



THE PROBLEMS OF STYLE AND CHARACTERS IN MAKSUD KORIEV'S LITERARY WORKS

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ABSTRACT

The article under discussion depicts the problems of the style and characters in Maksud Koriev's literary works. A number of artworks created by Maksud Koriev prove that Maksud Koriev was a great publicist. The author of the article considers that fiction, however, the ability to explain the feeling can create beauty even from death, give the reader aesthetic pleasure.

KEY WORDS: *Writer, journalist, style, character, subtle, plays, freedom, novel, publicist, struggle for freedom, philosopher, justice, representatives, image, scientific observation.*

DISCUSSION

Maksud Koriev is a well-known journalist and writer. As a writer, he entered the history of Uzbekistan in the second half of the 1960s. His first works were printed in local print media. His collection of plays "Bright Nights" (1968), "At the Blossom of the Jedi" (1970), "Beauty of Afrosiob" (1974), "When the cranes fly high" (1976), "Bride's wedding" (1978) were written in the form of subtle lyrics. In the novel "Spitamen" he sanctified the millennial struggle for freedom of our people, the historical novel "Ibn Sino" (1995) described the life of the famous philosopher and healer of the Muslim world.

A number of artworks "The Beauty of Asia", "Tales about Temur", "His Thoughts about Stars" "Everything Returns", "Tojmakhal", "The Ghaznavids" prove that Maksud Koriev was a great publicist.

The historical novel "Spitamen" by Maksud Koriev tells about the events of many centuries ago that took place on the land of Sogdiana (the territory located between the Amudarya and Syrdarya rivers) in IV-III centuries B.C. From the first day of the invasion of Alexander the Great's troops into Central Asia a wide wave of popular resistance to invaders rises. The reader will become an accomplice to longstanding events and learn about the complex and dramatic fate of the talented commander Spitamen, who led the national uprising and in the battle at Politimeta (Zeravshan) managed to cause the first

serious defeat of Alexander the Great, who was previously considered invincible [2].

The novel by Maksud Koriev "Ghaznavids" covers the life and work of ruler Makhmud Ghaznawi. M. Kariev tells about representatives of the Ghaznawid dynasty - Sabukteghin, Makhmud Ghaznawi, Ma'sud Ghaznawi, tells about Shakh Makhmud as a fair man. In the image of the son of Ma'sud, the author thickens negative colors, perhaps the writer did so that the relationship between a father and a son is more clearly traced the justice of the Shakh Makhmud. Historical data, particularly works by Biruni, testify to the special attitude of Ma'sud Ghaznawi to the scientist. During his reign the situation of Biruni improved much, Ma'sud was interested in astronomy, paid special attention to scientific observations. Biruni helped him to learn Arabic. Ma'sud patronized the scientist, gave him gifts. That's why Biruni dedicated his work "Al Kanun al Ma'sudi" to him [1].

In spite of the fact that the novel by M. Kariev has added a new interpretation to our historical knowledge, it only presents some facts from the life of Makhmud Ghaznawi.

M. Kariev reveals that Sultan Makhmud is not only a fair ruler, but also a father who has gained experience over the years. The trip to Kharezm by Shakh Makhmud, who said: "I will not tolerate rumors as if the son of Sultan Makhmud, who served all his life for the development of Islam, was dishonest, wanted to cut off the hands of the blacksmith, or did not repay the debt, appropriated



someone else's good" [2], leads to the disintegration of the "The Majlisi Ulamo" (a collection of scholars), the death in exile of thirty-two-year-old Shakh Mammun. It is also unfair to replenish the treasury through enslavement which caused disagreement between Avicenna and Shakh Makhmud.

Makhmud Ghaznawi was not chosen by chance. The aim of the writer was to reveal the psychological experiences of a man on the verge of life and death, and the artistic interpretation of victory over death by the example of scientists, and death over a man by the example of the Shakh as death is a part of human existence. Transmitting the suffering of a man faced with death, the writer makes a "revision" of the life of the hero. If the life of the character was presented in chronological sequence, the work would lose its artistic value, the role of historical images on the pages of history would be damaged.

The tragedy of Makhmud Ghaznawi reminds us of the wisdom left by Alexander the Great. His will before his death is a better philosophy created by mankind. By testamenting to put his empty hand behind the coffin, he makes others think. Makhmud Ghaznawi's attempts to avoid death exacerbate his tragedy. The tale of the Divine Good sounds like a rebellion against the destiny destined by the Creator. The helplessness of powerful statesmen in this matter is an artistic proof that one cannot go against the laws of the Creator. For fear of death, he is condemned to die several times a day. Frequent memories of how in India fifty thousand people were shut down and set on fire in a barn give the impression that the Creator is taking revenge on him for his deeds.

Makhmud Ghaznawi's rule is based on fear. Fear is a negative energy that disables a person's psyche and damages the human image. If a person's selfish desires know no bounds, fear is as if passive under the consciousness, but in reality the reins of egoism are in the hands of fear. When greed is satisfied, fear shows itself at all. Now he begins, first of all, to defeat himself. The first manifestation of fear is panic. Panic is frightening in the form of chasing ghosts. It's repeated later in his dreams. Thus, the fear pursues the man in his sleep and in reality. When a person is afraid to realize his loneliness, begins to loosen his psyche, he gets out of balance. It leads to bad actions. In fact, a person's awareness of loneliness is always the Creator's awareness. At these moments, he realizes that he is subject to the will of God. In his loneliness, he feels more need for him. Loneliness manifests itself in moments of grief, suffering, and fear. Man, through his own actions, opens the way to fear. The first sign of fear is panic, the last sign is death. The paths leading to death are always different. Fiction, however, the ability to explain the feeling can create beauty even from death, give the reader aesthetic pleasure. The event

that serves to preserve the balance in the actions of the novel is Makhmud Ghaznawi's incurable disease, or rather, the frightening feeling of death. This is the powerlessness of human nature - he is not as afraid of the Creator as he is of death. The Creator's greatness is that he subordinates, by means of death, his servant, who is gripped by the megalomania of greatness.

In revealing the psychobiological aspects of the hero, Maksud Koriev chooses a ruthless method, the state of a man facing death. In this way he tells about eternal truth, that death is not a physical death, that death is a criterion determining the value of life; death is the discovery of beauty of life; thanks to death everyone enters eternal world on his own level. Life lived by man before his true discovery, status gained by him, social factors of his life are only stages of awareness at a certain moment of truth. The writer did not turn to history in order to retell the life of the characters. Against the background of their fates, he depicted the discoveries of the psyche at the intersection of three notions: birth, life and death. It is these descriptions that give the reader aesthetic pleasure, serve to purify him. The task of fiction is to bring to the reader's consciousness exactly this awareness [3].

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