



Ramadan Of Erkin A'zam

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The article analyzes the story of Erkin A'zam "The jaydari apple of Anoi " and tries to reveal the symbolic aspects in it.

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We are well known as the narrator Erkin Azam, a well-known creative. Not only in tales, but also in storytelling, novel, and publicistic genres, the Creator made exceptional works. We already mentioned that the writer has some unique examples of storytelling ingenuity. "The jaydari apple of an uncle" is one of these tales. The narrative was used as the visiting paper for Erkin brother's literary debut. The narrative can also be force behind =the fact that the writer has brought many applause and congrats to the author, much as Ramadan is the most perishable and beneficial month for humanity in other months. The story is recited with a sly grin on the lips. Ramadan, the protagonist, is an image that doesn't belong anyplace. Because he was born in Ramadan, the Sultan of the Months was given this title. He is a person who cares about others. He hasn't met someone he doesn't know. He will discover a language with everyone, no matter where he goes. Do kind to everyone, including those who make fun of you. During the reading of the text, we learn that he will return to the city where he served - Barnaul – and leave. It is written that his suitcase is Barnaul, which he carries on

his shoulders, making it larger on both sides and not on his hands. He has a breezy heel as he walks. So, why does he keep returning to Barnaul?" Ramadan is, in truth, a young guy searching for himself. Even in the same Barnaul, it is clear that they were unable to find a landing. In the morning dewy suit, which landed on the dust-dung of the city, his "jaydari" and "chapani" attitude, his friendliness is delightful. It is required to be sincere, just like him, in order to understand the Immaculate world of Ramadan" - expresses the writer Lukman Burikhan's attitude. We also communicate our viewpoint without rejecting the preceding viewpoint. Ramadan is leaving for Barnaul since he has fallen in love with someone there. Those were the sides where the heart remained. By giving the writer a tip inside the story, you can get through this process. ...Then he — a man returning from military service-walked for three or four days in Tashkent, one sudden evening "I will go to Barnaul!" he had insisted. "Do you remember where you ended the service, What Is there in Barnaul for you?" E-e, I'm not coming home. I received a letter..."But how many letters did

not say, it is difficult-with a crunch, as if tied around the neck to the house where left.¹ His soulful illusions are also in Barnaul, as evidenced by the above. As a result, the luggage that walks without falling off the shoulder is more valued. She sands her beloved, the suitcase on her shoulders serving as a constant reminder. He is a furry passenger on a lengthy voyage. On Ramadan's shoulders, he bears his love. Why can't I just leave and send? In his own country, he has parents, friends, and relations. If he travels to Barnaul, he will be able to combine his homeland with Mercy work. Those feelings always pull him away from his thoughts. Another plot can be seen as the foundation for what we call his soul Barnaul. That is, the procedure of boarding a train, traveling to Barnaul, and then to the slander prison. He took the train to Barnaul the last time he went. Because the Housewives wanted him to marry his uncle's daughter. Only then did he go out on the road, attempting to flee the fur coat, but fate led him to the prison's "halt." He didn't even try to defend himself during the trial. The first reason was to postpone the wedding so that they would not be married, which would ruin their love, if the concubine had the pledge that the old man had given him after seeing his tears.

Ramadan does not reconcile the city with standing-life, it does not fit into the city. You can also join him and go out into the street. When walking, acts and shakes everyone with his own eyes until he shakes. Dictionary de Antiquities: tramway says "three kopecks", taxi - "consuming money", restaurant.² He is a sincere, branching man with a pure heart who does not idolize evil in the eyes of others. The lovely human features in it are most likely due to the month of Ramadan, in which he was born, going bust. You will laugh endlessly as you read about Ramadan's past, and you will forget about your sorrows. You will see a man who will offer his heart to the one who has reached out to him.

"You believe that all of Ramadan's virtues have gone via the Sultan of the Months." But where did the generation that forgot about Ramadan notice the ostrich in the midst of the elites? Arrogance—he doesn't realize that those whose hearts have been clouded by many things are Ramadan's. They wish to teach the "Bujur Stone" in order to obtain the eye grass, which is a flaw. Even when they chuckle, their behavior deteriorates. The wings of the chapter of mercy lie absolutely upon Ramadan's man, planet, and life."³

The name of the story is why " Uncle jaydari apple?" It simple, does not mean that he is not baked in his own business. Ramadan is not as "anoyi" as others think. His soul is a vast guy from the worlds, and he is bold and naive. He leads a truthful life. The products, like others, do not chase after the globe. It does not serve a useful purpose. As a result, it always loses. Chingiz Aytmatov appears to be a believing old man in his work, taking his own "jaydari," his garden, his apples, which cannot be found even in the age, to the market and freely offering them to his compatriots, one of them is my father's people, for whom there is no stranger in the city. He doesn't just give folks apples; he also gives them his generosity. Diamond is a one-of-a-kind gem that can't be found anywhere else. There is just one foreign person in the city for him in his own tongue - a stranger to a poet buddy who left to Tashkent and forgot about the surrender, forgot about his friend.

"Ramadan, which appears to be "wild" for its honesty, is likewise foreign to our times. Because many of us make friends with Allah's messenger's 'truthful' (may Allah bless him and grant him peace). We have forgotten what they say: "They are ornaments in peace, a shield in peril." Let's take a look at one. Cry and cry in the Ramadan narrative. Be deafeningly what?! What would it be, exactly? There's almost nothing. Even if it was a gung, nothing would change. In his work, in his gaze, but not in words, a person's identity is unknown?! Either

¹ Erkin A'zam "Anoyining jaydari olmasi" 1981-y

² Olim Toshboyev "Hamdam axtaradi har qanday odam..."

³ Olim Toshboyev "Hamdam axtaradi har qanday odam..."

we adore the lovely spokespeople, or we despise the liars who, in practice, do the exact opposite of what they say? When the story was ended, the writer was the gateway to hadiths. True to say, the creator comprehends numerous shattered facts with natural perceptions of soul love. "Glitter In Peace," as our master said, can be seen in The Life Of The Poet. For his friend, Ramadan was the enrichment of life. "Shield in danger" means first of all it is seen when a friend gets rid of a bully gang like a stone. Still, does not the fact that the stranger on the train believes in someone's speech, licking, shows that there is a "shield in danger"? He, after all, the man knew his child as a friend, a brother!"⁴

Readers have already realized that Erkin Azam is a jeweler in terms of Word application. His ability to portray bitter cynics with light humor, as well as the inherent in the mountain people, the presence of secret in the bottom of the bowl at the same time, the rebellion of his heroes, and the ability to portray bitter cynics with light comedy, all astound the reader. We can't help but laugh as we read one image in the "jaydari and old apple"...Esonberdiyev, the same drunken "Esonberdiyev government," the police officer in the history of Boysun, after resignation, his breath in the lead took a month lesson from the sharp mullah, and the saga was surrounded, now the Koran until the "chilyosina" did not pass without him suction ("one day, giving a chest when passing before the militia"...)⁵

A free member demonstrated how the mountain people mastered the army and pilgrimage with this photograph. Even if we say the logo, the most famous sentence in the story will not be misunderstood. When one looks at these sentences, they do not catch one's attention, giving the sense that they are meaningless. Even if they are not in any language, these words are necessary. The same discovery, however, disseminated the story panacea of words. These words are uttered in

⁴ Olim Toshboyev "Hamdam axtaradi har qanday odam..."

⁵ Erkin A'zam "Anoyining jaydari olmasi" 1981-y

deaf in nation, a shady deaf language. The image of the jinn appears three times in various Uzbek artistic works. For example, the obtuse pumpkin in "The Last Days," the Sheikh in "The Works of the World," and the images of a number of psychics in "Shum Boy," we can have faith in our thoughts. The demons mentioned above each have a distinct role to play in the game. If the pumpkin makes people laugh in the "final days" by wearing silly caps and mocking Hon and his relatives, then the Demons in the "Shum boy" (many) criticize the officials and the regime. Shodi deaf, our hero, does not hold grudges towards anyone. He has no grudges against anyone. Because of the war, he became a pirate. The ear become dull and deaf. As a result, the earpiece is worn in the winter and summer. He has a wife, a home, and an apple orchard, but no children. In the winter, the children stroll from a location where they sprinkle water and yak, which constantly fall apart, leaving the children fluffy, but they are eventually pleased by apples. His ear is deaf, but his eyes are open, as are the eyes of the soul. He will go on the ice without looking since he knows it will break. Laughter among children is a good thing. He doesn't have children; therefore he doesn't have to deal with them. He is also a human being. It also has a soul, as well as an unfulfilled longing. "Chantrimore" - I am a human being as well. "Kalmakatore" - look at me too, listen to me too, it's hard to believe I didn't say come to my side, man. These are the words cry, chorus. The offspring of the Shodi deaf remained. But "Chantrimore and Kalmakatore" remained with him. Shodi deaf did not forget even to bug, from the writer's ingenuity and skill to his job; the words he uttered are still alive in our language, in our memories.

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