



Satanic senses. With the progression of events illustrating the need to repent for his misdeeds, which the character of the work's hero encounters, it appears that writer is well aware of the science of mysticism: "- Abdulkadir, let your spirit dry, come-come-and-believe thus with a deceptive eye?"

- I repent! – he punched his chest. - I am slave, I'm weak, beburdman! Forgive, forgive yourself!..".

In the story, the character traits of Mirzo Abdulkadir attract attention with their illumination in clear and bright colors: "the young man pointed to the one next to him:

-This Reverend Brother says something in doubt that music is displeased to man!

In the heart of Abdulkadir, a scorpion creeps on the tag. People are thinking so low, what Dev has struck them?!

-Who created the Nightingale? The water is watery, the wind, even the drumming, the roar, the screams of the cock – all this is music. Why are these created?! Why are these people so well-groomed?!

The young man asked his partner ""did not you say that?"as I said looked satisfied..."

It is clear that Abdulkadir was one of the Masters who mastered the art of music and made exquisite music, as evidenced by the plaque. He sought to demonstrate the level of worldview, knowledge, and people's level at the period by reflecting the picture of the writer Mirzo Abdulkadir. The Lord accurately raved history with the coverage of the years in which he reigned, drawing on a broader line of understanding of the sequence of events. One may see that historical reality is accurately reflected while studying the work. In the line of actuality, the truth about Mironshoh Mirzo (Amironshoh in the story) is given in particular: quote;...the sky was darkened, the pumpkin was carved, the wind gnawed its way through it. From afar, the horse's tail was caught in the ear. One was clear what happened. What happened? Khanzade had heard that went to Samarkand. They say that as long as Amironshoh is resounding with Mirzo. For several weeks, various rumors have been circulating in the city. Amironshah is interested in holiday Jamshid every night..."

In the calm of the land, the Sahibqiran used to do whatever he needed to do. He was quite concerned with the raising of his children. According to accounts, he punished his son Mironshoh harshly: "When Temur returned from India, a few weeks later, the widow of Jahongir (Malika, Mironshoh's wife) Khanzade abruptly arrived from the Sultanate to Samarkand without remaining there, day and night." The Queen was welcomed in Maple's Temur Garden. The legendary Queen then added to the declaration about the disturbances in the Kingdom of the Dead, her knight's rebellious intentions, and the insults she had received from him: he could not bear it... The task that Timur did in the first place - was to punish his son. But it could only be a substitute for further invasions".

In the development of events, Abdulkadir is also described as a dishonest person who betrayed the state: "Abdulkadir's fear flowed in full sight with the appearance of a gallows, the color-box. Yes, there is a lot of fault, the people's bread has been burned, it is treason to the state, to the El. When he thought that the end would be so, he would not have touched on this work at all. Hey, do not you ring the tune and push the crazy, ignorant, you had to practice na?!

-What do I do now?!

-What are you smiling about now that you've transformed into a pencil?! "If you leave your city!" says the narrator. In this post, the protagonist is conducting a self-evaluation. However, there is another astonishing aspect: while being accused of betraying the El, your soul is in peril, and your heart is full with light: quote;... - My teacher counted Safiuddin Abdulmu'min Urmavi's work "interpretation book - ul avdor" is displayed at my home, on the top shelf of the hotel, next to a tall candlestick. If you took it and poured it out, I'd like to put a comment about it. -Do not think about your soul!

-I ask for firewood!

-Do not worry, maybe I'll go to Tabriz for you, take your book and keep it. And now run, run, through the wall, Kiblah, go where you want! These cramps repeat the listener. I am waiting for you to return to health!..."

The reader utilized the art of landscaping (the picture of nature) to freely highlight the substance of the events of the Eid al-Adha wave, which was also appropriate, in order to fill the warmth of the heart, to more precisely and clearly explain the character of the heroes: "...From a drop of rain, the day in his eyes was also like a tear for him, while the fear of them catching his brain was a saw: if the stairs on the wall came out easily, it was much more difficult to fall, until the Spruce between the walls hung on the woods, the elbows stretched out, the ankles ached,, pure the water was flowing with rustle, fortunately these lands were peaceful, quiet, he washed his hand and face, passing through the bushes, and then walked a hundred meters, and waited for him to enter into the thick reeds and fall late..."

The writer describes in bright colors the qualities of the character of the Sahib Amir Temur in the development of events, and in this way The Sahib Amir Temur sought to show the most sublime qualities of the character of the sahib Amir Temur: "...Great Amir in the pure of the wide White Palace and in the gilded breast surrounded by various precious curtains, on the big golden throne he is dry, on the big head is a golden crown with precious stones, on the wide forehead he glows smoothly, his face is polished in a pale color, his eyes shine bright like two candles. They say that he is the most knowledgeable and just ruler of the world, the noble Amir of righteousness, able to forgive even any Ghanim who has come to his presence. Abdulkadir is also the most knowledgeable memory of the world. After all, so Amir orders him to die?!". Wave Eid the image of Abdulkadir Amir Temur as a forgiving people, Hilda Hukhem shows the forgiveness of Temur not in his conversation with the same Hafiz, but in his relationship related to the cessation: "Sahibiran enjoyed only the appearance of an ally from the original in the White Horde on his side in the fight against the Oroshan, of course. After all, in addition to being a political opposition to the Oroshan, the rebel , who fled to his presence, also gave shelter. Temur waited for the stop just as his own son. He took gold items, precious gifts, horses, weapons, proud clothes,

gilded belts, priceless jewelry, camels, grass and tents, the gift of slaves to the Prince. On the border adjacent to the white horde of Movarounnahr, Otror was donated to stop, and at his disposal was also given a soldier. The stoppage saw him repeatedly attacking Oroshan, but every time he was defeated. But Timur, after every failure, would give a new army and even more gifts-greetings at the disposal of this captured son."

You admit to the competence of an impudent writer throughout the narrative description of Sahib Amir Temur as a person who loves the art of music, in which the feelings that flow through the heart of an average person are also skillfully illuminated by illustration: "...A clear fountain screamed on the right and left, pure swam golden fruits in the water, and iron birds roared gently from the branches of the golden tree in the middle of the pool. These things had been told to Abdulkadir, but he had not seen them." - So long, Amir!" It was a rush of adrenaline, and he threw himself on the red carpet and crawled till the Qur'an confused his flock. The Sayyids, the scribes, the Amirul Umar and other commanders were steeply surprised at him, but his Khanum, charming and sonorous voice sounded like a nightingale in the whole palace, flooding the hearts.

Great Amir also missed his city of green treasure, his father Muhammad Tarag'ay, his mother Tegina Moh Begim, his untamed amirzade Jahongir Mirzani, and his cherished daughter Taqayshah. It's sound...what a one-of-a-kind sound!..." It is well known that the story depicts a specific occurrence in a person's life. The events of the Temurids' rule were illuminated in a state lined up like a chain of spikes through this historical story, Lek. It is critical that the following Bethlehem be brought in order to demonstrate the presence of Amir Temur, the Lord.

"...Abdul Zi biym powder Dar Mushaf ZAD !

Translation

-The pencil dusted Mushaf from fear!..."

In the development of events, it is revealed that Sahibkir Amir Temur has a deep understanding of the art of music, he can understand it and he himself is well aware of this art: "....Ahmed

made his big head small in the presence of Jalayir:

- What do you say, Master? What can I do, achieve the blessing of the Emir of Glory, who has left my helpless heart alive?!

-That's what I'm thinking! When Great Amir loved you very much, you saw that he would appreciate your knowledge. You betrayed the state, so much that you have forgiven your sin, now you know what you need to please his soul, that is, if you create conditions for the remission of your sin, then he will also have an excuse before those around him.

- What can I do, master, advise!

- Think, Abdulkadir, think! What does Great Amir love? Maybe you create a song?!

-It is possible to conquer his soul with a song-Mi?!

-You're conquered once! He understands music very well!

-That's right, teacher, let me think one!..."It seems that the Sahib Amir Temur was a tolerant man and also forgave Abdulkadir's enormous guilt.

"... Great Amir again listened to a strange melody: not yet once heard that the caravan bells sounded so magical and strange, colorful, playful, in the tone of sometimes hurt. What event is this?.."Even in this miraculous piece, you will be amazed to see how much Sahibkiran has the ability to perceive music as it is.

Writer Abdulkadir created a tune" Amali song " and broadcasting a tune to the owner will integrate the changes in the spirit of this report into the process of events. The work again comes to an excellent conclusion, as the degree of mastery of ADIB's skill prevails in his wife. "... Great Amir listened to the tune for a while, seriously, on the cheeks of al, the moon Lash was worn.

-This song is devoted to the reason for being. The word Temurbek, the creator's slave: I have entirely forgiven Khoja Abdulkadir's misdeeds. "Repent, and do not bite back the unclean from the noblemen's tabernacles!" In conclusion, the story of the caravan Bell, as well as its entry into the sentence of stories in which the character of the Sahibqiran Amir Temur is

portrayed as bright and clear, while the first aspect of the name given to the story by the ADIB is the music called The Caravan Bell, the second aspect is the furrow, as if the Temurid dynasty is portrayed as bright and clear, while the first aspect of the name given to the story by the In other words, in the story "Caravan Bell," the interpretation of the character and the time period is crucial, given the story's enormous scope.

#### References:

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