

THE PECULIARITY OF SPIRITUALITY IN "PUANCARE"

Rushana Zaripova,

Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va

adabiyoti universiteti tayanch doktoranti

rushanazaripova73@gmail.com

ABSTRACT

It is impossible for a child not to be like the parents who gave birth to him. When analyzing and interpreting a work of art, naturally, we witness that the writer's mental state and mood are transferred to it. That is, in the works of any artist, first of all, he reflects his soul, his spiritual world. In fact, the well-known writer Abduqayum Yoldosh also conveys his subconscious ideas, emotional experiences and psychological worldview to readers with high artistry through his large and small works. As a result, the reader who gets acquainted with the author's works becomes more attached to the creative world of the author. This article talks about the image of the psyche and its peculiarities in the story "Poincaré" written by the writer.

Keywords: "Poincaré", mentality, style, character, artistry, method, analysis.

(Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to answers with you. (Matthew 24:14; 28:19, 20) Therefore, defining the development of modern literature is a complex solution. While the importance of the subject for some time, the interestingness of the events and events depicted at some point, and the level of use of artifacts were once considered the main character that indicates the savvy of artifacts, the main purpose of today's literature has become like no one else, ugliness. "It is not a topic for modern literature, but because of human importance, universal topics are being replaced by human images."¹ Therefore, a variety of imaging trends are emerging that do not resemble one another. This has a significant impact on the growth and development of our national literature.

Absalom usurped David's throne, but his coup was killed by Joel. In a sense, these works, which seem to reflect social duplices and unique incomprehensible characteristics, are not easy to understand. Because the reader himself will have to find the meaning of these images at the time. Not to be overlooked is the conflict that alcohol abuse can cause the family. An attempt to determine what the internal mechanism of Abduqayum Yoldosh's works is and what are the factors that contribute to their art allows the reader to understand the great meanings of life at the time of invisible small events.

Many of the writer's works, such as "Sunbula's First Saturday," "The Tears of the Crocodile," "Alvido, Beauty," "If Parim," and "The Mouth of Heaven," show that his poetic talents are regularly counting down and enriching our national literature with a unique image. The writer does not want to carry more social burdens than he needs in an unpleasing way, focusing more on reflecting spiritual and imaginative jellyfish, not events. Because "the original qualities of a truly human being are fully reflected in the flight of spiritual births and imagination. As a person becomes personal and looks more at himself, the jellyfish of emotions becomes colorful."²

¹ Қ.Йўлдош, М.Йўлдошева. Рухиятнинг бетақорр жилолари. <https://kh-davron.uz/>

² Қ.Йўлдош. "Ёник сўз". Тошкент, "Янги аср авлоди", 2006-й.

Absalom usurped David's throne, but his coup failed, and he was killed by Joab. It should be noted that "a masterpiece is a product of a writer's creativity, whether it is a lyrical, prose, or drama. It is impossible for a child not to be like a parent. Analysis and interpretation of a literary work naturally take into account the spirituality and mood of the writer³. Or, "in the works of any artist, above all, he reflects his heart, his own spiritual world."⁴ Indeed, through his works, well-known writer Abduqayum Yoldosh also conveys his subtle ideas, heartwarming thoughts, and psychological well-being to readers with high artistic ability. As a result, a bookmaker who gets acquainted with his creative works becomes even more attached to the author's creative world. In each story and story, he sees himself a line of destiny. He feels the dramatic events in them in the heart. For example, in his book Puancare, which sparked much discussion, he also described the pain of a nation with a whole head in the case of a human life.

O my God, turn me back 30 years, return me, my God.

There is a reader who reads these sentences whose painful armon, which sinks to the bottom of the heart and jiggles at any moment, is revived in his imaginations. Of course, everyone has their own mistake, and accordingly, they have many regrets: "If time had returned, I would have falonized." Absalom usurped David's throne, but his coup failed, and he was killed by Joab. This hero is a contemporary, friendly, visiting man with you and us. He too tried hard to achieve dreams, even when it was a dream, but when they were caught, he had a dream that fell into the thy way of madness.

In an article entitled "The Criterion for Character and Art," Ozod Sharaforov said: "... The issue of character creation is the most complex and most complex task of literature. World literature is rich in colorful characters that are not alike. You can analyze various circuit works and figure out how the character was created in them, but you can't give a recipe for how to create it⁵."

Absalom usurped David's throne, but his coup succeeded him to the front of a moving one. For example, a simple Tirkash shepherd, his wife, a housewifer, a visiting layer, a young student, a smart disciple, and a true scholar who lived alongside us are typical of the people who live alongside us. In addition, our writer has not forgotten to describe treacherous people, indifferent, unscrupulous, and, of course, good people who are the pillars of life.

"Puancare" is a storytelling work written in 2012 that discards novel content and is repeatedly published. In the past three decades of suffering, life has been the main object. In relation to other stories, this work has sparked many confessions and controversies. The artist wrote "Puancare" as an artistic adult in his fifties. In size, it is also different from other stories of the nobleman. The story is a portfolio, Tirkash, Puancare hypothesis, wedding, friend, family, home, money, happiness, science... that could be the keyword. These words linked parts of the story system with each other and served to open up the spirituality of the hero. The hero's speech is told, but his name is not mentioned any place. Only what they have experienced and what they have done is explained by the armon.

There is symbolism in the namelessness of the hero of assyria. Anyone who has not been able to use the great blessing of life, who has not found his place in society, and who has no value as

³ А.Расулов. Танқид, талқин, баҳолаш. – Т.: Фан, 2006, 75-6.

⁴ Б.Каримов. Рухият алифбоси. Тошкент, "Ғафур Ғулом" ННМИУ. Тошкент-2018, 174-6.

⁵ O.Sharaforov. In search of beauty. Journal of Literature and Art named after Tashkent, Gafur Ghulom-1985, 82-b.

a person, will be deliberately left without a name. The unnamed man was unable to maintain his rightful place or paternity in his wise family. In his eyes, fate did him injustice. True, not only himself but also his parents, his wife, his friend, and society are equally to blame for the tragic life span of thirty years. Of course, everyone understands each work on their own, in accordance with their worldview and purpose. Everyone understands "Puancare" in the same way. At the beginning of the poem, the main character of "Puancare" is a teacher at the university, a cheerleader of the Puancare hypothesis, ready to sacrifice every thing in the way of knowledge, convinced that he is young, enthusiastic, demanding. The roots of the bearded danel become so intertwined with the roots of the wheezy spirituality of the hero. Sha'drach, Me'shach and A bed'ne go said: "There is nothing left that will not affect time. Even this book, which begins with the truth that the original cattle are "vulnerable" under him and the sad, painful life of an unnamed hero, is deeply traumatized, will never affect the reader, allowing him to interpret a variety of ways.

Our humble writer, A. Yo'laq, has been producing a variety of forms, such as stories, stories, novels, and dramas. Among the works of the nobleman Puankare, his system is distinguished by the scope of revealing the human spirit. The protagonist "... However, that muscle made me a rascal raddibalo! Yes, he stole, not just my sleigie, he stole my future, he stole my dreams, he stole my human image, he stole my "me", he stole myself! In a moment, he grabbed hold of him and struck me in the sky, in the garden of clouds, with a loud bang on a hard ground, My brain was crushed and crushed to the bones, and the slaughter of my brain was thrown away, and the control of this blow still poisons my life: I will remain in unbearable agony as if the jawbone of my broken bone were unbearable; I will look around with a moaning, not realizing the place or the time I live; A million tons of huge stone over me, But my breath returns like a man who is stuck in a narrow crack, I open my mouth kappa-kappa, but it doesn't help, the heart that's beating gurgling keeps getting bigger as if I were cracking my chest, and now, after a mother second, the air will burst like a full shark..."⁶, the button appears on the line.

The inner monologue reveals that he hates with his whole body the "same muscle" that stole his future, his dreams, his own, his happiness and joy, his health, and walked as a friend. The beginning of his life comes, at least looking around with a groaning to change and waiting for salvation from someone. The anguish of our hero's heart, thoughts, unflappable armon dream, is described in the context of conflicting situations. This conflict also infects the reader. After the nose appears on the system line, our hero begins to explain the entrance to his life.

This category of people in society has pointed to people who do not know the value of friendship as a person, who have found others for their own personal gain, whose sense of justice faded in their hearts, and whose faith is also left a weak friend without a writer's name.

It contains not only the sad life span of an individual but also the problem of an entire era. In a person's nature, the feeling of being first and superior to others is always overwhelming. Our hero also tried hard to be the first to find a solution to the Puancare hypothesis, but the environment didn't allow it.

The person who eagerly reviewed the story noticed that the portrait in it also had a terrestrial meaning. "... Shortly thereafter, a third of a century passed, and it became old, not folding like

⁶ A. Yoldosh. "Puancare". Stories. Tashkent– "Akademnashr", 2022. 49-b.

my face; The skin of the same places is moved, it reminds me of my bald head. . . . The bone of my left leg was reduced to four widths, and the head became shaking, and it made a habit of catching up."⁷

Although the above image speaks of the portfolio, it feels like we see the hero himself in it. The bookmaker advances that the unnamed protagonist of "Puncare" is less than he was carrying a portfolio taken thirty-five years ago, and one was not two. Time had influenced not only the portfolio but also our hero with the back. The story is narrated in the language of the hero. From the entrance, we see a person who is saddened by his personality.

In this story, Sha'drach, Me'shach and A'bed'ne go refer to the misfortune in social life, the sadness of life, the inability of ordinary people to live better, and the negative impact of excessive wedding expenses on the family's lifestyle and future. Our protagonist appears on the Puncare "stage" as a naïve, "neckless," quick-moving, persuasion to what is happening around him, and that's how the story ends.

"There will be no gap in nature. It will surely be filled with something. No matter how hard I tried not to recognize it, no matter how much I resisted it, I vigorously denied it, but at the same time, I understood that I was slightly weak under the laws of nature: mind-shuur cannot be directed to either side at once, and two ships drowned. Knowledge, knowledge, or materiality."

When the hero of The Watch Tower Publications Index and the Research Guide for Jehovah's Witnesses came to this conclusion, the caravan of life headed for its last stops, and the "great teacher on the verge of invention" said, 'Work tirelessly like a doll with a mural twisted, forever work, in the previous two places, later in three places: a lecture in the morning, an afternoon construction, a night watchman, a Saturday Sunday hire.' Work, work and more work. He was busy worrying about money, money and money again. But thirty years of running was only a part that "emptied, could not do anything, counted a baby for a lifetime, and did not know how to live so well like everyone else," was purchased thirty-five years ago in Moscow for one hundred and twenty rubles, created the owner's own "image", and was aging equally with the owner. . . .

As a conclusion, it can be said that in the poem, Puncare came not only as a goal but also as a symbol of conscience. There are many terms and conditions of our conscience. If we can go through these conditions, untie the knots one by one, and prove the issue, we feel that at the end of our lives we have conquered the peak of humanity. On the contrary, we are considered to have enriched our conscience.

REFERENCES

1. Қ.Йўлдош, М.Йўлдошева. Руҳиятнинг бетакрор жилolari. <https://kh-davron.uz/>
2. Қ.Йўлдош. "Ёниқ сўз". Тошкент, "Янги аср авлоди", 2006-й.
3. А.Расулов. Танқид, талқин, баҳолаш. – Т.: Фан, 2006-й.
4. Б.Каримов. Руҳият алифбоси. Тошкент, "Ғафур Ғулом" ННМИУ. Тошкент-2018-й
5. O.Sharaforov. In search of beauty. Journal of Literature and Art named after Tashkent, Gafur Ghulom- 1985
6. A. Yoldosh. "Puncare". Stories. Tashkent – "Akademnashr", 2022.

⁷ A. Yoldosh. "Puncare". Stories. Tashkent– "Akademnashr", 2022. 44-b.