



THE ROLE AND SIGNIFICANCE OF UZBEK SPIRITUALITY, VALUES AND ART IN THE GENRE OF THE STORY

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ABSTRACT

This article reflects the views on the term literature, the development of Uzbek storytelling and the level of coverage of the spirituality, values and art of the people in the stories of Uzbek artists, their content and essence. XX century Uzbek stories reflect the way of life, social life of the people, as well as the harmony of fiction with life.

Keywords: story, literature, people, traditions, creative, realistic, artistic, heroic, art, value, culture, artwork, social life, image, node, culmination point.

Introduction

There are a lot of Sciences in the world. New disciplines and directions are also emerging in our time when science is developing. But it would not be an exaggeration to say that since then there has been only one science-literature, which shares human souls and feelings. Naturally, at this point there is a question of what is psychology, philosophy or art. However, these sciences are also closely related to humanity. In fact, every science is created to serve humanity. But it is not as spiritually connected with the human soul as literature.

The main goal of Uzbek literature is human. More precisely, a human soul, a human life. Thus, works of art and stories are also criteria that determine a person's spiritual experiences, his way of life and his place in social life. In our modern developed society, the idea that "good" and "bad" human concepts are relative is moving forward. Although this idea seems to be true, in fact, good and bad people existed at any time. The concept of positive and negative hero exists not only in our artistic literature, but also in the literature of the whole world. If the above-mentioned concepts were relative, then such images as "Yalmagız old woman", "Immortal pioneer" would not have been sealed in the literature. Literature, which is considered the basis of the spirituality of society, is called differently in the languages of different people. Thus, the words "literature", "slovesnost", "wortkunst" are widely used among the peoples of Europe. The words "poetics", "poetry", which are currently used in the sense of





poetry, were also previously used in the meaning of “literature”. Aristotle (384-322 BC E.) wrote a work called “poetics, expressing his views on literature and its features. V. Belinsky (1811-1848), describing and analyzing literary types and genres, also used the word “poetry” instead of the word “literature”. But whatever the word “literature” may be as an alternative to conquest, it is obvious that this word has always occupied a special position in the life of all peoples.

In 1827, a German writer Gyote for the first time introduced the term “World literature”. According to this, a work of art created by the creator should make a significant contribution to the development of the national culture of the people in which he lives, take a high position in national literature, universal values should be glorified in it, universal problems should be reflected, the problems of the human world and the Universe should be interpreted in a new way, phenomena are captured with special artistic skill, the life as well as the works of the writer should be recognized. In the stories, the character of the hero is presented in a formed character, in the plot, the development of events increases from episode to episode, without expanding the circle of events. D. Kuronov, Z. Mamajanov, M. Sheralieva’s “literary dictionary” says that “a story is a small form of an epic type, in a story there is usually one or several events in the life of the hero. The fact that the described event occurs in a short time limits the characters of the story. Thanks to this, the story should be short and complete [3].” Not all events in our life will be history. To be a story requires completeness and conciseness in events. In addition, the story encourages the reader to think deeply. In Uzbek literature, the genre of realistic short story began to form in the first half of the XX century. In the prehistoric era, stories existed as part of folklore. So, as the pioneers of the genre of the story considered Chulpan, A. Kodiri, G. Gulam, Oydin. Uzbek literature faced a very big responsible task. The goal was to capture the spirituality and values of the Uzbek people in their own way and bring them to the world pedestal in an artistic state. Enriching the place of realistic stories in our literature, filled with artistry, also has a positive impact on the development of our literature. In Uzbek storytelling of the XX century, Russian writers, in particular A. Chekhov's work had a prolific influence. G De Maupassant, Stefan Zweig, Antoine Franz, Ivan Turgenev, O. The stories of European sages such as Henry are also popular. It embodies the most advanced aspects of the literature of the East and West. They are attracted by the originality of the plot, showing the fine facets of human character.

There are a lot of images in the novel, several of them in the story, and in the story the main character is a couple of people. His character is given an embodiment on the stage of a certain event. Abdulla Kahhar's stories “Thief”, “Sick”, “Pomegranate” are





works that clearly and impressively show the situation of poor, helpless people [1,143]. The heroes of these three stories are poor people. In these stories, the writer does not describe the characters one by one, rather such images are found at all times, even in public life.

That is why, when a writer highlights a process that has a noticeable, socio-moral significance for that time, the reader gets an idea of that time. After that, the reader begins to reflect on the social, spiritual and moral picture of society. As mature examples of Oriental literature, one can cite the stories: “Kalila and Dimna”, “Gulistan” and “Buston” by Sheikh Saadi.

In Uzbek storytelling, everyday reality becomes the theme for most works. Both in the stories of such writers as Abdullah Kadiri, Chulpan, Abdullah Kahhar, Gafur Gulam, and in the stories of such writers as Said Ahmad, Askad Mukhtor, Shukur Kholmiraev, Utkir Hashimov, Ulmas Umarbekov, Uchkun Nazarov, Murad Mukhammaddust, Erkin Azam, Khayriddin Sultanov, life events were transferred. There are three main aspects of stories in fiction. One of them is the level of artistry of the story. This determines the attitude of the Creator to fiction and the degree of scientific knowledge. The second side is the state of irrigation with Uzbek values and traditions. This determines the level of penetration of Uzbek storytelling into world literature. In addition, spirituality, like other genres, is at the heart of our stories. Based on spirituality, history retains its position over time and becomes an immortal legacy. First of all, let's focus on what value is: the concept of value is a deep concept that is understood in different meanings in different places. The science that studies value is called “Oxyology”. As this science in the second half of the last century, was introduced into science by German sociologist E. Hetman. Oxyology in Greek means value, science, teaching.

There are stable components of literary genres in Uzbek literature. While literary genres are in constant change or if a literary genre exhibits its own genre traits, there are persistent traits. In particular, the following characteristics are necessary for the story: small size, ready-made character presentation, the plot is not based on “the development of events”, but on “the internal development of events”.

There are enough stories in Uzbek literature enriched with Uzbek traditions and values. Including the story “Uloqda”. The fact that we associate the concept of value with economics is not considered correct. Because it will have a completely different content in the state associated with the value. But value is a concept that, in a particular case, constitutes the essence of spirituality. Value can also be ranked or classified. The values of one country may have no meaning for other countries or vice versa. Based on this, we can say that our national values based on artistic works can





attract the attention of other countries. There are also stories in fiction that glorify the own traditions or customs of each nation. It clearly and concisely expresses the details that reveal the nationality of the nation, its pure values, customs or history. When we speak about the story “Uloqda”: the story at one time was considered a story of a level that reveals the way of life, customs and attitude of ordinary people to each other. However, over time, this story was recognized as the first steps of the Uzbek storytelling.

This is one of the earliest stories in Uzbek literature, after which the genre of the story began to develop in Uzbek literature. In Uzbek storytelling, artistic value is important. It is no coincidence that many realistic stories created during this period were included in the historical sketches of Uzbek literature. It would not be an exaggeration to say that reading such stories, which have not lost their relevance, can give a high assessment to the Creator. The story tells about the folk game of Uloqda. Kindness and attention to the horse are also expressed in this place in the language of heroes. This story is creatively artistic and brought to the reader in excellent condition, so that involuntarily we get into this process right in front of our eyes. We can say that the story ends tragically. At this point, the creator performs his work in a neutral state. He stops at the fact that the original folk games, although they are our tradition, can sometimes end tragically. But in any case, “Uloqda” does not lose its significance in our literature as one of the first examples of Uzbek storytelling.

It cannot be said that such creators as Abdulhamid Chulpan, Oybek laid the foundation of the Uzbek short story genre. Uzbek stories, unlike the world ones, are distinguished by pure uzbekness. It is based on Uzbek traditions, values and culture preserved in the past. Along with the rise of our culture, dark pages of the past are also expressed in our stories. In particular, the story of Abdulhamid Chulpan’s “The baker girl” [6,291] tells about the exploits of the heroine, about what she accomplished in the life of humanity and women.

When we read this story, we hate Ulmasvoy so much that we feel we are ready to punish him if he is with us. The fact is that there have been such cases in the past, and the cases when the perpetrators remained unpunished happened a lot. But not all creative people received such processes on paper. In fact, Uzbek literature needed such stories.

The following story is one of the examples reflecting through fiction the black and white side of life, as well as the way of life of the people in an artistic state.

There are stories in Uzbek literature that show that we have sincere, tolerant people. When we read such stories, our hearts are filled with pleasure and a sense of divine providence. Although the hero's act is considered a sin or a crime, our attachment to





him increases. One of the such story is “My thief boy” by Gafur Gulam. The beginning of the story is also sad, painful enough to burden the human psyche, but when we read, laughter involuntarily rushes to our face. We like the thief and we want to see him. What about young boy? ... Look at this, a thief in our house. At least there are people in the world who also consider us as a human? Although tomorrow I will purely brag to my comrades that “a thief came to our house” can be said with pride. But do you believe? [9] As you can see, in this case, no one, except the old, senile woman, cares about the children. As if they do not exist in society, they are lonely and unnecessary people.

It is even surprising that the child is happy that his house was destroyed by a thief. What about thief? It is a very interesting process when a prostitute reveals the secrets of her profession, tells about whose house was robbed, what happened, who was her parent. If the old woman said what she heard from the thief himself to appropriate people, then it would take several hours to find the thief. The old woman is also a naive simple Uzbek mother. Even if the person is thief, her soul will feel sorry for him. The artistically watered Uzbek story is undoubtedly based on the folk past, folk traditions, folk values.

In the story “Kindness” [10], written by Hakim Nazir, through the image of Uktam, a son who forgot about his duty to his parents is depicted. This is always expressed in the fact that the parent is ready for anything for the sake of the child, ready to sacrifice his peace of mind, his health for the sake of his happiness and peace. The neighbor's result in this process deserves praise. When aunt Aziza was ill, neighbor Lazokat's kindness to her aunt was expressed very simply and sincerely. What history calls “Kindness” also makes sense. Because this story speaks both about an unkind son, and about a kind neighbor. Despite the fact that our article is a spiritual, valuable and artistic work in Uzbek storytelling, I think it is appropriate to dwell on two words about our mothers here. The mother is sick, grows up and takes care of her children for many years. But the fact is that in old age the son thought about his peace of mind and left separately, so painfully affected the psyche of his mother. The fact that the son does not go to see his mother and does not even interested about her condition and it makes the mother to think even more. At this point, another image appears in the story. “Neighbor”. One of the remarkable Uzbek customs is notification of the condition of patients and observance of neighborhood traditions. We can not see any work or page of article in the world literature that is devoted to neighbours, may be they do not have proverbs about neighbours. When the mother mother was suffering from the unkindness of his son her neighbor Laziza did not leave her alone.





From the ancient periods Uzbek nation has been renowned with its hospitality and kindness. Children grow up in family traditions, customs. So there is no doubt that every child who has grown up to such families will grow up as a successor to the good of parents. When we read the story of Ulmas Umarbekov's "Charos", we are once again convinced of this. Although the name of the story actually bears the name of the sort of "grape", you will notice at the end of the story that the goal is to show the duration of traditions. The gardener shows how generous a human being he is that he does not fight even when he catches a child who has been robbed of grapes, sharing with selected and ripe grapes instead of punishing and telling them to come straight through the door and asking him directly. After the death of the gardener, the manifestation of the son in the image of the same father also indicates the duration of this family tradition. Our hero, remembering youth, sees a gardener who is sharing his harvest-grapes with children on the street. Those clothes, those boots and those movements, but young and strong enough. Yes, it was exactly a child in the image of a father...

Along with a large number of stories singing the hymns of the Motherland, there are stories in Uzbek literature telling about people striving for the Motherland. There is a person who lives in pursuit of the Homeland in which he was born and grew up. This is considered love of the Motherland.

Loyalty should be learned from the Japanese.

The story of Said Ahmad "Oftob oyim" [11]. This story is considered a story of patriotic content. The story contains the memoirs of Said Ahmad. The main character of the story is the author himself. The plot events take place in the zone.

The situation in the zone. In the story, the devotion of the Japanese to the motherland, the nation is illuminated by the figure of Dune. His enthusiastic words about the motherland, his words about the people of his land, his words that he misses his homeland again and again, make a person feel special in his soul. In the process of reading the story firsthand, you can see that the patriotism of the Japanese was not glorified. The story also features another Japanese prisoner, Sudze. Sudze was Oftob oyim's only child. But he returns before he has completed the task assigned to him. In the end, he is forced to live his whole life as a traitor to the Motherland with a black face. Her holy mother also shows greater devotion to her homeland than she does, and dedicates herself to monasticism. Years later, the author meets Ratfirro in the USA and recalls old memories. Perhaps the reason for writing the story was an unexpected meeting of the author. But from this story you can understand, understand that feelings for the Motherland are the purest and greatest.





The next story is “The seed of good” by Sunnatilla Anorboev. This story is dedicated to Uzbek sons who died in heroic battles during the Second World War. The reason is that, like the hero of this story, Tajiddin, he perpetuated the memory and memory of our sons who died heroically in battles and were buried in a foreign land. The conversation, which takes place in the imagination from the beginning of the story to the end, tells about the development of events from his brother's youth to the present day. He talks to his brother by chance, remembers his youth. Family, school period, geography teacher! In general, in this story, the development of events is rooted in patriotic content. It is impossible not to realize the love of the Motherland to the reader reading the story. At the end of the story, he says goodbye to his liver lying in the grave, and returns to the world of the living again to fulfill his mission.

Ahmad Aliyev's book “Spirituality, value and virtue” stated:

“Who or what unites a nation, peoples?” the answer to the question that was “spirituality” [13].

Now, if we look back and summarize a little our path traversed during the years of independence in the field of unity, friendly ties between peoples and nations, the results achieved and not achieved in this area should become more obvious. Above we talked about the greatest means of uniting peoples and nations, calling them to friendship and harmony - spirituality. Spirituality includes all science, enlightenment, but also all kinds of art, masterpieces of literature, philosophy, history. Music, singing, fiction art forms do not choose nationality and nationality. He knows no boundaries, continues to have a positive impact on the spirituality of representatives of all classes. After all, the spiritual treasures of Alisher Navoi, Shakespeare, Leo Tolstoy or Abdulla Kadiri, Behbudi, Fitrat have fascinated the sincere public for centuries because they are overflowing with national talents and have become the property of world culture and spirituality. Several stories were analyzed above from an artistic, spiritual, and value point of view. The concept of tolerance is at the heart of the lifestyle and traditions of each nation. What is self-tolerance, what is this concept? Tolerance (Lat. tolerance (Lat.tolerantia — patience), tolerance-tolerance to the lifestyle, behavior, habits, feelings, judgments, ideas and beliefs of other people. This means respect for the customs and beliefs of representatives of another environment.

For a long time, through the works of great thinkers, or in our religion, in hadith - Sharif, thoughts have been expressed. They emphasize “tolerance” in their works. It would not be an exaggeration to say that the reason for this was harassment and insults against our scientists, thinkers of that time.

Abdurakhman Jami's work “Bahrستان” on tolerance sets out much broader and more meaningful thoughts. Jalaliddin Rumi also mentions “tolerance” in his work. When





we pay attention to the boundary of the past, we witness views and thoughts about feelings of “tolerance”. But modern literature should not lose sight of our stories, in which “tolerance” is glorified.

The concepts of tolerance are widely represented in the history of Uzbek literature of the XX century. Thanks to such stories, we can see at the heart of Uzbek literature the embodiment of ideas and thoughts that always glorify kindness and interethnic tolerance. The stories not only reveal the customs and way of life of the Uzbek people, but also reveal their views on others, on representatives of other nationalities and nationalities, other religions. The Uzbek people have long attracted the attention of the peoples of the world as a hospitable and tolerant nation. This can be clearly seen in his every movement, thought. During the Second World War, the Uzbek people in the true sense achieved the status of a hero nation. Neither an Uzbek who did not eat, did not dress himself, did not give his last bite to the war, to the front, nor an Uzbek who took children of foreign nationalities into his pocket, nor an Uzbek who himself was wounded in battle and led his comrades from the battlefield, shoulder to shoulder. How many warm words can be said about this people, about a multinational nation. It is permissible to be proud that you are a child of such a country.

In the Uzbek storytelling of the XX century, you can see many stories related to the Second World War. Some depict a child who went to war, while others depict the inner experiences of a family of soldiers who died on the battlefield and did not return. Both processes show that patriotism, patriotism is a blessing through the definition of the Cold War era.

From time immemorial, the Uzbek people have been ahead of many nations with their courage and commitment to values. It is good that he sees everyone as his brother, regardless of his nationality. We can see this in the story “Kal Mulla” by Uchkun Nazarov. “... This thirty-five-year-old man with gray eyes and yellow eyelashes was named Karl Müller, and the people of the neighborhood called him Karl Mulla, then Kal Mulla,” the story begins. In general, their “localization” is reflected in the fact that they have a worthy place among the Uzbeks, their equal participation in weddings and celebrations. What do you think is the reason why a German child is so close to the hearts of other people? Karl Müller's unique qualities? Or his services? In some ways, this is evidence of our opinion, but the main reason is the kindness of the Uzbek people... Like any social phenomenon, national values have their own law of development. Forgetting this fact, trying to unilaterally, artificially glorify and idealize national values, their use for political purposes has been proven many times in life. Especially in such a multinational, multi-confessional country as Uzbekistan, such actions can eventually lead to such unpleasant situations as interethnic tension,





nationalism, interethnic and religious chaos [14]. Through the above story, we see that our idea has been confirmed.

There are a lot of stories in the history of Uzbek literature that glorify Uzbek traditions, values and their own spirituality. At the moment, this has been achieved by analyzing countless stories, as many independent opinions and scientific views as possible. This article tells that if we could express ourselves through a positive view of the world through a combination of weight, level, meaning and content of stories created in the history of Uzbek literature of the XX century, we would contribute to the development of our national literature.

We are citizens of a great and prosperous country. The so-called Uzbek is a representative of a nation with a broad outlook, great spirituality and values. This is literature, which contains inexhaustible works, unique works in which new meanings can be found. We are the successors of creative personalities whose stories reflect Uzbek art, values and spirituality. At the same time, we are people who can contribute to the development of our country and raise its prosperity on a par with the literature of the peoples of the world. To do this, you need to research, study, get an education and, of course, work.

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