

THE PROBLEM OF SPIRITUAL VALUES IN CREATIVE INTERPRETATION

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Abstract. *The role of fiction in our society is incomparable. A work of art is considered the main factor in the formation and enrichment of a person's spiritual world. In particular, the article uniquely analyzes the issue of spiritual values and attitudes towards them in modern prose.*

Keywords: *awareness of national identity, nationality and universality, national characters, universal values, human nature and image, trend, worldview of characters, artistic analysis, artistic image, artistic concept, creative process, writer's imagination, individual style, spiritual value, the spiritual world of the hero.*

It is known that the issue of artistic skill is a relatively broad concept, which consists of a set of principles, such as narration, description, portraiture and landscape creation, inherent only in the creative path of the writer. Because each writer chooses events in his own way, creates a plot, narrates events, and enlivens the lives of characters. Creating an image of a living hero in the eyes of the reader, embodying a touching, living image requires the writer to create a unique, irrevocable portrait of a person.

The writer describes life through artistic images and figurative expressions. In order for the idea he promotes to reach and penetrate deeply into the reader, the events and images he describes come to life before the reader's eyes, making them clear and sensitive, as if the reader is seeing them or experiencing them. characters. The more vividly, clearly and convincingly the events in a work of fiction are described, the more fully and clearly the writer shows the social and personal qualities of the character, his internal and external world, using means that serve to reveal his image, the character will be more expressive, he absorbs, concretizes and "transmits" to the reader, the ability to educate him increases.

In the last quarter of this century, Shukur Kholmiraev further enriched the traditions of Uzbek storytelling of the 20th century, manifested in the works of Abdulla Kadiri, Gafur Gulam, Abdulla Kakhhor. A number of his works, which raised Uzbek storytelling to a new level, can rightfully be called the best examples of this genre.

In the writer's stories, we almost never encounter outstanding characters, dry exhortations and cliched phrases. He always strives to create new images. The work attempts to find new items that do not repeat each other in the construction of the composition. In this regard, he is not afraid to experiment and often achieves success. An Uzbek person writes the inexplicable aspects of his dreams and, in most cases, his hidden sufferings, the evolution of his psyche.

These heroes are not like the heroes of other writers: sometimes they are beautiful, sometimes rude, sometimes they are representatives of a small environment. But the inner world of each of them is unique, spiritually deep, humane, living and vital people who do not deviate from their beliefs and think accordingly. These heroes place their identity, nation, land and culture, religion and religion above everything else. They fight for justice and truth. However, the hero will never be arrogant or arrogant for this purpose. They are not attractive on the outside, but are often attractive, willing and loving on the inside.

One of such works by Shukur Kholmiraev is the story “Navruz, Navruz” [8, 103]. It is known that the Soviets deprived our people of the opportunity to celebrate this wonderful national holiday, which has been going on for a long time. After independence, independence revived Navruz as one of the greatest joys of the people. But the writer’s goal is not to glorify this holiday, to sing hymns to it. As in almost all his stories, the writer in this work artistically analyzes the human heart under the pretext of nature. Influenced by nature, it illuminates the evolution of the human psyche. The heroes of the story are such famous scientists as Sultan, Obid Odiljonovich, Jonikul Jondorov. According to the belief that Navruz not only renews nature, but also the human heart, making it nobler, on this great joyful day, friends will see the hesitation of the reconciliation of two scientists who have been quarreling for a long time. The Sultan is well versed in the times, changes, difficulties, and various situations in the human psyche and can give them a correct assessment. Neither nature, nor the spirit of the holiday in society, nor the attitude of friends can change Jonikul Jondorov. He is the same as he was before, he is still the same: he is self-confident, old, unable to accept a friend’s apology. Even the independence of Navruz cannot have a sufficient impact on his worldview. In his opinion, it is difficult to expect good from a rich person, and good can only come from a poor person. It is known that instead of enriching the poor, the Soviets impoverished the rich and scattered their ashes. Do the views of the above hero not smell of this politics that has settled in his consciousness?

The writer does not justify or condemn his heroes. The main focus is on showing their heart, spirituality, attitude towards friends, new life, change, and it is left to the reader to judge: no matter how great Navruz is, it still does not affect everyone equally. No matter how beautiful Navruz is, whether it awakens or renews nature and people, it is also a part of life. The ideas of the stories “Uzbeklar”, “Once upon a time”, “The sun wanders across the sky”, “Navruz, Navruz” complement each other and are drawn from the actions and character of the characters depicted, enriching the conclusions of each. Others describe different aspects of our national identity through individual characters and reveal different aspects of the overall image of the nation.

The stories of Shukur Kholmiraev, written in the 70-80s, are characterized by new aspects of the change in the worldview of the heroes. Most of these heroes (for example, Inod in “The Horse Owner”, Eson in “Ogir tash Kohsa ...”) are able to analyze in a new way and independently evaluate life processes, not as they are; a new look at national, spiritual, cultural values; these are people who boldly criticize certain needs of society due to advanced thinking.

In the novel “The Last Stop,” Shukur Kholmiraev set the main task of an artistic analysis of our life in the last stages of the Shura regime, the reasons for its decline and even decline instead of progress. The writer achieves this goal by showing the life of the Bekat collective farm, the pains, experiences, struggles and dreams of the people who work and live there. It is known that the style of Shukur Kholmiraev’s novels is characterized by a more critical attitude. This spirit also guides in “The Last Station” [5, 508]. The conclusion drawn from the work is that the existing society (as exemplified by the collective economy) cannot prevail or continue in this form. Because he's almost out of his orbit: the man whose job it is to uphold the rules of society is himself a prolific lawbreaker; the great scientist, the owner of the sacred profession of protecting human health, is a slave to his ego due to impossibility and helplessness; People who can ease the burden of the country are not in their place - somsapaz, the shoemaker, somsapaz - the head of the household.

The novel pays special attention to one area: the problem of spiritual decline.

The writer who described our life in the 70s makes a bitter but true conclusion: our society is approaching the last stop. Sequel crisis. It seems impossible to update along the way. Only a new path, reliable, strong, free and honest, a path with the right purpose, without showing favoritism towards others, can lead a person to his desired destination without breaking his heart.

After Shukur Kholmiraev's novel "The Last Station" was published in the Sharq Yztyzi magazine, the discussion about it continued for seven years. Such a long debate was a rare occurrence in Shura literature. It would not be an exaggeration to say that the interest of readers was aroused by the different opinions of literary critics Achil Togaev, Matyakub Koshdzhanov, Ozod Sharafiddinov, Umarali Normatov and Khamidullo Boltaboev about the novel. For some reason, the literary critics who entered the discussion did not dwell on the idea of the work, the poetics and the author's purpose when writing the novel. Perhaps, based on the demands of the time, they first measure the novel by the standards of ideology and at the same time begin to distance themselves from the work. However, it was possible to study the work from an ideological and artistic point of view, understanding the author's intent. But the reader comes to the conclusion that the politics of the time when the work was written did not allow this to be done.

"I think two things destroyed the realization of the truth of the novel. The first reason is the theme of the novel, and the second is that the writer's style does not fall into ready-made templates. Perhaps in the Shura era there were rules written in literary criticism, but we are not aware of them. But there is one truth: just as a bride is called a bride with a dowry, so is the work with artistry. O. Toshboev puts forward the opinion that "not a single writer can pick up the pen of a surfer or a slacker" [7, 193].

There are five characters in the novel The Last Stop. One from Tashkent, one from the Valley, one from Samarkand, one from Khorezm, one from Kashkadarya and Surkhandarya. I collected everything [7, 193].

The vivid scenes of life in "The Last Station" will enchant the reader, says M. Koshyanov on page 103 of the book "Sailanma". - "The heroes created by Shukur Kholmiraev in the novel are not people who are content only with gaining personal freedom. At the same time, they think about the interests of the entire society, they understand well that in order to ensure the development of society it is necessary to preserve, like the apple of their eye, the cultural heritage that has come down to us from the past. "[6, 103].

One of the scientists, Kh. Boltaboev, who thoroughly comprehended Shukur Kholmiraev's novel "The Last Stop," expressing his thoughts about the novel, writes: "The novel introduced characters with their own world and character into our literature. The novel convincingly portrays Sabohat's desire to preserve traditions and examples of oral creativity that are being forgotten. Sabohat dies physically, and his death seems to remind us that some masterpieces of folk art can also die. Munira, an intelligent historian who lives in the spirit of high ideals, is a new hero in our literature; she is not one of those saidids, zilalas or tursunois glorified in many works. Although he has forgotten his personal life, he lives in the spirit of high ideals" [7,206].

In conclusion, it should be noted that the story "Navruz, Navruz" and the novel "Songgi Bekat" are distinguished by their unique way of highlighting spiritual values. They say that good deeds live forever.

This means that each generation will approach the matter with its own concepts and truths and will definitely find the answer it deserves.

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