



THE SPIRITUAL AND EDUCATIONAL OF THE NOVEL "LOLAZOR", ARTISTIC-AESTHETIC, PSYCHOLOGICAL FUNDAMENTALS

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Article history:	Abstract:
Received: 6 th June 2023 Accepted: 6 th July 2023 Published: 8 th August 2023	Literary heroes of MMDost cannot be compared to anything else in this respect. Literary heroes enter people's mind and thinking in various ways, that is, the reader is involuntarily influenced by literary heroes.
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ENTER. In a work of art, the inner self of the author is often reflected in the main character, in some cases in several characters. Or it will be absorbed into several characters. One can see the author's "I" in both Nazar Yakhoboyev and Saidkul Mardon .

LITERATURE ANALYSIS AND METHODOLOGY . In the work of art, the reality of life, people's lives are reflected by expressing the behavior and thoughts of literary characters. The creator's worldview, goal, social life phenomena and philosophical observations about the human world are also expressed in the image of literary heroes. Therefore, comments about the biography and creative activity of the writer, poet, dramatist are directly connected with the literary characters. Each work expresses the artistic world of the author, his way of perceiving reality and his individual attitude towards it . Also, a work of art has its own spiritual, moral, educational, psychological foundations, regardless of which literary type it belongs to.

In "Lolazor" too, literary-critical thinking is divided into several independent and conflicting philosophical views that protect his heroes based on the author's work. In all these views, the writer's voice in the novel merges with this or that character he created, or this voice can be considered as a unique generalization of all the ideological voices . Perhaps it would be correct to say that the voice of the author is not heard at all among the voices of the characters. A true creator creates free people who can stand in line with the characters he creates, disagree with him, and even oppose him...

The main characters of MMDost are actually not objects for the author's word according to the artist's social thinking, while they are independent subjects in the real sense...

The hero's comments about himself and the world are equal to the usual words of the author; his comments are not subject to the character's image in the object, which is one of the necessary characteristics of the character, but he also does not act as a

mouthpiece delivering the author's comments. It takes an independent, unique place in the system of the work, the character's comments are heard as if side by side with the author's words, and the author's words are combined with the full comments of other characters. The author's point of view can be felt in the interpretation of many thoughts and realities of life by Nazar Yakhoboyev, and the author's social, philosophical and moral views are infused into the image of Saidkul Mardon.

Literary heroes of MMDost cannot be compared to anything else in this respect. Literary heroes enter people's mind and thinking in various ways, that is, the reader is involuntarily influenced by literary heroes. Each character of Nazar Yakhoboyev, Saidkul Mardon, Hotam Shura, Topori, Zahid is an unexpected meeting for the reader, they are not at all similar to each other, the spiritual, moral, social views, lifestyle of these people who met at different crossroads of life , dreams and goals are different from each other. People living in the same era are totally alien to each other.

In a work of art, the inner self of the author is often reflected in the main character, in some cases in several characters. Or it will be absorbed into several characters. One can see the author's "I" in both Nazar Yakhoboyev and Saidkul Mardon .

During their student days, Nazar Yakhoboyev and Oshno live in a rented house in a desolate yard. Although the owner of the house is rich , he comes every month in dirty clothes and complains about the rent. One of these days, the bag with the bread kept under the pillow of Yakhoboyev is not found . Infuriated by this, Yakhoboyev accuses Oshno of theft . They were tired of poverty , hunger, travel, and the desire for bread, a blessing that became the name of life. In the end , in a precarious situation, the character , trust, honesty, and pride of the two friends will be tested .

"Tag'in (Yakshoboyev - *emphasis is ours N. Berdiyeva*) read to Oshnoga :

- Did you eat it ?!



Oshno hadn't touched the bag , so he looked straight into his friend 's eyes :

- Be honest, mate !

Yakhaboyev examined the bag more carefully . He turned the oil over and saw a couple of punctures .

- You or the rat? he asked .

" Hey, let 's eat!" said Oshno , crying . "Are you going to blame Hadeb?"

He was in pain, he was lying on his back. The shoulders began to shake.¹

both Oshno and Nazar Yakhasboyev picked up a pen for the first time, there was no interest, ambition, fame, or ambition in their writings . Each of their words came from the heart, they were sincere , and above all, they themselves believed in what they wrote more than anyone else . In one place, the sincerity and love between two friends who are struggling for bread, dry from hunger, saving the last piece of bread for the next day , is very strong. They do not hypocrisy, hypocrisy, they cannot deceive each other. Even Oshno could not bear such humiliation and cried .

Food friend _ when he finds out that he is leading the way for his own immortality , he strongly opposes it , he prefers death to living like this . The fact that a person can protect his pride , dignity, honor, and faith in any situation is a sign of his integrity and steadfastness in his faith. The spiritual world of Oshno and Nazar Yakhaboyev overcomes environmental resistance . Because Hotam Shoro, who sent them to the city , their parents, who were waiting for them in the village, even they themselves still believed in them with noble feelings such as honesty, truth, kindness, self-sacrifice . In their hearts, there was great respect for man, his dreams, and life. There is a simple but very valid wisdom of life: what you give is yours , the deposit in your hand . Nazar Yakhaboyev and Oshno adhere to this belief, and this habit will not leave them for the rest of their lives .

the first time, Oshno writes an article called "Flight of the Eagle" about the Hotam show in Bulduruq . While giving more money to his friend , Oshno simply explains the reason. Two friends take care of each other, and at that moment we see that there is a true friendship between them, not mixed with interests and ambitions .

who did not want his friend to show his inadequacy and weakness , called him to the rector and thanked him when the article "Kyzil Hashar" was published. Yakhasboyev, who was pleased with the

praises from the rector, asked Oshno if the rector had called him as well . At first, Oshno was surprised by his question . When he understood the essence of the matter , he laughed at its simplicity: "Well, I wrote Hotam's poem in Bulduruq , and you wrote the red insect in Dorilfunun, the rector will definitely call you ². " The writer was able to portray the physically strong, fearless, tante, brave and decisive person of Yakhaboyev, as well as the simplicity characteristic of the people of that time . Oshno is physically weaker than Yakhaboyev, but his thirst for books increases as events develop. These two heroes , whose paths of fate are adjacent to each other , are inseparable, they do not differ from each other in any situation, no kindness arises from the middle. Although there is a change in relations , everyone makes it a habit to use each other according to their position .

Yakhabo Yev invites Oshno and Kuloh to a "model kitchen" near the tram depot. " Breaders ! Slaves of darkness who do not know what a dream is! People who don't want to be cool !" cried Kuloh, revealing the decline of the personality of the artist whose talent was ruined by alcoholism. Kuloh, who studied in St. Petersburg, lost himself as a person and a creator during the period of change . His tragedy is related to alcohol, one of the dangerous weapons left behind by the invaders . The writer very skillfully shows that the autocratic system is essentially the same as the previous Tsar's occupation . The goal of Tsarist occupation and Soviet empire was to separate the people from their language, religion, values, and history , and turn them into cheap labor and manqurt.

George Orwell's "1984" and Genghis Aitmatov's novels "The Day of the Century" also covered the same issue. In J. Orwell's works, the thought police keep the people under constant control. Ch. Aytmatov's works show the decline of the generation brought up in the spirit of Soviet ideology . A morally crippled person like Sobitzhan , who is always ready to carry out every order from above without hesitation, who does not have his own independent opinion , who does not care about national values and traditions, who does not understand the meaning of life, a coward and The characters belonging to the humroh category are also found in "Lolazor". " Sobitjon " can be seen in the guise of "artificial twins" in the hospital , people gathered around Nazar Yakhaboyev .

Years later , Nazar Yakhaboyev returns to the kitchen where he celebrated his first honorarium, but

¹ M.M. Dost. Lolazor. T.: New century generation, p. 2021.143.

² M.M. Dost. Lolazor. T.: The generation of the new century, p. 2021.161.



this time his companion was Saidkul Mardon, not Oshno . It seems that no matter how high a person rises , at some point in his life, he wants to return to the simple, innocent , peaceful , self - satisfied times . Remembering the moments that became a part of his memory and became one of the brightest days of the past is usually characteristic of the moment when a person realizes that he has lost a lot of things .

The situation in the Yakhaboyev family is complicated. He clearly knows the difference in the outlook of his sons Avvalbek , Oloyor, and his wife Muhsina. But he has to compromise with them. Mrs. Muhsina is passionate about her career, even at the age of retirement , she cannot give up her desire to achieve something bigger . Yakhaboyev laughs at Mrs. Muhsina's flaw in nature and opposes his wife . Nazar Yakhaboyev himself fires his wife on purpose . Alamza Muhsinakhanim is happy when she hears that Daminov , the director of the theater , will be removed and appointed as the director of the cemetery .

"- Profitable place. If he gives a cooler place, he can even take a bribe of one and a half .

- Iloya, let the bribe come out!

" Shame!" said Yakhabo Yev, raising his voice . - How many times have I told you, you women, not to insult God !

Mrs. Muhsina suddenly became angry. Yakhaboyev laughed inside. He thought that God said something to us , but he didn't even imagine that the poor thing would end up like this?"³

Sarcasm takes the lead in Yakhaboyev's speech, his sarcasm is aimed not only at others , but also at himself . Self - directed irony is an expression of the hero's psyche , and the writer skillfully uses irony in the artistic psychological interpretation of reality.

Uvbelbek is a busy artist, divorced from his first wife, a little frivolous, airy, and ca n't stop himself from saying words inconsistent with his father's honor. Even if his exhibited work turns out to be someone else's stolen work , Yakhasboyev keeps himself under control. If Arzanda is dissatisfied with his son 's actions , even if he is angry, he calmly listens to Chorshanbiyev's opinion.

Uvalbek's addiction to alcohol , his color like that of drug addicts, and the fact that his larynx is drooping at the age of forty worries Yev Yakhabo as a father . The writer reveals the spiritual and moral state of the hero using a psychological tool, a portrait .

Thinking about his son, Yakhaboyev's heart

sinks even more, he looks for ways to influence him. Uvbelbek is an unrestrained young man by nature, he cannot control his passion. "The habit of an unscrupulous person is bad, and the nature of a base person is bad," says Aristotle, and he emphasizes that a habit can be replaced by another habit and corrected, but nature cannot be corrected by anything. ⁴So habit and nature are two different concepts. Alisher Navoi explains that a habit becomes a habit when it is repeated. Uvalbek's behavior is a sign of the intemperance of his nature.

Yakhaboyev understands people's nature, purpose, and intention very quickly. No matter who he is, he cannot stand the flattery, greed, and flattery of even his own children . Yakshobayev, who cannot tolerate the diversity of people's nature and their self-interest, laughs at them sometimes openly, sometimes secretly. He weaves various anecdotes to express his thoughts to others . The anecdotes presented in the novel show the real situation in the society, the flaws in human nature and the causes that cause them. Through these anecdotes, the reader can clearly see the unknown inner world of Yakhasboyev, the turmoil in his psyche, the experiences hidden inside.

Olloyar is a young man who cannot follow his mother's footsteps, is submissive by nature, cares about others, cannot defend his opinion, and is used to doing what he is ordered to do. Small worries of the family are placed on him. Mrs. Muhsina turned this son , who is faithful, modest, gentle, does not envy anyone, does not seek career, wealth, fame, and is busy with himself .

Yakhaboyev does not like his excessive obedience. But unlike his first-born, he is reliable and loyal. He always respects his parents and does not even think of taking advantage of their fame . Robiya, who raised Olloyor, loves him as her own child, even after her death, she intends to leave him as a legacy.

Although the relationship between Yakhaboyev and Robiya is not covered in detail in the work, the reader gets a clear idea of Robiya from the conversation in the hospital and the situation in the family. One of the unique poetic tools of psychologism is the image of Robia in the eyes of the reader through dialogue. Robiya, who spent her whole life as a servant in the house of Yakhaboyev, is embodied as an honest, hardworking, pure, contented, strong-willed woman who does not lose herself in the face of life's blows. The writer does not mix falsity, bookishness, artificiality in any image, he describes them as a person whose life is

³ M.M. Dost. Lolazor. T.: New century generation, 2021.259-p.

⁴Aristotle. Akhloki Kabir. Tashkent: New Age Generation, 2004. p. 183



not free from mistakes and defects, and whose sins are mixed with merits.

SUMMARY. The importance of the storyteller's image is seen in the fact that he should naturally bring the reader into the world of artistic reality.

A work of art is measured by the extent to which it can influence the reader's heart and mind, to what extent it changes his thinking, and awakens new feelings.

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