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## **THOSE WHO SEEK PARADISE FROM A DIFFERENT LAND ARE PARTIAL**

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**Abstract:** Only works that caused a lot of hype in the history of Uzbek literature of the 20th century. For its time of Shukhrat, the novel “Those who seek Paradise” about the ancient theme – the without hometown part is among such works that it can be judged as a masterpiece of writer. With the creation of this novel, writer deserves in his time a rather great appreciation for the compressions of the Soviet totalitarian regime, the fact that in some way he dared to challenge.

**Keywords:** characters in the work, great figure, priceless cultural, dependent country.

### **Introduction**

In this case, some confessions also confirm our above views. “Let alone brag about the glorious past of our nation, about its deep and rich cultural heritage, like that of link Misr, in the neighborhoods where the novel is finished, even " I am an Uzbek!", even though it was proudly said, he hurried to went. While Shukhrat lived in such an environment, the negative characters in the work, whether from the language of foreign politicians, were able to openly state big-big talk, sharp-sharp thoughts.

The fact that Amir Temur, who was excluded from the illiterate pirate in himself, is actually an extremely great figure, priceless cultural monuments of Turonzamin, including unique historical monuments in Samarkand, are blindly trampled, the invaders are going to “hang a rusty chain around the neck and say a necklace " of local Elat, no matter how much the censorship introduced in a dependent country is not embellished, but only serves for the benefit of the, Few writer's heart would have given a dove to write about those like those who were like a member who had reached the point of interfering even in their family affairs” [2; 143-144].

The confirmation of these reflections is observed in the conversation of the French mayor with my member in the novel, which served to express the armors of the writer's heart:

- I know the history of Timur well, I read a lot when I was a teenager. Great captain. Why Soviet historians do not recognize him-I do not know. For entering the land of others? Napoleon, did Alexander Macedonsky not enter someone's land, did he not shed blood? Why do we call them warlords, and when we come to Temür, we call them bloodthirsty, they deny that the warring tribes have formed a great state with their heads attached...

- I regret that I was not in Samarkand, they say that it is not inferior to Rome. But destabilov suck. Right? - the mayor tried to get him for an interview. In a lifetime, a member who was not in Samarkand recited:

- Right! "he said, but a moment remembered reading in the newspaper about the remountance of historical monuments, and a little corrected," little is doing remount. It's like watering a remount elephant with a spoon.

The last sentence fell on the mayor. Under the pretext of this, he again offered a glass:

–That's all, dear! Hey, we got it! Moscow is indifferent to the fate of the national republics, does not appreciate the monument. One time says that Bukhara, which is abstract with Baghdad, cannot be recognized (126).

From the content of the dialogue, it is clear that writer is describing the painful points in his heart from the language of the mayor.

“31 decembr...to ' from SAT, we were called to the Department of Science and culture of the center, recalls Pirimkul Kadyrov. – if I go, Yashin teacher, Hamid Ghulam, Asqad Mukhtar, Odil Yakubov, Matyokub Koshjonov-in total, more than a dozen famous writers and literary scholars gathered. If I'm not mistaken, it was the end of 1981. At that time, Sharaf Rashidov was life. A reporter from Pravda is also sitting in the science and Culture section. The head of the department began to speak, taking into his hands the article, which was copied on a five-to ten-page machine.

- About the novel “Those who seek Paradise” by the writer Shukhrat... One of our Uzbek pencilers wrote to “Pravda”. ” This novel of Shukhrat was written in the spirit of nationalism"...

- Sharaf Rashidovich are those who know what you think about this novel, -said the head of the Department. –We need to find out the opinion of the literary community, and then send a response to “Pravda”... So those who gathered in one mouth, we liked the brother of Shukhrat. We were pleased that Sharaf Rashidovich relied on the opinion of the literary public on this delicate issue, finding a reasonable way to protect the previously unfairly offended writer from the next libel[3;163-164].

So this novel by writer also saw the face of the world with great difficulties, resistance. Indeed, although the story and arguments in the novel are drawn from the life of immigrants as described above, the work is actually a condemnation of Russian colonial policies, a call for independence and the struggle for the free, watered down by the idea of a life-giving spirit – independence.

The novel is of great importance for its work reflecting the historical process of the 60s of the 20th century, the events of this period, the psyche of its people. In the novel, The Writer Saidakbar hoji illuminates the without hometown's episode using the example of individuals in his family's environment. In the work, the reality of life has been transformed into an artistic reality with all its being and complexity, as well as colonization, patriotism has been sharply condemned, independence and freedom are sincerely glorified. The writer himself said about this novel: “Those who are looking for Paradise – a different novel. There is almost no translator in it. Even if it happened, the image of Ummahali was infected with little. But in the novel there are images that are my ideal”[4;10], " we think that Abulbaraka meant people like him.

In accordance with the ideological content of the novel, the plot of the work is made up of two main directions, events take place both in our native country and abroad. These two lines, at first glance, seem to develop completely independent, without any connection to each other. But writer finds both internal and superficial connections between them. First of all, the threads of family kinship connect Ummatali with Saidakbarhoji. After Saidakbar hoji fled abroad after the revolution, he left his wife with his daughter at the helm, avrabbng his faithful servant with his

son. The deceived servant is the father of Kurbanali Ummatali. Because of this separation, the child loses the trace of the father and the father of the child, as a result of which for life they live to each other. When Ummatali grows up, he stays to bed because of his father, makes a name for the son of a fugitive-traitor, an innocent child gets a lot of heavy sales on his head. Ummatali gets close to a “rich wife” who has been deceived and humiliated by Rich. The fragility of this woman is also tragic. Originally from a poor family, who has become a “rich wife” without her will, she smokes bed, whom she has acquired for many years thanks to her husband Saidakbar Haji.

These two plot lines in the novel serve the expression of an important idea-the expression of the great truth of our century. The writer is not limited to these, he is also looking for the day-to-day connections between them in which he lived. This is what the image of Azam serves. Cheerful, a close acquaintance of the Ummatali, ungrateful this servant goes abroad in search of paradise and goes to the Haji dynasty, at the end of the work the representatives of the two poles collide with each other, the Soviet delegation went abroad in ingredit, the Ummatali without hometown also becomes aware of the tragic part of the without hometown. In the novel, writer attempts to shed light on the cases of Ummatali, Khoji, who went abroad, love of the motherland, patriotism in the image of the nobility who flew to sad.

It seems to us that this objection of the literary scholar is not very admissible. As we observe the Ummatali, one of the leading figures in the novel, we see that writer has given many ideas in his heart, his ideal in his personification. The work describes the events that Ummatali went through in a very interesting, convincing way. Ummatali's wife, expensive Khan, is unfaithful and goes into corrupt ways, which is why Ummatali renounces her. Now his home for the Ummatali, his family is completely alien, in this timid rest he does not “exalted” like the heroes of some works, he does not forgive the sin of the “lost wife”, his boyhood tenderness, his pride of humanity do not allow this, he leaves it completely, hazing from this place, he finds his personal happiness among kind people and builds a beautiful family with Nafisa. Writer Ummatali's attitude to labor, when there is talk over labor activity the poetry is caught, writer poetizes the happy of Labor, happiness with great passion. The hero of the writer in the labor chapter is also a fluent poet. He considers labor a creation, his love for Labor is harmonized with his love for people, he burns with his passion to make the table of hometown abundant, turn the surface of the Mother Earth into a paradise, John koyits to preserve the forgotten variety of fruits, increase, restore the wonderful traditions of our people in the chapter on fruiting. At this point, the literary scholar It is worth mentioning S.Mirvaliev's confession: "...the writer praises the positive qualities inherent in people of our time and, as long as he is ardent, initially follows the path of proof that they are natural, genuine people. And for this, writer, first of all, shows them in the arms of honorable labor”[6;291].

Attention should be paid to another specific aspect of the writer. When he creates images, he does not follow the path of superficial characterization, pasting a label that says “good” on them, but tries to reveal that they have their own “philosophy”, “idea”. This activity is often revealed in the process of social Labor. Well, how did the Ummatali trace his life out of the trail. In the work, it is revealed in bright plaques that the director of the Sovkhoz Azimkhojayev had a great influence on the correctness of the life of the Ummatali, who was spoiled as a deny. That is, the romantic enthusiasm, ascendancy, striving for novelty, characteristic of the image of Azimkhojayev, are realistically reflected in the work. As described in the novel, Azimkhojayev as a perfect person is a hardworking, humane wise, selfless person who works tirelessly on himself. About this image, writer himself says: “the image of Azimkhojayev is given in a slightly different way. The exact prototype of this image is currently life. We will have a neighbor. The original name is Saidkhoja

A'zamkhojayev. At one time, he took a backward plot and, thanks to his honorable work, raised it to the level of the most advanced, fertile collective farm among the oblast farms. In short, it is clear to you that I want to portray a broad spiritual world, Sharp in observation, an energetic, humane, enterprising, hardworking employee, and that Virtue and appearance”[7;4]

The writer consistently opened the work of the characters in the novel, equally realistically illuminating the moments of joy that happened in them, happy situations, as well as moments of depression in his psychology, moments of laughter. In particular, Nafisa is a woman who smoked a lot of nonsense in life. Growing up an orphan, when he has just put his life on the trail, nobop stumbles upon a member and falls into his sack, destroying his life in mazluma. In the novel, The qualities of misguided, mistaken and deceived Nafisa are convincingly described from the writer's side. A'zam puts a lot of hard times on her head, humiliates her, tramples her womanhood, takes her head abroad and leaves her to isnod. After that, Nafisa crawls in the cuttings of life, but does not despair, looks into the future with hope, confidence and finds her happiness among such kind people as Ummatali, with the help of whom she can live her marriage. The writer described in the novel The Complete, sincere, selfless love of the human latophates between Nafisa and her in the personal life of the Ummatali with special excitement and affection.

The novel "Those who seek Paradise" also has a much broader and truthful theme of the National Awakening abroad, the quest for freedom against colonialism. Dramatism in the novel is expressed not only in the way of tense mental states, but also in the way of interpersonal conflicts. In the novel” those who seek Paradise”, ideological opponents often shave each other's paw in a machete path, standing in a pan and throwing stones at each other. Conflicts between Azam and Qoplonbek, Qoplonbek with Haji, Haji with Clark develop in the same way. In parallel with this, there are also transparent inter-persanaj clashes in the novel. These include the conflicts between Ummatali, expensive Khan and chief agronomist, Nafisa with A'zam, Qurbanali with Qurbanbek, Qurbanbek with Abulbaraka, Abulbaraka with Haji. In the novel, The antiquar acquisitions between Abulbaraka and Haji are finished with great skill. This conflict, conflict between father and child, has a deep social essence.

"Saidakbar Haji is a complex person. The author will not be able to easily put this person out for the worse, he will not stick negative qualities to him, whether they will be. This person seeks to show his personality with all its complexity, contradictions, strengths and weaknesses. Saidakbar Haji, on the one hand, is an insidious, selfish, rash person. He once committed many crimes, followed corrupt paths, did not return to the grave that he would preserve his life and property when his life was threatened, did not spare his mother's love for his son Abulbaraka, and orphaned three girls alive, deprived the naive victim of his family, beloved son, homeland for a lifetime. On the second hand, there are also lots of positive qualities in the nature of this person. With his daughter Tamanno, he grows fondly, educates his son Abulbaraka. For Tamanno's sake, the unmarried secluded passes, looking for a way to hunt down the courtier he took with him-he has retained a sense of affection, national pride, pride to his native land, even though he has been walking abroad for many years. He is an outstanding entrepreneur, a knowledgeable person...”[8;307]. Saidakbar Haji is the image of a person who fled abroad due to the revolution, with his son Abulbaraka and his servant Qurbanali, leaving his three daughters and a naive woman when his life was threatened. In the image of Abulbaraka, another important aspect of the reality of great life in a complex period is expressed in the fact that even if he belongs to the House of Saidakbar hoji, he is a complete stranger to this family spiritually. Abulbaraka is complicit in the misfortunes of the Haji family, his part is tragic, but he has found a way out of the tragedy, which

is evident in his objection to Saidakbar Haji: but independence must be obtained in the first goal. I do not believe that a people, no matter how big and civilized he is, will bring salvation to a second people, will open his happiness. Every nation is large, a small one must be separate, pull his chariot himself. One cancels the other by riding on his shoulder and saying, "I am going to Heaven" [9;359].

At the same time, when we focus on some of the attitudes expressed about the novel: "in the image of the characters, sometimes violent images, cases of expressiveness are also noticeable"[10;9]. We think that this accusation is unfounded, it is also possible to know from the quotes from the work above. Also, as we mentioned earlier, the language of the novel is attractive, rich in figurative expressions. On the floor of almost every sentence of the writer lies either a matla, or a proverb, or a fugitive, or some thirst. In general, each image in the novel "Those who seek Paradise" is skillfully created by the writer, in the example of which adib encourages people not to get lost, walk correctly and work hard. In fact, in the person of them, the high spiritual images of our people are clearly revealed, who honor their patriotic duties, honestly work and make a worthy contribution to the prosperity of our motherland.

Kaplonbek is an extremely blunt person. He is from a rich family, in which there is no masterpiece from the feeling of the motherland. He is a low-spirited figure who, at the time of the Patriotic War, sided with the enemy and fought against the Soviets, who, after losing the war, sided with the Americans and did their service. Kaplonbek approaches the Haji family and plots an assassination attempt on Amizam to reach Tamanno, taking him out of his way, marrying Tamanno. He enters the Haji family not as a groom, but as a venomous snake. Abulbaraka is overthrown. He humiliates Kurbanali and accelerates die. He tries to assassinate Hoji. Thanks to the same unclean man, Tamanno becomes seriously ill. In short, thanks to the Leopard, the Haji family becomes Khazan.

Azam is also a traitor, without hometown. However, his part is completely different from that of Qoplonbek. He comes from a working family. Father Teshaboy is a sign farmer. Having eaten and dressed himself without wearing, he brought up a son who was younger than his mother with Nene dream hopes, and trained and became an engineer. But the mischievous one who did not grow up without reading ungrateful, realized, despised wealth, in a word, he is a slave of his own soul, for this reason he will ruin his life. He even dreamed of marrying a wealthy girl and getting rich, a bitch man. But the more he strives for wealth, career, the more he avoids it. His marriage to Nafisa seems to be the beginning of happiness for him. Because of this, he loses his life thinking that going abroad is a way of salvation. In search of the paradise of my member bright remains out over the hell of the world's naq. Many visions calm down, falling into a dilapidated hut without maiming after heavy trading. This is the punishment of a non-resident, traitor[11; 490-494].

## Conclusion

Shukhrat has long achieved the embodiment of its ideological-artistic intention in various means of realism in the novel "Those who seek Paradise". The educational, educational, moral and to some extent artistic-aesthetic value of the novel is without doubt and is a beautiful example of timely literature, which has not lost its artistic value even now. It should also be noted that the novel "Those who seek Paradise" rightly reflects the power of the killed peoples.

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