

About the Story "stars Fire Eternally"

Abdusamatova Ozoda

2nd year master's student of a state university, Samarkand named after Sharaf Rashidov, Uzbekistan

Received: 21 July 2025; **Accepted:** 18 August 2025; **Published:** 14 September 2025

Abstract: In this article, thoughts about Tog'ay Murod's story "Stars Burn Forever" are studied, and the events and characters in it are analyzed. Conclusions are given about the main idea and significance of the work.

Keywords: Friendship, Nasimpolvon, Bo'ripolvon, traditions, honesty, truthfulness, epic of love, folklore, philosophy, courage, qualities of a perfect person, lies, betrayal.

Introduction: Togay Murod's work "Stars Burn Forever" begins with the depiction of a wedding: "-People - those people, almonds growing in the mountains, don't say you didn't hear! Today everyone went to Zulfiqor the wrestler's circumcision ceremony, He-e-e-ey! "What a beast!" With these sentences, the reader involuntarily, mentally enters Uzbek villages.

Until recently, in our villages, people would ride horses to weddings or ceremonies and shout out loud to everyone who belonged to them. It is still preserved in some places today. The wedding customs, the women carrying "bo'g'irsoq, qatlama, shirguruch" in their bundles, and the children playing games like "yong'oq, oshiq, shumshak, quloqcho'zma, chillak, yashinmachoq, zuvillatar, oqsuyak" did not escape the writer's attention. In the words of the writer, "People are people with their customs. A people with national traditions inherited from their ancestors." In the courtyard next to the wedding hall, men form a circle, and wrestling begins. At first, the gathering respectfully invites the elder wrestlers. Bo'ripolvon and Hotampolvon begin the circle.

In this case, it doesn't matter who wins, since the elders should start, the grandfathers emerge. After that, Shukur Polvon and Ermat Polvon, that is, the children, come out. It is transmitted from children to adolescents and adults. Notably, in wrestling, not only does one person overthrow another, but it also discusses the qualities of honor, pride, honesty, conscience, and humanity, condemning betrayal and lies.

In the process of reading the work, the reader can see

the qualities of a perfect person. It reveals one of the central concepts of Sufi literature - the vice of the ego and such qualities as lying, betrayal, and oaths that distance a person from the Creator. Bo'ripolvon's address to the gathering: "People!" he said. "Let's fight honestly in a circle and show off to the people!" I will judge right from wrong! What's said is said, what's said is said! Bo'ripolvon's words in the circle: I will not allow favoritism, dishonesty, or favoritism! ." Only then will the struggle begin. Bo'ripolvon's mother milks a goat:

"Esli molim, oqilim, churiya- churey,

Yelkamdagi kokilim, churiya- churey.

Shuncha molning ichida churiya- churey,

Bog'da ochilgan gulim, churiya- churey.

Mom sings a song about milking a goat. In the work, one can see a number of such examples of oral folk art. Wolf and Nasim were very close friends in childhood. They stay at each other's homes. They become friends on the Day of Judgment. Here we see the power of the spoken word, that is, the writer emphasizes the acceptance of a bad word and therefore the philosophy of thinking before speaking.

Nasim's mother said: "May you endure much hardship, this child wasn't born, it was burned!" Indeed, Nasim will have much to experience over time. Despite the fact that the mothers of the wolf and Nasim, covering each other's sons with a robe, made them eternal friends, Nasim betrays his friend. That is, the Wolf, who sincerely loves Momoqiz, cannot go and tell her his pain, he hesitates. With excitement, he opens his heart to his friend:

"Friend Nasim, tell Momoqiz that the Wolf sees you in his dreams..." I tried to say it many times, but it didn't work out. When I catch her eye, I'm stunned. I went to tell him, but I couldn't tell him and came back... "Friend Nasim, you are my eternal friend, tell me." However, the situation didn't turn out as Wolf had predicted. Nasim swears that he will be blind if he lies facing the qibla, saying: "Momoqiz doesn't like you," and in the events of his marriage to the girl, his friend's lies and betrayal to his friend are reflected. But the words spoken, the oath, did not go unheeded; there is a philosophy of life in Nasimpolvon's complete blindness because his eyes fell. That is, there is a hint here that evil always has an answer.

When the chairman sent someone to Boripolvon to go with him to the wedding, we pay attention to the point where Boripolvon didn't go: "The reason he didn't go is that the chairman became a troublemaker" - the author explains this. In the work, Boripolvon says: "Can one go anywhere with a person who has gone astray? It won't work!

Then some misfortune will happen on the way, and we will all perish!"

The reader admires the image of Buripolvon, who is honest, truthful, and glorifies goodness, and tries to be like him. This aspect determines the significance of the work. The character of Bo'ripolvon is the image of a simple, simple Uzbek who lives in a remote village. Virtues of goodness are in his blood. Patriotism and respect for traditions are deeply ingrained in Uzbeks: "If we continue like this, we'll soon lose ourselves! If it weren't for Khiyal, we wanted to send the people themselves to the remnants of the past. If we lose this today and it tomorrow, how will we be different from the herd?"

Through these thoughts, the writer expresses his thoughts, love, and respect for his nation. We repeatedly turn to the image of Bo'ripolvon. His statement, "We will soon leave this world," encourages the reader to reflect. After this simple thought, the author makes his reader think about the transience of this world, the hereafter, and both joy and sorrow, inviting them to philosophical reflection.

We always use the word "poetry" when talking about Tog'ay Murod. We compare the writer's writings and prose to poetry, song, and music:

"As generations change... the heart is disappearing!"

Jasad bor! Aql bor!

Yurak yo'q!

To'rt muchal bor! Kuch-quvvat bor!

Yurak yo'q!

Ko'krakda jon bor!

Yurak yo'q! Yurak!

Children are indifferent to life, they don't know the difference between grief and joy." In these sentences, Tog'ay Murod passionately expresses the thoughts and thoughts bursting forth from his heart through the hero's voice. These sayings are innate and natural from the heart. It turns out to be poetry, song, and music.

Indeed, a person with a heart cannot stand by injustice, a person with a heart does not lie, and a person with a heart does not betray, the writer wrote about this with concern. Bo'ripolvon's son, Tilovberdi polvon, says the wrestling is in vain because he knocked his opponent down on people. While the whole circle is saying it's honest, only Bo'ripolvon doesn't acknowledge his son's struggle. There's pride and honor, and the winner, that is, the prize with the big bull, has several other prizes.

But he doesn't even think about these things; Bo'ripolvon demands honesty. They don't go against their faith. Yes, Togay Murod created the image of a man, an Uzbek man. Having become acquainted with its characters, the reader glorifies good and condemns evil. In this relatively short work, namely the novella, we encounter a remarkable love story: "Nasim, my friend, let the Indian girls pass by Momoqiz. Friend, I married Tilovberdi's mother, my heart sank. She... she's even more beautiful than Momoqiz..."

Friend, let him pass by Momoqiz too!

"Friend Nasim, I've never seen anyone greater than Momoqiz!"

Buripolvon said these words to himself in his old age. Until then, he will never utter these words. Looking realistically at an old man who has a family, five children, grandchildren, and calmed down by his children, what's interesting about a girl who married a teenage friend?! What's the point of thinking about him!

But Bo'ripolvon lived by seeing Momoqiz in his dreams. He buried his love for her in his heart for a lifetime. Through his love for Grandma, he loved life, felt goodness, and lived appreciating goodness! His life passed, and although his body aged, his love for Momoqiz did not age. In the depths of his heart, Momoqiz still lives.

Bo'ripolvon doesn't even regret it. Being a young man, he rejoices because he has a first heart. He'll live secretly loving it, never telling Momoqiz about it! Although this love is given in a very short place in the work, it can give the reader the feeling of an entire love poem!

This also testifies to the writer's originality. Let's note that Bo'ripolvon is an undefeated wrestler. The

undefeated wrestler fell to Ismoilpolvon, who was much younger than him. Here too, there is an indication that youth is fleeting, that time rules. And from this, one can also understand the concept that life is not always about success.

Concluding the story "Stars Burn Forever" by Togay Murod, if the work is devoted to the theme of struggle in a narrow sense, then in a broad sense, the story celebrates, glorifies, interprets, and instills in the reader's soul human qualities, human character, love, goodness, truth, faith, and honesty!

Buripolvon always followed three valuable lessons inherited from his father: "The first is womanizing, the second is alcoholism, and the third is the curse of desires." Bo'ripolvon always remembers these teachings. This advice serves as an inscription carved in stone for every young man today!

In a 2003 interview with journalist Hulkan Tuymanova titled "Artistic Reading Opens One's Eyes," Togay Murod said: "Your work 'Stars Burn Forever' is about the lives of Surkhan wrestlers. Is the prototype of the main characters of the work, Bo'ripolvon and Nasimpolvon, real?"

"The wrestlers of Surkhan, having read the work, found themselves in it, saw themselves in it. Many wrestlers embraced me and said, "Well done, brother, you've written about me." Indeed, almost all the wrestlers in the work had their prototypes in life. Those wrestlers are still alive, enjoying the pleasures of old age. I'm also in the work. I myself fought in circles as much as I could... I was a 25-year-old boy then."

People's Writer of Uzbekistan Said Ahmad, in his foreword to the work, writes: "I was proud to see the honesty, courage, and generosity of the Surkhan wrestlers." Like Said Ahmad, every reader who reads the work feels proud, feels a sense of pride, and as a representative of this nation, their self-confidence and confidence in their goals increases!

References

1. Саид Аҳмад. Тоғай Мурад қўшиқлари. Йўқотганларим ва топганларим. Хотиралар. Адабий ўйлар. – Тошкент, Шарқ, 1999. – 304 бет.
2. Шарафиддинов О. Истиқлол ўйлари. Ижодни англаш бахти. – Тошкент, Шарқ, 2004. – 640 бет.
3. Тоғай Мурад. От кишнаган оқшом. Қиссалар. – Тошкент, Шарқ, 1994. – 464 бет.
4. Ғафуров И. Асарлар. Адабиёт дунёси: саккиз жилдлик. Иккинчи жилд. Юрак – аланга: бадиалар. – Тошкент, Янги аср авлоди, 2022. – 592 бет.