

2-10-2021

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Shukrullo Jurayev

Jizzakh State Pedagogical Institute, juraevshukrullo@jspi.uz

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Recommended Citation

Jurayev, Shukrullo (2021) "UTKIR HOSHIMOV'S ARTISTIC INTERPRETATION OF SPIRITUAL AND MORAL PROBLEMS IN COMIC STORIES," *Mental Enlightenment Scientific-Methodological Journal*: Vol. 2021 : Iss. 1 , Article 19.

Available at: <https://uzjournals.edu.uz/tziuj/vol2021/iss1/19>

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UTKIR HOSHIMOV'S ARTISTIC INTERPRETATION OF SPIRITUAL AND MORAL PROBLEMS IN COMIC STORIES

Shukrullo Jurayev

Uzbek Language and Literature Department

Teacher of Jizzakh State Pedagogical Institute

E-mail address: juraevshukrullo@jspi.uz

Abstract: The article reveals the spiritual and moral aspects of Utkir Hoshimov's humorous stories, as well as the inner experiences of the heroes in the humorous stories and the flaws in the spiritual world. Defining the role and significance of the creative work of Utkir Hoshimov, the artistic depiction of the issues of the period and the person, as well as the main stages of development of the author's skill in this regard. The author's comic stories are a scientific study of the peculiarities of the nation's way of life and the process of its creation in the context of the literary process of the second half of the twentieth century. The author identifies the comic plot in comic stories and the stages of development of this process in the process of analysis. Scientific study of Utkir Hoshimov's skill in comic character and artistic detail. Utkir Hoshimov's poetic skill is to determine the importance of today's literary process and the leading principles and criteria of the author's work.

Keywords: The humorous stories, inner experiences, spiritual, moral, Doyi (tog'a), bribery, "Pilgrim of the bottle", "Kokyotal", Aristotle, Kholik tajang, "Ethics", Literary critic.

INTRODUCTION

As literary critic Hafiz Abdusamatov points out, "It's not easy to find things that make readers and viewers laugh, especially to make them laugh." [1., p. 179] Utkir Hoshimov is one of the few writers who work in the same difficult field.

When thinking about the humorous stories of Utkir Hoshimov, any artist in his work thinks about the inner world of man, his spiritual and moral image, lifestyle and interests, virtues and vices. It can be seen that in the works of Utkir Hoshimov the spiritual and moral aspects of the heroes are described in detail.

As noted by literary scholar Umarali Normatov; “Where there is a conflict between morality and immorality, where there is a deviation from the norm, where there is a conflict between legality and illegality, which reflects the will of the whole people and the state, there is a state of mind that causes laughter.” Depending on how small and heavy you are, there can be a soft, gentle smile, a caressing smile, and a deprecating laugh.” [2., p. 351] The above-mentioned aspects can also be observed in the author's series of comic stories devoted to spiritual and moral problems. One of such stories is "Kuk yutal", in which the protagonist sells his car with the intention of building a greenhouse, and the main problem is the paperwork in the construction of this greenhouse. The purchase begins with a neighbor telling him that permission must be obtained at the time he starts work.

MATERIALS AND METHODS

The story goes, “I went to the district administration. My son was greeted politely by a guy his age. - Service, Pochcha? He said. I knew that this young man was from Namangan. The people of Namangan call the person they respect "pochcha". It's like "tog'a" in Fergana, "doi" in Khorezm, "amaki" in Tashkent. He is a good guy. He explained all the rules of the road. We can see that our protagonist, who went from this Residence to the directory, was just as happy to see his friend as he was to be disappointed when he was done.

The main reason for this was that the behavior of the friend who gave the certificate, no matter how polite in the beginning, and when he expressed his opinion, his behavior was so upset that it was highlighted on the basis of a humorous plot.

In the sequence of these events, the process of obtaining a certificate from the places of our hero's office - Dilya, Raygaz, Kindergarten, Nature Protection Organization, and Tax Inspectorate - is beautifully described by the writer. It was as bubbly as a gas-filled bubble.

"Yes," he said, weighing himself.

- Now I want to build.

"I asked for gas, didn't I?"

"Heat the greenhouse with gas, brother!" I said, remembering my mother-in-law's words.

-Oh! He shrugged. - Where can I get you gas? Shall I take it out of me, okay? I don't have gas. The gas pressure is decreasing day by day! The kids in the garden are cold, and the tomatoes are ripe for your greenhouse! Is that so?

I was "coughing" in frustration, the gas pressure went up, and the kids in kindergarten didn't get cold." [4., 220-b]

The reader, who portrays a person who makes bribery his main job as a gas worker, reads this story and draws a negative conclusion about such people in society.

The environment in which this story by Utkir Hoshimov is described is an environment where you can work on everything without any difficulties, but the protagonists of the story do not live such a life, but make easy money, bribe officials to read the moral and spiritual shortcomings in their lives which, tries to bring it to consciousness.

As a result of independence, profound changes have taken place in the spiritual life as well as in the social life. In particular, there is ample opportunity to re-analyze the unique samples of our rich literature on the basis of new literary and aesthetic requirements. As our first President I.A.Karimov said, "Science and enlightenment elevate a person. In the 21st century, I believe, a new generation will emerge who will give their lives for culture, science and enlightenment and make it the main goal of their lives" [5., p. 87].

When we analyze both artistic and moral issues in the author's story "Bottle Pilgrim" and "Kokyotal", we see that the writer has a unique world of skill and imagination.

The writer tries to describe the spiritual and moral flaws in the inner world of man on the basis of real-life events. As we read the author's story "Kokyotal", we realize what kind of person the person who introduced himself as the head of an organization is in this story, and only after we finish reading this comic story does he realize what kind of person he really is that we can see the spiritual and moral flaws in people's lives, which are rare.

Western philosophers also spoke about the importance and significance of the fabric of art in literature and art. For example, in his book *Ethics*, Aristotle focuses on the essence of literature and art, emphasizing the creative nature of literature and art, its connection with the concept of "creation" at all times. According to the philosopher, an important element of creative ability in literature and art is the artistic fantasy, the artistic text plays an important role, and therefore the "consciously lost" (i.e. fantasy, the way to the texture) the creator is considered more valuable [6., p. 88].

If we see that the name of Utkir Hoshimov's story "Kokyotal" aroused interest in the mind of the reader, then after reading this story, of course, this is a humorous conclusion for us. If we take a closer look at this story, we will get a lot of spiritual and moral nourishment for ourselves from this story. The author's story is about the psyche of the people, as well as their fate that we can see how tragic it is.

RESULT AND DISCUSSION

The author seeks meaning from the wave of passions in the protagonist's heart, his personal experiences are often socially significant, most of the puzzles that torment him turn out to be the worries of the people of the 70's, "words on the tip of the tongue."

What is important is that the rage of passions in the hearts of the protagonists, unlike the writer's first stories and narratives, is devoid of sentimentality, and the rage of feelings here always challenges the reader to struggle. This situation gives the hero a kind of courage, a story.

If we look at the works of Utkir Hoshimov, we can see how rich the inner world of the writer is.

Throughout his career, the writer focuses on the inner life of the Uzbek people, traditions and customs as the main theme of his works.

It is known that the Uzbek people for many years consider it a blessing to give a wedding to the people. The play explores the inner world of the protagonists by depicting a wedding.

The protagonist, Professor Obid Rasulevich, has been living in the new neighborhood for more than a month. He and his neighbor, Khalik Tajang, are going to the soup kitchen.

Every morning, a neighbor knocks on the door and takes the professor to a soup kitchen for strangers.

"Yes, teacher, does a man sleep until noon?" "Come on, jump right in!"

Obid Rasulevich had a habit of working at night. It was difficult to get up early.

Where to? He said hesitantly.

"Where would it be?" "Don't you know that?" He asked, shaking his hand. "Thank goodness he's working on the scaffolding!" He is circumcising his nephew"[7, p. 54]. Apparently, the Khalik tajang, whose only goal is to grow free, associates his newcomer with his spiritual world. When this happens two or three times, the professor tries to oppose him, but in front of his neighbor. But the neighbor has no idea. She is happy to be with him. He eats pilav in the morning and rests during the day. Obid Rasulovich will sleep on the scientific council. At night he can't work. It is as if he has entered a strange street, distracted from the work and lifestyle he has been accustomed to for years. No wonder this time it's one of the writer's thoughts.

Because for a writer who writes at night, it's natural to get tired of going to get breakfast. And for some as a baby gets older, he or she will outgrow this.

"Again pilav?" The professor glanced at his neighbor.

"Yes!" There is Nortoy, the nephew of Husanboy, a wrestler from Yunusabad ...

"Which Nortoy?" Said the professor, interrupting him.

"Why don't you know?" There is an employee of the bathroom in Karatash, and his wife gave birth to Hasan-Husan three times in a row ... According to Sharia, the couple was re-married.

The professor said "ha-ha" even though he didn't remember the balloon.

- Oh, Well done! - The crowd was overjoyed. "Say Nortoy, a man who knows what he's doing, even if it's just a little guilt in one eye! He's having three weddings in a row." He is doing the silver wedding of his parents, the widow is marrying her sister-in-law, and the middle son is circumcising his son. Come on, hurry up. Yes, are you still drowsy?

"The professor didn't eat pilav, pilav eats the professor." As he sat under the speaker, the screaming voice of the hafiz, who was shouting with the microphone in his mouth, entered his ear and made it deaf!

When they went out, he said what he had been thinking all night:

"Is it necessary to do this ... an unhealthy animal without saying the Sufi azan?" It can be done at eight or nine o'clock! People eat peacefully and go to work...

"Apparently, the writer is laughing sarcastically at the inconvenience of one of our national traditions, the pilav-sharing ceremony." You really can't even hear the loud music of the person sitting next to you. The noise makes the bride feel dizzy. It is also clear from the writer's irony that the time of the pilav was also set at an inconvenient time.

The protagonist of the work, a professor, can not only laugh at the immorality of some people who are afraid of the name of "andisha", but also fight hard. It follows a popular saying, "Don't go where you're not told, don't stay where you're

told." The struggle to find one's place, that is, to respond to the next facelessness of one's neighbor.

- "Obid Rasulevich came home and appointed his wife:

"I'm not here in the morning." I went on a business trip, vassal!

He wanted to sleep soundly. It didn't matter. In the morning, the Khalik tajang woke up to the sound of the trumpet.

"Shame on you!" Shame on you! Join the community! I saw them working in their rooms in the evening. Call the world!

It didn't work. Obid Rasulevich, who was sleeping deprived, went to bed.

- Mother! - The crowd was overjoyed. "If we don't have a wall, we'll see the street."

His wife frowned as if to say, "Don't lie to me and die."

"But Rasul is a very good barber!" Said the Khalik tajang, shaking his head. "The man who moved to Jizzakh deliberately told me about his wedding."

- Thank you very much! The professor put his hand on his chest with a sharp motion. "I'm here now." Please don't bother me until the second one wakes up.

He slammed the door shut.

"Oh, brother, if you're a professor, tell yourself!" - Khalik shouted, stretching his chin towards the gate. "Know that we are coffins!" If you die, your coffin will be carried by the neighborhood" [8, p. 20].

CONCLUSION

In the play, the author laughs at the category of people who speak on behalf of the people, the neighborhood, the country and think of their own interests. The reader who reads this comic story of the author will probably think about the inconveniences of one of our national traditions. In the comic stories of Utkir Hoshimov, the author's skill in depicting the spiritual and moral image of the hero, the story "Butilka Haji" is analyzed in detail. The interpretation of psyche and destiny in the stories of Utkir Hoshimov is analyzed on the basis of the scientific problem posed in the story "Blue Cough". In his works, the author lightly laughs at

the flaws in society and human nature. Colorful images of the heroes in the works of the writer are drawn.

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