his later work. Oybek took an active part in the literary movement during the creation of the mentioned poems.

Key words: Image, problem, conflict, realism, poem, freedom, skill, system.

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Introduction

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Over the centuries, many poets and writers have contributed to the development of Uzbek literature. Among them are GafurGulam, Hamid Olimjon, Gayrati, Oybek and others. Today we want to talk about the works of academician, writer, lyric poet, translator Oybek. Oybek, like the above writers, created poems that are popular among our people.

Oybek's poems express the poet's sincere love for the homeland and the working people. Some of his poems reflect the Uzbek people's lawlessness in the past and their spontaneous protest and oppression against the oppressors in his works "Revenge", "Bakhtigul and Sog'indik"

Oybek portrayed women (Lalikhon and Bakhtigul) who were oppressed by feudal-patriarchal family relations and even lost their love. He created the image of oppressors (Hoshimboyvachcha and Otaboy) and the image of three children (Kholkhoja, Sog'indik) who tried to save women from slavery, which caused them to violate their freedom. But the freedom-loving heroes have not yet found a way to true-organized freedom, they are acting alone. ChapaniKholhoj, the shepherd, spontaneously fights against the suffocating conditions of Sagindik and its representatives. He kills Hoshimboyvachcha, who poisoned Kholkhoja or Lalikhon. Sagindiq, along with

his accomplices, kills the shepherd-feudal Ataboy and frees his lover Bakhtigul. Only Sagyndyk is more conscious than Kholkhoja. He portrays the hatred, resentment, and playfulness of the enemies of free love — the oppressors — more effectively and purposefully.

Materials and Methods

These two poems play an important role in the formation of Oybek's creative method. Oybek exaggerated the colors of romanticism as a result of mastering Uzbek classical poetry (Navoi), traditions of folklore and literary practices of the great Pushkin and M. Gorky. In the poem "Revenge" the heart is strong, courageous, lovable. the image of Kholkhoja, a chapan by nature, is set against the shameless, ruthless, cowardly, heartless, loveless Hoshimboyvachcha, a representative of the oppressive classes. The poet described Kholkhoja's diligence (he was the orphan son of a poor blacksmith), his courage, his humanity, his freedom, his rebellion against all oppression and oppression, and his pure love with special affection.

The poet not only emphasizes the spiritual beauty of Kholkhoja, the purity of his inner world, but also the splendor of his appearance. Kholkhoja, a dark-faced, dignified, broad-chested, broad-shouldered young wrestler, resembles a small-eyed eagle. He is opposed to the overweight, short, light-

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eyed, pale, bloodless, always drunk and lazy Hoshimboyvachcha. Adrasis toned, double-breasted, with a half-skullcap, open-breasted Kholkhojajujun jacket, American etiquette, and a cigarette, which is placed on all sides above the rich man in the carriage.

In his poem "Revenge", Oybek portrayed the violation of women's rights with great rage and expressed the disgust of the unjust system, which destroys pure, young souls, in influential verses.

Oybek worked diligently for the perfect mastery of realism, trying to bring the characters out of the typical situation: in this regard: the poem "Happiness and Missing" was a step forward from "Revenge".

The conflict in Oybek's poem "Happiness and Missing" - like in the poem "Revenge" - serves to show the conflict between the exploiters and the children of the people, and to expose the spontaneous rebellion of the latter. Only Kholkhoja's rebellion will take a while. In this poem, too, Oybek raises the plot in the context of a clash between two forces, strongly condemns social inequality and injustice, and shows that the rebel forces are growing, albeit spontaneously.

Creating a positive image of Oybek was still a challenge. He tried to solve this problem not only in the past, but also in the modern Soviet era. The poem "Dilbar-davrqizi" was the result.

This work was Oybek's first poem and was written in 1932. In the poem, the poet describes the "attack" on the struggle for women's liberation in Uzbekistan in the mid-twenties. He showed this by describing the way the protagonist of the poem, young Dilbar, graduated from high school and technical school and jumped into the embrace of life and struggle.

The conflict in the poem "Daughter of the Charming Age" is born and develops on the basis of the conflict and struggle between the initiators of the "attack" and their enemies. Women's freedom is first described as an antithesis of antiquated rules and religious practices. These are serious obstacles for Dilbar to start studying. Even Dilbar's simple, sincere, humble, and truthful father, Qasim Haskash, is obsessed with his daughter's education. The resistance of such remnants is broken by the will of the school staff, the schoolgirls, and is embraced by Dilbar's Soviet school. After that, class enemies openly revolt against Dilbar's release. Pirmatallop and his mortal greed Mamat Qasim, taking advantage of the poverty and emptiness of the Haskash, tries to seize his daughter's will. This move of theirs is shocking.

But many details in the poem about the personal lives of the protagonists do not serve to escalate and exacerbate the conflict, but to divert it from the main story. It doesn't help to reveal the charming character brightly. Such details are as noticeable after Dilbar's placement in an orphanage as they were in her pre-school life. In the poem, the scale of the "attack" campaign is largely limited to the propaganda and meetings conducted by Dilbar and others. Despite

these shortcomings, "Dilbar-davrqizi" played an important role in the development of Uzbek poetry. In it, the author for the first time tried to portray the image of a woman in the genre of a poem, showing that young Dilbar was preparing for the evolution of growth to build a social life. In the poem, the social nature of the enemies of women's freedom, the image of the Nepman traders (Pirmatallop and Mamat) were realistically exposed. Oybek was a skilled poet and a mature novelist. His epic paintings, such as "KutlugKan", "Navoi", "UlugYul", "Golden Valley Breezes", "The Sun Does Not Darken", are an important period in the development of Uzbek realist novels.

Results and Discussions

The national liberation uprising of the Uzbek people in 1916 is skillfully and realistically expressed in the author's novel "Blessed Blood" 1 (1940). While writing the novel "KutlugKan", Oybek studied creatively in Russian and Uzbek literature. There is no doubt that Oybek's creative school is his life. He described the events he observed and felt deeply, revealing the essence of social development in certain historical periods through artistic images. However, KutlugKan breathed life into the works of Uzbek and Russian literature, including the novels of M. Gorky and C. Ayni, and the dramas of the first Uzbek writer Hamza Hakimzoda, and continued their tradition. Hamza Hakimzoda's drama "The Rich and the Servant" in "Kutlug 'Kan" highlights the development of the tradition.

The novel "Blessed Blood" is written with great artistic skill, the author uses a variety of artistic means to reveal the ideological content of the work. Throughout the story, the writer portrays his protagonist in a variety of situations and contexts. It thus reveals some of the perceptions in their characters, drawing internal and external images and portraits. Each person is embodied and remembered by the student with his or her own individual characteristics. The traveler is reflected in his work, social struggle, personal life, passionate love for Gulnara, dangerous situations, sweet memories and bitter thoughts. The image of a traveler is depicted in a variety of contexts, vividly, and his every action, behavior, and demeanor is true. The reader believes. The writer applies the character to other people in the same way. While describing important events in the social life of people, the writer does not separate them from the natural environment, people's lives take place in a certain setting, in the embrace of nature. Several chapters are directly related to the depiction of the seasons and scenes of nature, often such an image is given between events, sometimes closely related to the event and serving its development. The author also draws pictures of work, influencing the nature of people. In the novel "Navoi" (1944) he was the first in Uzbek literature to create the image of the great poet

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and thinker AlisherNavoi. His works "Winds from the Golden Valley" (1949) reflect the creative work of our people in the post-war period, the tragedy "World War II" is reflected in the novel "The Sun Does Not Darken" (1958). The author's "The Great Way" (1977) is a logical continuation of the novel "Blessed Blood", in which the writer seeks to show the formation of national consciousness.

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in which the writer seeks to show the formation of national consciousness.

Oybek traveled to Pakistan in 1949. Oybek has written a number of important works in prose and poetry about the life of the Pakistani people. His memoirs, Impressions of Pakistan 2, published in the Red Uzbekistan newspaper, laid the groundwork for his work on the subject. His poems "Zafar and Zahro", "Haqgoylar", many poems, the story "In search of light" are proof of this.

Conclusion

In conclusion, he is not only a talented poet, a great prose writer, but also a famous scientist, publicist, critic and translator, statesman and public figure. The Uzbek reader was able to read Pushkin's "YevgenyOnegin", a poetic novel, Lermontov's "Maskard", Moler's "Tartyuf" dramas, as well as examples of ancient literature translated by Oybek. In his works, Oybek describes the historical period, the socio-political and was able to show the influence of the spiritual environment. At the same time, Uzbek literature developed and reached the stage of maturity. It is enriched with new content, new ideas, new feelings. Artist and writer Oybek also contributed to this work. M.Oybek took an active part in the development of Uzbek literature with his novels, poems and articles, enriched them with works of great ideological and artistic significance. He became known to a wide audience for his works. Three of his novels and many of his works have been translated into Russian. In addition, not only Oybek's poems, but also a number of his novels are read abroad with interest. Oybek's poetry is extremely beautiful, distinguished by its simple, fluent and expressive language, rich and colorful imagery. That is why his works have been published in foreign languages in 10 languages with a circulation of more than 600,000 copies. Oybek's achievements in the field of art are not only the achievements of the writer, but also the achievements of the people, Uzbek culture and literature.

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