

**THE SKILL OF CREATING A NATIONAL CHARACTER BY OLMAS
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Annotation: Nowadays, in world literary studies, much attention is paid to the issue of character, the artistic development of the national character, its importance in revealing a work of art, and the assessment of the level of literature in reflecting universal and national values. Today, it has become necessary to study the skill of writers to create a national character, to promote the national values depicted in works of art.

Keywords: character, national value, portrait, detail, stories "Husn", "Sovga", "My boyish nephew", "Aunt Marusya's rifle".

Theoretical foundations on the issue were created on the basis of the philosophical views of antiquity about character and its essence. In Uzbek literary studies, this issue was addressed in the early years of the last century, or rather, the problem of emphasizing national character was paid attention to by the Jadids. However, as a result of colonial policy, attention to the issue from a political point of view was strong. However, as a result of the changes in recent years, an objective approach to this issue has become possible. In Uzbek literary studies, various directions have been formed, such as the creation of theoretical foundations for the study of the issue of national character, comparative analysis of the works of famous authors, and critical assessment of national features in the characters of the heroes of the works.

Artistic reflection of life, in turn, means creating an artistic character from a life character. As a result, historical, universal, folk and national aspects of artistic character emerge through human personality.

In another source, a correct definition of national character is given based on the essence of literary fiction: "A work of art is of great importance in understanding this or that national character. Literature is, first of all, a form of artistic understanding of a person and his surroundings. It contains all manifestations of the nation's self-understanding and national thinking"¹

In general, when we talk about the problem of national character in Uzbek literature, the work of the king and poet Zahiriddin Muhammad Babur, Baburnama, first of all, comes to mind. The character of Babur is embodied in our minds when he honestly reveals the events in it, his attitude to them, and his inner feelings. Or the same is true in the verses about other figures mentioned in the work. In particular, he says the following about his father, Umarshaykh Mirzo: "He was a short, round-bearded, and fair-skinned man. He wore his clothes very tight. So much so that when he tied his belt, he would pull his belly in, and if he

¹ Novikova, A.A. Nikolai Semenovich Leskov: Peculiarity of Artistic Perception. – Orel.: Orlik, 2005. P.7.

let it go after tying it, the ties would often break”² In this portrait, we can see that the author tried to reveal the character of the person through the detail of the belt, which indicates nationality. Wearing a belt is an ancient custom of Uzbeks. However, through the image of pulling his belly in, we can learn that Umarshaykh Mirzo was noble, important, but at the same time somewhat boastful and arrogant.

Or rather, the heroes of the novel *Bygone Days* by the great writer Abdulla Qodiriy are embodied as national characters. We can see that they embody all the factors characteristic of a national character (speech, appearance.). The characters of the heroes of the work, reflecting the honesty, simplicity, patience, loyalty, humility and many other features characteristic of the Uzbek nation, ensured the popularity of this work. This is the reason why the work became popular in its time and after, and even today, as if it were a folk book. The creator wants some of the characters he depicts to stand out from others with certain aspects. This character, described as a relatively clear, unique person with his own qualities and talents, is a character. “Character is the form of content in a work of art. Because the reader knows and digests the content first and foremost through the characters. That is why the reader remembers the characters as a whole”³. For example, in the novel "It's Hard to Be a Man," writer Olmas Umarbekov convincingly reveals the complexities of the era of the Holocaust, its impact on people's lives, the experiences and thoughts in the minds of the young generation through the character of the main character Abdulla. As a result, the efforts of the young generation to find and preserve their minority and its results are clearly visible in the reader's mind through Abdulla and his bright character. To do this, the writer did not just include real reality in his work, but also recreated it from his own creative laboratory.

In the stories of the writer Olmas Umarbekov, which are included in the 1st volume of the collection “Saylanma”, the artistic image of people with diverse characteristics is also brought to life. Fathers, children, Uzbek women, young people are shown with their unique nature, way of thinking, habits, and desires. In creating each character, the creator was able to draw its universal, and at the same time national, image.

In addition to the above thoughts about character, there is no need to emphasize how true the following words spoken from the language of the heroes of the writer’s story “On the Road” (perhaps from the writer’s heart) are, in our opinion: “Character? What is character? the inspector began to speak heatedly. - By character, I understand behavior, manners, upbringing, honor. Isn’t that right? .. Therefore, to say that the characters did not match, one is polite, the other is rude, I think”⁴.

The image of the mother in most of the writer’s stories is Uzbek Mothers are embodied as symbols. Our creator Tohir Malik, who wrote the foreword to the writer's work,

² Z.M.Bobur. Baburnoma. - T.: “Uzbekistan”, 2019. P. 17.

³ Izzat Sultan. Theory of Literature. 2nd edition. – Tashkent: Ukituvchi, 1986. P.133.

⁴ Umarbekov U. When the Earth Burns: Selected: First Volume, — T.: Sharq, 2002. P.40.

expressed the same truth when he wrote the following thoughts: "In the stories of Olmas Umarbekov, we often meet mothers who love their children very much. However, they cannot be compared to each other. Each of them values their children in their own way. The writer was able to masterfully portray the qualities inherent only in Uzbek mothers"⁵.

In fact, we can say that the mother of Mapirat (Magfirat) in the writer's story Husn is a true Uzbek mother who thinks of nothing but the happiness of her child. This is reflected not only in her words, but even in her thoughts: "I don't know if you have a good eye, Mapirat's left leg is shorter, I was born like this. How much did the poor child suffer because of this? Even though he didn't pay attention to it when he was young, when he lost consciousness, he became a man. He comes to the bathroom and goes to his room. Sometimes his sister gets upset and cries. This often happens when his friends come and go. Isn't it young, they still invite him to the cinema, they still want to take him to the club. Mapirat is silent. If they don't push him too hard, he says he has a headache. He gets angry and finds excuses and stays at home. Seeing this, my heart breaks, nothing comes out of his throat. I can't sleep at night and complain to God. Oh, God! I say, my anger boiling. Why don't you just make me blind, since you created her like this?! She graduated from the ninth grade and entered the institute. Joy filled her, but I was filled with anxiety. Even if it's a sin, I'll tell you, who will make her a bride?"⁶

Through these sentences, we can witness the reflection of the simplicity, sincerity, trustworthiness, and cheerfulness inherent in an Uzbek woman. The writer revealed her national character through the thoughts and thoughts of the mother. Uzbek mothers dream more than anyone else of their child's happiness, of starting a family, and of living a peaceful and prosperous life. Perhaps, if she were a representative of other nations, she might worry about her daughter finding a place in society, but for Uzbek women, family is a sacred value.

The national portrait of the Uzbek mother is skillfully depicted in a number of the writer's stories. Mapirat's mother in the story "Husn", and Shahodat Khola, the heroine of the story "Sovga", are among them. The clothes and speech, behavior, lifestyle, and simplicity of both of the above-mentioned heroes clearly show that they are Uzbek. The naming of the stories "Mehr", "Nomus", "Mehmondorchilik", and "Hotamtoy" also shows that their content reflects Uzbek values and our nationality.

With the renewal of the era, the spiritual image of women has changed. A gallery of women's images that had not been seen before was introduced into literature. If we consider the image of Ogiloy, a character that is not found in any of the writer's other stories, not only the writer himself, but also in the works of other writers who worked together with the writer in his time, then this hero with a unique character will undoubtedly remain in the memory of a person for a long time. We know that the title of the work also serves as a clue that reveals its content to some extent. The title of the story "My Boyish Nephew" also creates an initial impression of the heroine. This girl, who is determined, loyal to her word, and who finishes what she starts, inspires courage in her heart. Those around her are not surprised because they know what she is like: "I tied my waist tightly with a scythe. The people at school know me

⁵ Umarbekov U. When the Earth Burns: Selected: First Volume, — T.: Sharq, 2002. P. 13-14.

⁶ Umarbekov U. When the Earth Burns: Selected: First Volume, — T.: Sharq, 2002. P.57.

well. I do what I say. They did not back down. Our physical education teacher was also silent⁷. In the inter-regional wrestling competition, all the boys defending the honor of his school are defeated by a wrestler from another school named Batirali. Ogiloy, who knows little about wrestling, cannot stand by and watch this, so he dresses up as a boy for the honor of his school and joins the circle. This image also helps the reader to have a more complete idea of the character of the hero, that is, although Ogiloy was not born a boy as his parents had hoped, he has qualities that some boys lack, such as courage, modesty, and straightforwardness. During the fight, the girl, who has mastered the delicate side of her opponent, defeats Batirali. This incident brings them together. The girl, who came to her uncle's house to study, but in fact was forced to leave home due to the disapproval of her parents, goes to his house with the boy. It takes a lot of strength to move to another city with a guy you don't even know, to make a decision that will completely change your life without knowing what will happen.

When the narrator first sees the girl, it is as if he sees Ogiloy's mother's youth. All these qualities in her were inherited from her mother, or rather, they were much more pronounced. The only difference is: her mother was forced into marriage, she always insists on this, while her daughter wants to find her own happiness and, despite the resistance, does what she is told: "Go, they said. I left silently. But I will return. I will never give up on them. I will only return after achieving my goal"⁸. Although Ogiloy took the path of freedom and independence, the concept of consequences for family and parents, which is typical of Uzbek women, was paramount in her. Although she is leaving them, she says that in the future she will try to win their hearts and gain their approval again, and she believes in this. If we accept the fact that Irodakhon, the heroine of the writer's other stories or the story of the "Golden Scythe of the Moon", quickly gives up in the face of trials and opposition and does not fight, considers it a shame, and does not defend her opinion as a natural and normal characteristic of girls, this heroine radically changes our existing ideas.

We feel the stubbornness and stubbornness typical of Uzbeks flowing in this girl's blood. She was able to hold her own and stand tall in the face of various trials of fate, she did not stop looking for her husband for a moment even when she was captured and there was no sign of him, she did not give up hope, when she went all the way to Pakistan to look for him, she found the strength to live even when she saw that her husband had married a second wife out of compulsion to survive, and that he was living with his children, she did not even think of going to her father's house, she considered herself responsible for the members of the family she had become a bride to, her courage and bravery did not leave her even for a moment. We do not find such an original example of character in the works of any other artist.

When you read Olmas Umarbekov's stories, you will notice not only the variety of themes, the richness of methods and details, but also the different layers of life through the creation of diverse people's characters. As we noted above, the storyteller always prefers to generalize the image of real people, ordinary people, while taking his heroes through various

⁷ Umarbekov U. When the Earth Burns: Selected: First Volume, — T.: Sharq, 2002. P.415.

⁸ Umarbekov U. When the Earth Burns: Selected: First Volume, — T.: Sharq, 2002. P.415.



life trials. In particular, in many stories, war tragedies and wartime trials serve as a separate detail or tool in the formation and development of people's characters.

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