

ON THE EXPLANATION OF NATIONAL VALUES IN THE STORIES OF ABDUQAYUM YOLDOSH

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Abstract: This article examines the writer Abdukayum Yoldosh's storytelling skills, including the reflection of national and humanistic principles in his work, the artistic word and its value, spiritual power, human memory and the depiction of the psychological state when faced with it, and the uniqueness of the lessons of the present and the past in human experiences, based on the analysis of the author's stories "Yetim so'z" and "Biz otghan yo'llar".

Keywords: literature, prose, story, artistic reality, observation, skill, poetics, style, conflict, spiritual crisis, plot, prose, psyche, psychological state.

Literature is the art of words. Each work of art not only tells the story through words, but also expresses the author's thoughts, mental state, and attitude to society. The writer tries to depict events in his stories very realistically and accurately. In his writing style, each situation and the actions of a person seem very clear, vital, and believable. In his story "Orphan Word," Abdukayum Yuldash reflects on the role of the word in society, its devaluation, and spiritual crisis. Despite its simplicity and conciseness, this story embodies a deep spiritual and philosophical content.

The story contains more internal experiences and symbolic expressions than reality. The work focuses on the word, the situations it has experienced, and how it has become orphaned after leaving the language of people. The author chose internal observation and mental anguish as a means rather than the usual traditional plot device. The main idea of the story is to reveal the erosion of human values through the devaluation of the word. The word "orphan" is a metaphor. It is not just a linguistic unit, but a symbol with a spiritual and moral essence. This word has been separated from its owner, that is, sincerity, honesty, responsibility, has lost its place in society, has become just a sound. The author shows the severance of the connection of modern man with society, with his conscience through the image of "word". In particular, this image is further strengthened by political lies, spiritual relaxation, and non-compliance with the word. There are no traditional hero images in this story. The word is a unique central image. Its experiences, suffocation, and rejection are a reflection of humanity's attitude towards its word, its essence. Other images are the means by which people, their thoughts, and their manner of dealing with the word become orphans. That is, through them, the author exposes the irresponsibility and carelessness towards the word.

Through the story "Orphan Word," he shows the power of the word in society, the social role of the press, and the responsibility of the writer. Using the phrase "orphan" symbolically, the writer emphasizes the realities that have been ignored in society. The phrase orphan in the story has a dual interpretation: orphan children and the reality that cannot find its owner in society. Through the words written by the hero, love, attention, and humanity awaken in society. The writer shows the image of a journalist as a creator who feels human responsibility. The article written by the editor-in-chief radically changes the situation in the orphanage. This is proof of the power of the press. Many artistic means, in particular, symbolic images, irony, internal monologue, and lyricism, are strong in the work. The humanization of the word increases the lyricism of the story and evokes sympathy in the reader. The writer's unique stylistic approach turns the story into a poetic and philosophical work. His story "The Paths We Have Traveled" illuminates the theme of the aesthetics of memory, philosophy of life and human values in Uzbek prose in the form of an artistic and philosophical observation.

Through the story, the author creates a symbol of the path traveled by life, memory, experience and thought.

The story focuses on the inner state and reflection on the past, rather than the sequence of events. As the hero recalls the paths he has traveled, these paths are interpreted not as simple geographical movements, but as a spiritual and moral path, an inner journey. During this journey, he remembers his life, dreams, regrets, and losses. In fact, through this memory, the reader sees the life philosophy of a generation. In this story, the author illuminates his spiritual quest, changes in society, and personal struggles through images. The story "The Paths We Have Traveled" tells about the suffering of the human psyche, facing the past, and life lessons. Through this story, the writer uses an artistic and philosophical approach to show that a person needs to come to terms with his past and be spiritually cleansed. Through the monologues in the story, the hero faces his conscience. The main idea of

the story is the desire for self-understanding and forgiveness. The image of the road is symbolic, symbolizing the path of life, lessons and choices. The main character himself appears as a leading character in the work. The main character, recalling his memories of his life and his past paths, encounters various characters and events. This hero is distinguished by his inner search and struggle to overcome life's difficulties. He is a person who is trying to find himself and his place in the social environment. Throughout the story, his mental state, sorrows, dreams and hopes are described. In his image, themes such as a person's search for his place, the restoration of old values and the desire to find himself in the modern world are visible. At the same time, through the hero in the story, his past paths, mistakes made and lessons learned from them are shown. He reflects on what he has gained and lost in life, but this is not a personal analysis, but a generalized human suffering. In most cases, the heroes are not fully described, their image is revealed through memory and feeling. Akil is a character in the story who communicates with others through his actions and decisions and shapes their worldview. This character is a reflection of a person who has accumulated problems in society. At the same time, through Akil's difficulties and his research on his decisions, the writer reflects the physical and mental state of a person. The story suggests that the path of life is not just a path traveled, but a collection of spiritual suffering, spiritual growth, regrets and lessons learned. Through the symbol of "The paths we have traveled," the author emphasizes that every person, every generation should not forget their history, memory, and experiences. Memory here is not just remembering, but also understanding life, knowing oneself, and moving towards the future with fixed values. The story is not personal, but an artistic expression of national memory.

In general, Abdukayum Yuldash's story "Orphan Word," which we analyzed above, demonstrates his uniqueness in interpreting the inseparable connection between words and people on an artistic and philosophical basis. Through this story, the writer reveals the social responsibility of the media to society. He encourages the reader not only to read, but also to think, understand, and look at words and life differently. The story is of particular importance in that it raises the issue of a spiritual crisis in modern Uzbek prose. In the story "The Paths We Have Traveled" by the author, who has given a philosophical spirit to literature through a deep analysis of the human soul, the world of memories and experiences in modern Uzbek storytelling, it is valuable as an artistic and philosophical work that encourages us to remember the past, understand ourselves and learn lessons for the future. In it, the author deeply observes the spiritual power of memory and the eternity of human values. The story can be considered one of the brightest examples of the genre of artistic memory in Uzbek literature.

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