

Spiritual harmony between the personality of the writer and his characters

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Annotation: There are creative people who take one or another aspect of themselves and other people to their hero, creating the basis for his experience of the "tablets of fate". Adib unwittingly absorbed his thoughts and lifestyle into the image and his actions. The character and interests of the writer are also reflected in the characters of Shukur Kholmirezayev's works. This article reveals the spiritual commonality between the writer and the characters he created

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As the sun reflects in a drop, the inner world of the writer finds its reflection in his works, more precisely, in the nature of the characters he creates. Since man is a world within a world, there are many boundaries of his nature that we do not know and that our imaginations have not crossed. In his works, Sh. Kholmirezayev penetrates into such a world, into the mysterious world of ordinary people. These people are completely familiar to us, and at the same time, they have an unexpected spiritual face. The virtues and vices that cannot be seen by the naked eye, that humanity knows but cannot recognize, are concentrated in the character of the heroes. There is no creator who does not take from life, polishes what he took from it, and does not give it back. We already consider any work as "the reality that the writer passes through the prism of the soul in the process of creation."

Sh. The characters in Kholmirezayev's works are "representatives" of realistic literature. Certain individuals were the basis for them, or drew the writer's attention and inspired him. Undoubtedly, for a writer, his own life can often be a real source. In the essay "Eh, akam-ah, akam", Eshkabil Shukur recalls the writer's opinion about a book: "The characters in these books are not like people, they are like dolls." Sh. Kholmirezayev himself - how did he find his heroes?

Eshboy Rozi gave information about this in the story "Notanish Odam", which shows that the writer works on the principle of "I OBSERVE, I FEEL, I CREATE". Here is the information that proves our point: Amontora (a village teacher who teaches mathematics) meets a writer while hunting in Boysun. When the hunter asked this stranger who he was and what he was doing, brother Shukur replied: "You are hunting an animal, I am hunting a natural landscape...". Adib gets to know the hunter and has a deep conversation. And during the interview, Amontora said about the events of his meeting with the hunter, "This will definitely be a detail for my future creations." Yes, Shukur Kholmirezayev uses the character traits of this person he met as the basis for the main character of the story "Death of Amon Hunter". As we can see, he takes from the "soil" of the people he knows, and cooks this "dough" in his mind. Yes, it is clear that the characters who drank water from the heart of the writer will take something from his psyche.

The founder of the biographical method Sh. Saint-Biove compares the work to the artistic expression of the author's personality. We can see that this opinion is true in the opinions of many scholars. If N. Rahimjanov's book "Biography of a work of art" talks about the real-life foundation that is the basis for I. Sultan's works and artistic thoughts, in B. Karim's "Abdullah Qadiri Phenomenon", to what extent Qadiri's literary and aesthetic ideas and the personality of the creator are related to the works it is about being absorbed.

Researching the issue of the personality of the creator in her scientific views, scientist Sanobar Tolaganova pays special attention to the parallelism of the personality of the creator and the literary hero. For example, "Each of the characters is probably related to the author in some way. In particular, the leading character is, in a certain sense, a repetition of the writer's personality as an artistic model of the author's idea. But this does not mean the same with the hero. Works of an autobiographical and biographical nature are

excluded," the scientist comments. As we observe the works of Shukur Kholmirezayev, we witness the harmony and balance between the writer's personality and the images he created.

Shukur Kholmirezayev's spiritual world and some aspects of it are reflected in his characters, and we can imagine the writer's conclusion about the perfect person, the ideal person, from the characteristics and characteristics of his characters.

Abdulla Qadiri: "Even if you don't know the writer personally, you can get to know and imagine what kind of person he is by reading his works. Because he mainly describes his nature and soul in his works.

"The writer does not need to turn to the form of a confession or a diary in order to talk about himself." A writer who lived loyally to the three "literature". His students recorded this in their memoirs. E.Azam's essay "Prisoner of the Drugstore", O. Toshboyev's "I'm not a bad writer..." and Kochkor Norqabil's "He lived for literature" have thoughts about these aspects of the writer's personality and creativity.

Nazar Eshanqul says this about the writer: "...His attempt to live in a simple hut, escaping to the bosom of ordinary nature is not because he is tired of people, but it means that he is looking for greatness from the ordinary, like his literary and aesthetic views. He knew that greatness lies in this simplicity. He went through life in search of a simple, humble meaning. running away to his garden in Dorman, where he has no conditions - behind everything lies the desire for simplicity and sincerity, naturalness, and this desire."

As Nazar Eshanqul pointed out, there are many heroes who like the writer himself and love naturalness and prefer simple lifestyle to luxury. In particular, his image of Ulton in the novel "Olaboji" is very similar to our opinion in this respect.

Marhabo Kochkarova: "The main character of the novel is Ulton Sultanov, a young man who graduated from the Faculty of History and Archaeology, but teaches science in a rural school. He is extremely honest, a nature devil, and deeply concerned about the pollution of the environment. Therefore, he often participates in the press with serious articles about environmental problems. He considers himself a protector of nature, loves creatures, Olatog and mother nature in his bosom with infinite love. But his love for nature and society, his work is without ambition." The scientist believes that Mengziyo Safarov and the writer himself were partly prototypes for Ulton. It supports the love of both of them for history, nature and literature, and their love of solitude with life evidence.

For example: "Ulton's nature is to live a modest life away from people, to consider himself a part of nature, although at first glance it seems like a person who has no connection with the events of society, cut off from the times, in fact, he is a person who is concerned with universal problems and looks at them with curiosity. It appears before us. These aspects remind us of Shukur Kholmirezayev's life path. "An artistic image means to reflect oneself through another. The artist reacts to the image based on his temperament, client, and nature." - says the right thing.

There are creative people who take one or another aspect of themselves and other people in their hero, creating the basis for his experience of the "tablets of fate". Adib unwittingly absorbed his thoughts and lifestyle into the image and his actions. The heroes of the writer (in fact, he himself) retreated to glory, left himself alone with his thoughts, and because of this silence, he listened to the whispers of the soul and achieved self-realization.

LONELY is one of the prominent concepts in Shukur Kholmirezayev's work. This is the reason why the writer was able to create powerful works. The importance of solitude for creative people can be understood from Goethe's confession: "...If I had withdrawn from my duties and duties in the palace and lived more in solitude, I would have been happier and done more as an artist. I would."

Shukur Kholmirezayev's works have themes that are bubbling, and we have no doubt that they have actually moved from the poet's poetry to the psyche of his heroes. Let's try to count these character traits:

- Living in the world of the mind, free from periods and structures (Ulton in "Olaboji", Mahkam in "Dinosaur", Misir, Zumrad in "Kuyosh-ku osedin falak").

The birth of these heroes was natural. The writer himself has the idea of living in the world of the soul, not caring about such systems. According to the memoirs of Khidir Chorshanbiyev, the writer saw his creative exercises and gave him the following advice: after reading the picture "Mother" from the "Birds" series, he said: "Khidirjan, you have found the right path, your position is temporary, more write, but don't join the party. The party is temporary, it will pass, don't believe it. I was shocked by his example. I thought that such a great writer does not believe in the party..."

- Being above one's ego (Eson in "Uzbek character", father in "Uzbek's simple", old man Koziboy) as Adib himself admitted: "Shodmonbek, God is a witness, I never I have never put lipstick on wealth. But I don't get a salary because I haven't worked in a government office for many years. and pencil sharpener... sometimes it's a little bit, sometimes it's not even worth saying. Well, I sold my car because of this shortage. If not, he was my "wing"... " When we read these lines from the writer's little letters to his daughter, we can be sure that the writer was a contented and self-controlled person: "Planetary! Today is Saturday, at 4:10 a.m. I was worried about living. In the morning, I went to pick a bucket of cherries. "Thanks for the money. I barely got there."

- truthfulness (student in "Ustoz", O'sar in "Winter Hangoma", Mirhaydar in "The Man among the Thorns", Kamal in "Yesterday's Day", the young artist in "Oghir tash kochsa", " Uzbek grandfather" Amirqul the wrestler, Shakir, Elyor in the story "Nasib etsa". Although the writer's essay "On the soil of ancient Bactria" did not conform to the ideological mold of his time, he dared to tell the truth about the history of his country and people. However, it was a time when loyal Soviet emissaries passed every word through the censorship sieve. Depicting the truth and expressing it gave the writer the definition of a realistic writer. - naturalism (Islam in "The Man Who Flew to the Cliff", Qamariddin in "Bird's Tongue", Ismat in "Sog'inch", Yoldoshboy in "Bandi Burut", Ulton in "Olabo'ji", Ehsan in "Laughing with Laughter", "O "Zbek grandfather" Amirqul Polvan,)Shukur Kholmirezayev loved nature. In one of his memoirs, scientist Toshboyev recalls the writer's love for nature and the land, he emphasizes this image and the writer's words: "The garden was very lovingly cared for: different roses Trees with plumes attract the admiration of any passer-by, and if you ask him the secret of his love for the earth, he would say in a questioning tone, "Who would believe that a person who has not planted a single plant in his garden wrote about his homeland?"

- selfishness (Eagle in "Bandi Eagle", Mansur in "Ozodlik", Hurrambek in "Ostin-ustun", "Black Belt"...) In the words of Comrade Solijonov: "...one's own desire He was a person who would fulfill his wish when he wanted. Thank you! Maybe that's why his characters want freedom and don't spare themselves for it, even go to the point of fighting and taking a gun in their hands? A FREE, FREE PERSON will always be embodied in front of me."

In addition, the quality of the writer's BOOKLOVER was passed on to the characters he created. That is, the writer put the world masterpieces that occupied his imagination into the hands of his heroes, or raised the intellectual level of his heroes with the verses of famous poets and the contents of historical and scientific books. In particular, the events of the novel "Olabo'ji" begin with the reading of the short story "Brown Bear" by Ulton Ernest Seton Thompson. During the work, excerpts from Mashrab's ghazals, Babur, Navoi's classic verses, Cholpon, Gafur Ghulam, and Mirtemir's poems resonate in the language of various characters. Consider this excerpt from the play:

"A tall, small man standing on a marble pedestal at the edge of the stage, waving his hands and exclaiming:
"Love is temporary,

Only sorrows are true!

...The countries are in a prosperous shape,

Slaves are free!.."

Then his voice began to echo from the duties:

- This is how it ended in the work "The Landscape of Human Tragedies" by Muhammad Hadi Effendi! He was also a poet of great Turkestan! Because they were mentors to Fitrat Efandi too! Find out, heedless slaves!.. Domla Abdulla Oripov ("Abdulla Orif's son") recites the poem "Golden fish" and heedless slaves (some Russian soldiers on stage there was no one) forgetting that there is another world than this dungeon, and after eating a large bowl of water, "we are happy!" while predicting what they would think, Doctor Berdy appeared next to him and said: "Teacher Cholpon! The food is delicious! He's waiting in the garden!" grabbed him by the elbow, took him down and left in his arms."

"In Olabo'ji's novel, the scream of the hero in the madhouse means that the novel reflects the image of the era and system. So, Sh. Kholmirezayev did not just insert fragments of this work into the speech of his heroes, he did not give them the book they came across. These works, first of all, took place from the writer's heart and contributed to the improvement of artistic thinking. The most important thing is that these pieces of artistic creation, which resonated in the work, helped to reveal the main idea of the writer.

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