



STYLISTIC PECULIARITIES OF MAKSUD KORIEV'S STORIES

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ANNOTATION

The article talks about artistic features, the style of the writer, the issue of tradition and value, nationality, family upbringing inherent in the Uzbek people. Folk traditions, customs in the family are proved on the basis of the story of Maksud Koriev "Yamoqchining merosi", "Qaldirg'ochlar bahorda keladi".

KEY WORDS: *artistry, style, nationality, tradition, national value, spirituality, lifestyle, character.*

INTRODUCTION

In literature, the image of nature and man is always described in a parallel way. Many examples can be cited for this. In world and Uzbek literature, each part of nature is described in a writer's style, in a way peculiar to the place of residence.

When applying the figurative expression of Hegel on the development of plants to the problem of the periodization of the history of literature, professor Nasimkhon Rahmonov comes to the following conclusion: "...the change in socio-historical life affects the occurrence of changes in literature, in one period the literary-aesthetic phenomenon changes sharply from the side of form and content to the subsequent period, but the old one becomes the ground for a new one"[1]. Similarly, the transformation of socio-historical life will be the basis for the emergence of a new human concept. However, it is also necessary to remember that this old concept is the basis for a new one[2]. In reflecting human views, the image of nature is an important principle. The creators, who discovered symbolism through the image of nature, are known from the past. In classical literature, the image of the swallow in the work of the Rabguziy "Qissai Rabguziy" keeps people from being prey to snakes.

The story is considered a small epic genre in Uzbek literature, which many writers refer to, it is distinguished by its compactness, ease of expression of the event, limited plot and personage. In fact, "the genre will depend on the character of the events described by their nature, their internal construction and architecture. Since the genre of the work is a character, the artist also determines his structure, theme, Heroes, conflict and, finally, his reader. Therefore, when thinking about the genre, it is implied to what extent the life problem that excites the artist is put into a full-fledged artistic form" [3].

The story of Maksud Koriev "Qaldirg'ochlar bahorda qaytadi" is described by his own speech. The story "This event took place in those terrible forgetfulness that stirred the earth in Tashkent. We lived in the famous Qashqar neighborhood, in the center of the earth shaking. Due to the natural disaster that has occurred, all the oil in our house has broken down, although the rooms in such a way are standing but-intact, but it has become completely unsuitable for living. Well, to our happiness, those began warm-hot days, we were able to sew a tent and go out into the yard." As can be seen from the passage, the story is based on the author himself, and the event is based on one small event, which he married in 1966 year after the events of the earthquake in Tashkent. The story describes the harmony of nature with man through the image of a maiden and a swallow. Seeing the laboriousness and competence of the swallow, how much he is vivacious for his children, you will come to them with enthusiasm.

The hero of the story Nodira was kind to the swallows who built a nest in their house, looking forward to their return in the bosom every year. This time, too, we are worried that we will return to our homes, which have become unusable due to the earthquake, while waiting for the friendly birds with longing. In one of the spring mornings, swallows appear, and the joy of Nodira captures the world. It was from the birds he was expecting yearning. But the swallows are so beautiful birds that they return, although they feel that it is dangerous to enter their old nests in the attic of the rooms. From this, the girl feels sad. Birds, which he himself so much leaned on, are so sore that they leave us when we are worried about our heads. But the birds express their loyalty and come back again. Only now, without going into the house, they begin to build new slots on the open



patio ceiling. Since the writer is an oval of such an event, he wants to show by the example of these little birds that a friend should keep his loyalty even when any troubles occur.

"As a person, the main object of artistic literature, lives and forms in a particular environment, the role of that environment in its nature is undoubtedly felt"[4].

The return of the swallows, along with an increase in the confidence and affection of Nodira to them, would lead to the fact that in conditions of such a natural disaster does not disappoint her hope, pleasure. Nodira also means the good of the apartment in which she lives, the kindness of family members, the well-being of the family and the soul are pure people. Because from the narratives it is known that the swallow cannot build a nest in any apartment or return to his previous built house again. He returns only when he feels that the owners of the apartment is a good man, kind. The writer wants to understand that the family, depressed by the image of the behavior of swallows, is experiencing temporary difficulties, hademai again begins joyful moments and begins to say that the apartment is flourishing.

In this work, the author's thinking style is unique, and the structure of the work reflects the method of expression specific to the oral creativity of the people. At the same time, through the image of Nodira, he wants to emphasize his love for nature, its unusual manifestations, the animal world, and through this idea people will also be able to end up with each other. In fact, Nodira was a girl with a lot of consequences. The idea that when he hears the news of moving to new homes, he initially worried will be the fate of the swallows. The old houses of his father are comforted by the words of autumn, that is, the swallows do not break until the child opens and blows them away to the warm lands. But the question of whether he will be worried about him next years, whether his winged friends will come to new homes, was tortuous. They also go to the feedback on where to find our new homes. When they come to move to new homes and take away some necessary trifle things from the old house, they see that the slots on the patio ceiling are left without a device until the end and tears into Nodira's eyes. He was also offended by himself for throwing away the swallows. Because swallows build nests in uninhabited houses, and in ruins are not an owl that causes fear to people.

At certain stages of development of people's life, there is a problem of creating human and nature bonds before society. It is shaped by a universal and national history of thought, socio-political foundations, economic relations and psychological factors. The author points out that the swallows from the house where people moved, too, will leave, it is necessary to have a one-time consequence. Although the birds saw that the condition of the house of the Nodiras was bad, they had returned to this house.

Because they saw kindness from people in this house. But people could not answer for that loyalty. That was the feeling that made Nodira's eyes wet.

It is the idea of nurturing, preserving in a person such feelings as kindness, end, friendship, loyalty. Through the writer swallows, through the behavior of Nodira, he encourages his readers to think more about very important spiritual issues.

The story of writers "Yamoqchining merosi" was also original, using a narrative style. The story is told from the language of the child. National traditions and values, which are characteristic of the Uzbek family, are described. The writer does not go on the path of describing a person in his stories as a person who promotes ignorance, spiritual poverty, or whatever, but is interpreted as the creator of human thoughts, personal views. The son of the patcher, his father, and the father pity the people, and the man patch the shoes of the people. Although his original profession was a patcher, people called him a Pulat dutor player.

In fact, changes that occur in the inner world of people can be perceived as a process in which the formation of new images occurs constantly in the development of society. Especially in the people of society who have passed from one system to another, like our generation, this situation leaves a clear mark. People of creativity know better than anyone else that switching from one system to another system – market economy relations is not an easy process, it feels thoughtful [2]. "My father was a man of a wonderful, delicate nature, even if they were an ordinary patcher with a modern penchant. It would have been as if our household would have gone into the pleasures as they entered... My father had handsome for themselves, some kind of lightness and beauty on their faces " [5]. Apparently, the owner of a gentle nature, although he himself is a patcher, when he plays dutor, thin strings of his soul are visible. Pulat dutor player loved art and literature, but used this art not to earn money, but to please lovers. That's why the people called him Pulat dutor player, without saying that he was a Pulat patcher.

Professor N.Vladimirova's "The processes taking place in today's Uzbek storytelling are complex and colorful. On the one hand, if a strong connection with national traditions allows it to move freely within the boundaries of a small genre, on the other hand, the study of Western literature of Russian and fraternal peoples gives a great opportunity to make the forms in the genre range more diverse"[6]. Professor N.Vladimirova's this opinion we can apply these two stories of Maksud Koriev. In the stories of writer, the national, tradition is confused with modernity. In the story "Yamoqchining merosi", the patcher described the hardship of the Uzbek people of that time through the image of a father who suffered from patching as a hole in the shoulder, suffering from family anxiety on his shoulders. The



writer shows the image of the people living in a very poor state through the image of the story. In front of the patcher, the conditions are severe, the shoes have become holes, they are patched and stitched, they bring the shoes that have not left the whole place. The patcher, who has mercy on his people, will sew for a little money, and will also sew for debt.

Although steel is the original profession patching in dutor player, he is a father in the family. His role in the family is high. Even when they return from work, their children are welcomed with extreme discipline. The role of a woman in the family cannot be overestimated. The mother teaches her children that she is returning from work to her father that everything should be competent, that they do not ask the father excessive questions, that he does not like a tired person, that the father does not talk about the absence in fasting. And the children follow every son of the mother.

The writer described the life of the Uzbek people in a difficult situation in the past through the image of the patcher. The Uzbek people loved literature and art from time immemorial. Therefore, traditions, national traditions, values have been preserved to this day. The events in the game are told from the language of the child. The child is this-the writer himself. Therefore, the same events appear in your eyes when reading the work.

CONCLUSION

In conclusion, it can be noted that the portrayal of Maksud Koriev in his stories of people he saw, knew, as a hero ensures the vitality of the interpretation. If, through artistic details, the image of the hero is reflected, the image of the psyche, by intensification, ensures the authenticity of the images.

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