



## MULTILAYERED NESS IN THE WORKS OF MURAD MUHAMMAD DOST AND GEORGE ORWELL

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### ABSTRACT

From the 80s of the 20th century, new socio-political views began to appear in society, and in fiction, the human "I" with all its complexities, contradictions and contradictions was interpreted not only as a social phenomenon, but as a unique universe. Different forms of the non-traditional method of conditioning began to be shown through modernism, which was formed under the influence of Western literature.

**KEYWORDS:** Jorg Oruell, Murod Muhammad Dost, "Lolazor", "Animal farm", communist party.

### INTRODUCTION

M.M. Dost is one of the leading writers known for the story "Sovchilik Hangoma", the short stories "Iste'fo", "Mustafa", and the novel "Lolazor". In his works, problems such as the national spirit and evolutions in the human heart, era and man, environment and spirituality, politics and people's life are covered in detail. One of the distinctive features of the writer's works is that his heroes move from one work to another, people and characters whom he knows closely. In the works of M.M. Dost, social irony, symbols and metaphors, multi-layered images prevail, and the author expresses his philosophical concept in the language of characters. It should be noted that the language and style of the writer's works are somewhat complicated.

### THE MAIN RESULTS AND FINDINGS

The expression of the ideological goal put forward in the work in concise sentences, the absorption of thoughts that are the result of logical thinking into a simple action, detail or a sentence of the hero, requires the reader to think. Under the words of the writer, who are simple in nature or are spoken by the characters who are like the people around us, there is a bitter truth hidden at first glance, a conclusion from life experience, a wisdom equivalent to a story. To be able to read such works, which are rich in irony and metaphor, the reader must have a certain preparation.

The story of "Mustafa" is about the language of humanity, kindness in Uzbek kinship, the attitude of the village people, and "Resignation" is about the debt and duty of an official to the country, and about people who have forgotten this responsibility and faced a mental crisis. In the language of the heroes of the play, folk tone, expressions, sayings, proverbs, proverbs unique to the Uzbek people reveal their character, and at the same time, they acquire metaphors for the thoughts they want to express. The artistic skill of the writer is that he speaks figuratively in the style of colloquial speech. Such works are easy to read, but it is difficult to digest and immediately understand the ideas hidden in the ambiguous text.

The novel "Lolazor" is a serious phenomenon of the new Uzbek literature that is coming to an end, and it is an important stage in the development of our national novel. This work has proved

the possibilities of thinking typical of the novel - the variety of images and interpretations, the approach to the human being, and the limitless ways of re-discovering it artistically" - evaluates literary critic Rahmon Kochqor in his afterword written at the end of the work.

In fact, even 30 years ago, we used to wake up every morning to the anthem "Hello, the people of the Russian Empire, our great brother, our living genius Lenin." We have almost forgotten national values such as Hayit and Navruz. We did not get tired of repeating the slogan that the proletarians of the world should unite. All this is reflected in "Lolazor", the tragedy of the nation is revealed in a metaphorical way. Officials who are loyal to their own party, whose every behavior conforms to the standard set by the Communist Party, officials who love their job for life, trusted people of the state who even treat their wives and relatives according to their job - all these are crippled people raised by former alliances. J. Orwell describes the creation of the world described by M. M. Dost as follows: "A world of fear, treachery and suffering, a world that is becoming more cruel and not merciful as it becomes more perfect. In our world, progress is an increase in suffering. Earlier civilizations claimed to be built on love and justice. Our civilization is built on hate." When you saw Professor Yaxshiboev's laughter in "Lolazor", your teeth fell out when you learned to laugh softly. My friend Sharif's teeth fell out when he died. On that day, during his funeral, we were having a dinner in the garden with friends, when someone said that Sharif had died, we were sitting comfortably eating soup, remembers with venom that he said "first we will express our condolences to the widow, then we will forget" and then someone else's words that I will not go, I hated her, I will hate her even after my death. According to the era of creation, these two works, separated by half a century, actually seem to be a continuation of each other. The prophecies made in the first will come true in the second. The purpose, operation, and essence of the totalitarian system's policy were interpreted in the same way by writers of two nations and two social systems outside and inside the state of nations.

"There will be neither friends nor wives in the future. We take the newborns from their mothers, like taking chicks from a hen house. We eliminate sexual orientation. Population becomes a formality like the annual renewal of the ration card. We destroy the orgasm" This reality is presented in "Lolazor" by Kurbanoy, Avvalbek... Let's see in the example of the image. An ordinary little girl selling pistachios on Kurbanoy Street turns into an advanced picker at the will of adults.

He takes an active part in the harvest season in the cotton picker, and the press makes him a star by order of the top. For Kurbanoy, who recognizes neither husband, nor family, nor children, there is only one happiness, one goal, which should always be covered with glory. Kurbanoy, separated from several children, abandons the unborn baby and participates in the season on a cotton picker, because the mission of the party is more important to him than his one and only child.

Through the works of J. Orwell and M. M. Dost with direct and deep social content, "1984", "Animal farm" and "Lolazor", "Return to Galatepa", the true artistic history of the period was created.

The works of M. M. Dost emerged as a derivative of the historical and social reality of the 20th century with the work of George Orwell, one of the greatest writers of the 20th century and a writer who had just entered the national cultural-literary process at the same time. and the reason for this is directly related to that historical-social reality and the concept of the creator.

In addition to having a strong influence on the development of world prose, the unique features of George Orwell's artistic style and the writer's literary heritage serve as a criterion for determining the place of the works "Lolazor" and "Return to Galatepa" written by M.M.Dost in the national cultural context.

The two analyzed works of Murad Muhammad Dost prove that as an Uzbek writer, he created works that are the highest examples of world literature. The writer achieved this by creating the artistic history of his time in prose, the image of bright and unforgettable national heroes, and artistic interpretation of universal problems in the material of national life. M.M.Dost's works are among the first in our national literature to use the polyphonic image method, and with their bright individual style, they can fulfill the function of a creative school.

### **CONCLUSION**

The attitude of two writers (George Orwell and Murad Muhammad Dost) who lived and created in two different historical periods, in two different national-cultural contexts, and at the same time have similar creative credo and style, to social reality, the beginning of commonalities and peculiarities in their artistic re-embodiment The factor is a derivative of a psychological whole, related to their personality, social-political, philosophical-ethical concept.

The impact of Orwell's work on world and Uzbek literature is directly and indirectly a literary phenomenon closely related to the conflicting concept of happiness, the category of freedom, and social reality.

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