

DESCRIPTION OF FEMALE CHARACTER IN UZBEK LITERATURE

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ABSTRACT

One of the prominent Uzbek writers is Zulfiya Kuroloy kizi, who is the author of "Life," "Angel of evil," "Death is nothing," and "Armon asirasi"(Captive of an unfulfilled wish) should be emphasized. He also starred in a film titled "Lightning the Midnight". She is a screenwriter for the film "The Writer of the Year", the scriptwriter of the Fidyali series, and the "Female" performance at the Uzbek State Drama Theater.

The well-known critic Omar ali Normatov analyzes the novels and stories in the article "The Wisdom of the Heart," writes: "Zulfiya's narratives, which were once ignorant of criticism, "In terms of intellectual influence, it is not excluded from the purely socially oriented works [1].." These remarkable literary critics are proud of their literature.

The independence of Uzbekistan is a violation of the views of Uzbek literature about genres and is characterized by the fact that the works are not based on theoretical foundations. Indeed, freedom of creation is only "what you write," but not how to write. As you wish, writing allows you to get creative experiences. The "Armon asirasi" (Captive of unfulfilled wish) is a work that is distinguished from this point of view. It does not seem that "roman thinking" is obvious. The game reflects the common anxieties of ordinary people. The novel describes the devastating fate of those who are trying to make their own existence, but who are trying hard to see their day, but not the greatest social phenomena at the decisive stage of national historical development.

KEYWORDS: *Uzbek Literature, Female Image, Psychology, Novelty, "Armon Asirasi"(Captive of Unfulfilled Wish), Writer's Skills*

INTRODUCTION

The "Armon asirasi"(Captive of an unfulfilled wish) depicts the tragic inclination of those who have the power to preserve their identity and to have their appearance, the situation that forces them to be constantly replaced, and in the presence of those who are forced to live. At the same time, the game reflects the fact that no particular situation can change the fundamental qualities of a true personal.

This novel depicts the deepest aspects of the characteristic nature of the characters' extreme situations. In the game, Zulfiya Kuroloy kizi does not follow the novel rules that have been proven in our national literature. Usually, the novel requires a selection of those who have a social impact on the events of life and who serve the character of the heroes. The writer does not distinguish between stories; it does not mean that the heroes are characterized by superficial, small, or even abnormal evolution. This diversity of approaches has often led to the creation of the endings of images.

In the book "Armon asirsi"(Captive of an unfulfilled wish) there is no equivalent to the title of the main hero. It is impossible to describe a character in Romance as a great person. Nasiba, which is the most commonly used work, neither Dushanbe, nor Hulkar Armon, the prototype of which is the prototype of the tragedy, but the terrifying Behzod and the horror of all, can not only change the social life but also they can put their lives in order. None of them are heroic. Just as just a living cannot live, a person who is dying cannot be a hero. A person who is superior to the day he is watching and does not find the right day is not a hero. The growing tendency to depict people suffering from weaknesses, weaknesses, and suffering in national novelty is the reason why they get rid of bookshelves and draw closer to life. It was realized that the heart of the "little man" who had been away from the art of the night was really fast. The history of evolutionary human fate reveals that the gap between the "big" and the "small" man is often the same.

The mysteriousness of the people who were in a state of emergency at the "Armon asirsi"(Captive of an unfulfilled wish), and the emotional and spiritual changes that have taken place in their nature have been crafted. In particular, due to the lack of play, the process of separation of the Uzbek woman from the noble qualities was impressive. Spirituality is a tremendous concept, but it is not a fixed and stable phenomenon. Spiritual qualities in a man are formed, transformed, and elevated in life itself. It is a skill that the life of a person who has not been guided by the Bible can have a negative impact on his moral and spiritual qualities. Zulfiya Kuroloy kizi is well-versed in the aspects that make sense of the essence of the images. That is why he was able to make the change in the spirit of Nasiba through one voice detail. In the novel, simple Nasiba describes himself as a self-examining person who examines his actions. The symbol of the Nasiba describes the Uzbek woman, who has a hard time and endless suffering, who hopes in goodness and does not divert people to the feeling of trust. Thinking of the peace of the family, the health of the children, and the peace of her husband, she does not claim to solve the world's problems, she does not want a kingly life but just wants to live as humans. He is not a hero, neither wise nor great. But he knows that human life can not only be suffering, trust people, and hopes for the coming of good times. That hope will glorify him. Only Satan and those who follow him are deprived of hope.

At the beginning of the work, we learn about Nasiba's daily life. She is regarded as a loyal, affectionate husband for every Uzbek woman. However, Nasiba's thoughts and experiences, and his mental state of affairs are not fully exposed. Taking into account the attitude of the events, the character of Nasiba is not completely disclosed. The writer leaves the reader alone to make conclusions and understand his mental state. When we read the book, Nasiba recently turned over a three-bedroom house into a two-bedroom house and paid off her debts, but she did not have enough money to build her future. We find out by the fact that Lola came to Nasiba's house and asked for her debt. Nasiba slipped into her work early to pay off her debts. Even in the old clothes market, it is forced to sell it. Although he has a spouse, Nasiba cannot support her. As a result, his mentality changes. Gradually, when he sees her husband as a unique backyard all over the world, his attitude toward Dawn gradually changes. He's always drinking, taking a debt to his home, and coming home to steal the money that Nasiba gave him would change Nasiba completely. After leaving the market, he has no confidence in Donat. She does not want to give her money. She later regretted her job and felt compelled to feed Talgat, a man of his own accusation. The writer began to give the mental state of Nasiba's actions. "- Have you lost..... money?"

Nasiba, who had grown black, whispered in horror.

"I picked it up... I've set it up..." he muttered, looking at the ground. Danish threw his thought into his mind and said, "Surely, it's night, Jamshid!"

- I'm sorry...

The woman, with a pale yellow face, leaned against the wall. A minute later, sweat drops appeared on her forehead, her lips around her and began to breathe shortly and briefly.

"What's wrong with you?"

"I do not know... I'm going to go away..." said Nasiba.

- If you're in bed, you'll be gone. Do you go?

Danish drove his wife to her bedroom. She was scared to see Nasiba's condition. "It's a stranger to my lies. He could not convey the truth, poor..."

Nasiba came back for about an hour and then plunged to the ground. An hour later the woman was completely calm. He lay down alone on the ceiling, and there was nothing in his body or body. The donkey was afraid of this situation.

"No, you're right, do you call me a doctor?" - He asked several times [2, 55].

Nasiba was not a mere figure. But as he was awakened from a dreadful dream, his eyes turned to Danish. "As it is seen in this passage, Nasiba donated the remaining money to her donkey, but her husband always cheats Nasiba. Nasiba is put in the last drop and cannot handle it again. That's why his condition changes. Color begins to blow and often breathes. He feels bad about himself. In this situation he does not say anything to Danish. It is getting better in the morning, and the woman is busy with her job. The writer has also been using her emotions effectively to show her situation, so the reader will be able to see Nasiba's situation in its proper place.

Zulfiya Kuroloy kizi expresses sincere expression in the story of Hulkar that the artist cannot remain indifferent beyond his time. At the same time, Hulkar follows the way of the Armon nature. Hulkar's creativity is illustrated by the fact that everyday life of life is so powerful, that it is impossible for a non-believing person to want or not.

Hulkara is one of the most prestigious paintings in the world, and we begin to recognize him as a person who helps Nasiba's family. Even though Hulkar is in pain, he does not show himself to Donna or Nasiba once again. He is always rushing to help. However, Hulkar would face severe trials and abandon him. Now, Hulkar should not just take care of himself, but also his family. He will have to leave the editorial office and go on the market even though he is educated. This woman has a share in Nasiba's trading career. Hulkar is a good writer, so he is invited to work in the newspaper. Hulkar Armon will not be happy with this offer. Catering, paying good tribute to his stories raises interest in the newspaper and its interest. Hulkar, who understands that he can earn a lot of money soon, will leave the market and start working for the newspaper? His stories begin to appear in every issue of the newspaper. As a result, Hulkar will soon improve his family's financial situation.

Hulkar Armon soon forgot the tragedy of Danish. However, he is not satisfied with his work as a creator in general. Because Hulkar Armon did not write a real work, but began to write stories according to that time. This process will not only affect the spirit of the Hulkar. He begins to embarrass his soul, and he will want to hang himself. Hulkar just falls into such a mood. His family and children are also unseen. The work that he loves will be a torture. It does not want to live like that. However, the reason for Rashid's coming soon. In the Hulkar game, Behzod talks to Hakim with close friends and sees them as his own. He does not want to be self-destructive. As life opens a new door,

Hakim and Behzad also open that door. The judge agrees with this life gift. However, Behzod does not want to accept such a gift.

The debate on the relationship between man and humanity will continue from the beginning to the end. The fate of each hero on the stage is that it is in any way the relationship. Not only does Roman fortune tell us that he is not expecting, but he must persuade his readers to strive harder to make him more equitable.

There are a lot of things that can be added to the novel in the Armon Empire. Characters such as Zuhra, Talgat, Nasiba, Hulkar, and especially Danish can be described as Uzbek literature. Just as in life and fate, the destiny of these images cannot be predicted. Summarized by the writer Umarali Normatov: "... The generous generosity of Nasiba of the captive of unfulfilled wish, the generosity of goodness and the life splendor of these unique qualities are the main determinants of the work. And in the novel, this hopeful spirit is manifested in a calm, naturally beautiful manner. When you finish reading the novel, it is unnecessary to recall the poet's four words:

—Human beings are alive,

From love to the beginning of life.

Kindness to People,

The gentle sun of people...!

Zulfiya Kuroloy kizi intended to portray the person, the fate of the woman in the novel. It is not impressive in the game that a person is not merely an individual value, but merely as a producer or a consumer. This romantic song of humanity calls for the reader to understand, to understand life, and to inspire each student to reflect on his actions, inspired by the human.

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