



## NATIONAL CHARACTER IN KHURSHID DOSTMUHAMMAD'S STORY "MAHZUNA"

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Article history:	Abstract:
<b>Received:</b> 10 <sup>th</sup> January 2022	The story "Mahzuna" differs from other works of the author with its artistic and psychological interpretation, which compares the contradiction between Soviet morality and the woman of the East. In the story, the national character emerges through the depiction of internal conflicts.
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<b>Keywords:</b> She skillfully portrays the precious queen of the original world of purity through her bathing scene. In Eastern beliefs, water is a symbol of purity.	

At the beginning of the story, the phone rings. The protagonist, Mahzuna, seems to be worried and terrified. Then the causes of this innocent woman's suffering will be revealed.

Mahzuna goes to a party with her husband Maqsad. He is confronted with an environment that is alien to his morals and worldview. He feels completely foreign to the party. It is a shame to see women holding glasses and saying askiya on an equal footing with men. Sitting in such circles, Maqsadjon's brother, whose flesh was dead, urged him to the table, saying, "Take it, eat it." The author describes the situation as "sad and hesitant, as if to say, 'Speak more slowly.'"

Although Mahzuna was a stranger to this circle, she shone like a fresh flower among the withering flowers, attracting everyone's attention with her youth, beauty and shyness. This would seem normal to European-educated women who participate in such circles where men and women have equal rights. In fact, according to European morality, this is considered a victory for a woman, an advantage over others.

What had a profound effect on Mahzuna's psyche was the lustful gaze of Bori Sobitovich, the leader of the circle (the party participants, including Maqsadjon's chief).

This attitude of the people in the circle makes Mahzuna's delicate heart, which is typical of an oriental woman, to be broken by the fact that her husband behaves like a faithful slave or a prostitute, despite the fact that Bori Sobitovich looks at her as if he were eating her. "Mahzuna didn't understand, she was in pain, she said she was going to cry because of the humiliation," he said. Kindness is expressed by the rtog. It was a time when all morals and national honor were exchanged for the so-called charm, and Mahzuna was not tired of sacrificing herself for her own abominable purpose. At the end of the party, Wolf Sobitovich kisses the hands of all the women as European gentlemen. The women were even proud of it, and it made Mahzuna even more terrified. Wolf Sobitovich stretched out his hand and said, "She took refuge in Maqsadjon's brother." "All right, my daughter, all right," he said. The old man in the circle added fuel to the fire. "Forgive Mahzunakhan for the first time, Borivov, they'll get used to it when we get together."

In this way, the author reveals a picture of the tragedies that have taken place in the morals of the nation. The greatest tragedy is the renunciation of Eastern morality, stepping on the threshold of a completely foreign life, and "getting used" to these non-national customs. G. Hotamov's "Family of the Disabled" seems to show the consequences of the story "Mahzuna". As a result, Zamira loses her most precious virginity and honor as a result of becoming a person from another world. Because both his mother and father were "accustomed" to this non-national morality. But Mahzuna can't get used to it. Mahzuna, who had given way to Wolf Sobitovich (who allowed him to put on his coat) under the pressure of the morally degraded party, heard Don Juan's voice saying, "We'll call." It's as if hearing that word throws him into a disgusting lungs. Feeling we have 'Run out of gas' emotionally.

The author expresses Mahzuna's humility through the fact that she is the priceless queen of the world of purity.

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