



## DESCRIPTION OF MORAL ISSUES AND MAN'S RELATIONSHIP WITH NATURE IN SHUKUR KOLMIRZAYEV'S STORIES

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<b>Received:</b> 6 <sup>th</sup> April 2023 <b>Accepted:</b> 6 <sup>th</sup> May 2023 <b>Published:</b> 7 <sup>th</sup> June 2023	In this article, about ten stories of Shukr Kholmirezayev are analyzed. The decency in them is a matter of morality, between man and nature, between man and society. The image of the relationship was analyzed.
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Morality is a set of behaviors, manners, and manners of people that are manifested in their relationships with each other, family, and society. In contrast to the law, the fulfillment of moral requirements is determined by the forms of moral influence (public evaluation, approval or condemnation of the work done). Morality plays an important role in human development. The great thinkers of the East considered that the moral perfection of a person, his comprehensive development, and the formation of his spiritual image are one of the important factors of the development of society. In the process of moral, generally spiritual and educational development of a person, the society develops in this way, as it passes from different historical stages - from ignorance, ignorance to knowledge, from evil to goodness, from barbarism to humanity. The struggle between two alternative origins - evil and goodness, ignorance and maturity - determined the development of man and society, and led to the realization of man as the possessor of intelligence. If these two alternative power struggles are expressed in the existing social relations in the society, they are expressed in the struggle between the ego and the heart, the mind and the stupidity, inherent in the inner world of a person. Ethics can change, develop, and disappear in a certain society and period. In addition to the specific morality of each nation or nation, there are also universal moral standards. Such moral norms have an effective influence on the general development of society. If these two alternative power struggles are expressed in the existing social relations in the society, they are expressed in the struggle between the ego and the heart, the mind and the stupidity, inherent in the inner world of a person. Ethics can change, develop, and disappear in a certain society and period. In addition to the specific morality of each nation or nation, there are also universal moral standards. Such moral norms have an effective influence on the general development of society. If these two alternative power struggles are expressed in the existing social relations in the society, they are expressed in the struggle between the ego and the heart, the mind and the stupidity, inherent in the inner world of a person. Ethics can change, develop, and disappear in a certain society and period. In addition to the specific morality of each nation or nation, there are also universal moral standards. Such moral norms have an effective influence on the general development of society.

Literature is the most important factor in moral education of society. Probably for this reason, since time immemorial, many works have been created dedicated to moral issues. For example, in Mahmud Kashgari's work "**Devoni Lugatit Turk**", along with moral issues such as heroism and bravery, information was given about the religious morals characteristic of the Turkic peoples. The work "**Kutadgu Bilig**" written by Yusuf Khos Hajib, created in the literature of the 11th century, is a didactic work devoted to moral themes from beginning to end. Alisher Navoi, the founder of the Turkish language, in the first epic "**Hayrat ul-Abror**" which is a part of "**Khamsa**" defines the moral qualities such as correctness, honesty, generosity, indifference and proves his opinions with various narrations. . The work "Mahbub ul-Qulub", created in 1500, is also notable for being devoted to moral issues. If we come closer to the present day, the book "**Turkish Gulistan yoxud akhloq**" written by Abdulla Avloni as a school textbook, in addition to adequately covering various virtues and vices, also mentions good manners and manners as the basis of all good qualities. In the literature of the 20th century, many references were made to the issues of morality, the national morality of the people, and the issues of universal morality. Only now, the writers did not follow the path of defining one virtue, but filled their works with moral rules. The relations in the family, between the teacher and the student, and the issues of people's duties to the country and people were addressed a lot. A mature representative of Uzbek literature,

"**Adabiyotshunoslik lugati**" the story is defined as follows: "*A story is a subgenre of the epic type. A story usually covers one (sometimes several interrelated, over a short period of time) events from the life of a character. The short duration of the depicted events requires that the story is small in size, the plot is simple, and the number of participating characters is small. Not every story is a story. The event underlying the story needs to be complete and complete, for this it must have its own beginning and end (for example, as in an anecdote). During the description of the overall event, the storyteller reveals the essence of the event or the character through it*" (D. Kuronov, 2010, p.

393-394). Shukur Kholmirezayev has a free attitude towards this genre and can fit a large part of the processes in society into a small story. In this regard, the writer's article "**Hikoya hakida**" is noteworthy. In this article, the author, in addition to showing the special aspects of the great story writers who had a strong influence on him, also touches on a very urgent problem - one of the vices that undermines the artistry of the work - the issue of narration in the story. It is known that even if the fable of a work of art is based on a life event, it does not mean that it should be copied as it is in life. On the contrary, according to Abdulla Qahhor, copying from life is like copying from a book. The author reworked the life event that served as the basis for the work, and then enriched it. It should be referred to the judgment of the readers, clarified and coordinated with the creative principles of the writer. Shukur Kholmirezayev writes: "*Once upon a time, even now, I used to read such stories: a girl loves a guy, then the guy is unfaithful, and then the girl confronts him... Or, a guy loves a girl, and because he is on the path of old age, he rejects her. unable to win, he married someone else, then he saw the same girl - both of them regret it... Or, don't you tell stories about a bad man and a good man... Well, even if I promise, I can't do it*" (Sh. Kholmirezayev, 1971, No. 1). In fact, the films that dryly describe the event "*have very little to do with the story, they are simply written for fun or products that appeared as a result of a lack of understanding of literature*" (Sh. Kholmirezayev, Sharq yulduzi, 1971. No. 1). Now, if we stop at the analysis of Kholmirezayev's stories, one of his stories that can adequately describe the Uzbek character, values, national morals and customs is "**Uzbeklar**". At the very beginning of the story, only the behavior of the Uzbek woman is noticeable: I looked at it, it was still a hut... a house where people live. I, I don't know, I thought it was suppressed, I was surprised. It has a small window. And in front of the house, you know what, a cobweb... a cobweb was planted. A woman beats with a big stick, throws the kalawa from one side to the other, weaves rice. I slowly approached him: this scene is close to our heart, my dear! Sensing my ghost, the woman lowered her headscarf to her forehead. There is a saying that the beginning of good manners is salam. But the stranger greeting a stranger and asking how he is doing is unique only to Uzbeks: *Salam alaykum, don't worry, sister! I said. "Come on, brother," he said. - How are you... Have you settled in well? "Yes, thank you." We settled very well... .* Being behind is a shame for a young man. Shukur Kholmirezayev describes in one word that our nation prefers death to shame: *Shame is stronger than death... But the nose did not open.* Despite the fact that our hero is sick, he is picking cotton so as not to be ashamed. In the story dedicated to Uzbek hospitality and honor issues, this custom of our people is described as follows: *You know a poor Uzbek, he treats guests without eating... He hides his poverty. Are you curious?* Indeed, our nation has been famous for its hospitality since time immemorial. Uzbeks are people who hang on to their guests even if they don't eat because the guest is as great as your father. The Botir brother, who took one watermelon home, gives half of it to his guest (the guy who is telling the story): *Abduqadir started to come out, carrying a half-cut watermelon. They took one watermelon... - To you. "Eat," he said. - My father gave it to me. They told my sister to eat... Then in the evening when you enter the house.* The story, which reveals the character of the Uzbek, who is open-minded (to the extent that he respects even those who steal his property), simple, generous, tolerant, and full-bodied, ends as follows: *Do you believe, after I got on the bus, I looked at the stork through the cold window and cried I thought: for the generosity of these Uzbeks, for the fact that, despite all the hardships and poverty, their unbridled and legendary hospitality remains like an instinct... inside, I was crying with joy.* Along with a number of good qualities characteristic of the Uzbek people, the vice of theft is condemned. The saddest thing was that he had a big belly, the one who was peeing was Uzbek, and the one who was urinating was Uzbek!

The next story is called "**Odam**". In this story, the image of the entire humanity is drawn through the image of Rahima, an old woman. Every person is born, becomes a child, becomes a teenager, then grows old, becomes a young child again, and just like a dying candle, it burns brightly and then closes its eyes. But what do you say you will not experience during this period. That's all. What did a person do between birth and death, what good deeds did he manage to do. Was he able to leave a good name? In the story, the old woman Rahima lived with honesty, purity and loyalty during this period. She did not betray her dead husband, she lived for her three children, she did not forgive her daughter-in-law who left less than 6 months after her son died in the war. Two wills are presented in the work (Rahima belongs to the old woman's mother and Rahima belongs to the old woman): *I will call the children... "If good has passed from me, do not forget. If the evil is over, forget it. Be honest, brave, honest!* Death is in everyone's head, but it is up to each person to die as a person. And in the story "**Omon ovchining ulimi**", it is precisely this inevitable death of a man who brutally kills and hunts other creatures, and describes his own tragic death: *He knows that he can die. He didn't cry. He was thinking of killing... animals, birds, in short, there is a valuable prey for hunting in Olatog.* Killing or even harming a living being is unacceptable not only in accordance with our national moral rules, but also with universal moral criteria. So what is the punishment for such a person? To die a tragic death just like the creatures he killed. At the end of the story, you will be sure of it. Let a person go out of his way to do a good job, go out of his way to study and learn, and go out of his way to kill? At the age of 13, Amon's father gave him a rifle. Attention, father! The role of the father in the family is extremely large, he gives the basis of upbringing to the child, especially to the boy. Who do you think the boy who was given a gun by his father at the age of 13 will become in the future? He had no love for his mother, wife and child. The words "**bleeding**", "**sin**", "**eye touching**" had no meaning for him. He would kill every creature he came across. In general, nature is misrepresented. And this is one of the biggest filth. Because morality is visible not only between man and man, but also between man and nature. There is a saying in our people that "**what you do is what you seek**" and nature takes its due revenge on the hunter. Ulton, who was appointed as a guard in this village, saw something strange among the bushes while walking along the river bank and ran away for his life. The next day, the people who came with him saw a sickening scene in Kuriqsoy. It was a scene where many gluttonous

ghazis were devouring one person. If **"Omon ovchining ulimi"** depicts cruel treatment of animals, in the writer's story "Horse Owner" we encounter a hero named Inod who sees his horse more than his soul. In the story, abusing his position, Policeman Egamberdi, who is using it for his own benefit, wants to take away this horse of Inod no matter what. However, he prefers to die in the hands of a self-interested, immoral, unscrupulous person like Egamberdi of the stubborn Inod horse, and shoots him with his own hands. Moral qualities such as persistence, sincerity, honesty, and courage are glorified in the play through the image of Inod, and vices such as self-interest, greed, hypocrisy, deceit, greed, and dishonesty are condemned through the image of Egamberdi. In general, in Shukur Kholmirezayev's work, there are many stories depicting the relationship to nature and animals in different ways. For example, in the story **"Kulgan bilan kuldirgan"** Shukur Kholmirezayev was not indifferent to the beauty, wealth and nature of his homeland. He puts forward the issue of preservation of natural resources, which worries people who love him, and shows the essence of this issue through a simple incident. In the story **"Kulgan bilan kuldirgan"** the main character is worried about the cuckoos in the mountains, he is saddened to save not just one or two birds, but all the birds in the area from the harsh frost. This story is the exact opposite of **"Omon ovchining ulimi"** and **"Jarga uchgan odam"**. In, **"Jarga uchgan odam"** a film director who wants to make a film about nature and its preservation is cruelly punished by an ordinary nature lover, not by relevant organizations, for killing a bear with a whole head and orphaning two cubs. *"The issue of interaction between man and nature explored in Kholmirezayev's stories takes a central place in almost all stages of the writer's creative evolution. In some of these stories, there is talk about preserving nature, while in another group, while describing the beauties of nature, the works that praise the beauty of the relationship between man and nature occupy a greater place, because the writer can see that through the relationship between man and nature wants to see goodness, kindness, great love. This situation is especially evident in the image of human and animal world, human and plant world"* (Tavaldieva G. Shukur Kholmirezayev's creative way, 49). In Sh. Kholmirezayev's stories **"Ot egasi"** and **"Podachi"**, we see the love of man for animals, and in the story **"Kukboy"** we see the loyalty of animals to man.

**"Kushlar kishlovdan kaytdi"** and the story is significant because it is built on symbols. In the work, there is a reference to the dark past of the Uzbek people through the cranes that returned early from the village. Hail rained, then it snowed, many cranes died (from cold, hunger, hunters' arrows). After the dawn of the day, they ascended to the sky again and continued on their way. Based on the stories of Khasiyat, the mother of Habibulla, it is shown that the Uzbek people have become such cranes. The work emphasizes the relationship between mother and child and the greatness of parents. Habibullah's faith as a whole person is embodied as the main character of the story. I believe that respecting parents and having a good relationship is one of the greatest moral virtues.

In Shukur Kholmirezayev's work, there are also stories describing the qualities of perseverance and willpower characteristic of children. For example, in the story **"Zov ostida adashuv"**, a seven-year-old named Berdimurad is diligent, intelligent, helps his parents in all chores, even when he is lost alone in a scary forest, he does not get depressed and spends one night in the forest. the image of a brave boy who survived a herd of pigs and returned safely to his parents' arms was embodied.

In the story **"Uzbekning soddasi"**, in addition to drawing a simple, brave Uzbek man, you will also encounter a process unique to Uzbeks in raising a child: *From the smell of roasting, I felt that he was not yet matured. When there is a guest at home, stay away from the table, don't put your hand in the middle, make a gesture, I'll give you whatever you want, my mother used to say.* In the story **"Hayot abadiy"** the main idea is that this life does not stop when a person dies, therefore every person should find strength and will to live. In general, in any society, strong-willed, strong people who can find a solution to any problem are respected and respected.

**"Yigi"** In the story, the sense of patriotism and pride is touched upon, while in the story **"Ahad Mirza yigladi"**, the atheist Ahad Mirza, who looks at our religious morals with disgust, becomes a Muslim after destroying a grave and recognizes God. processes are described. In the story of **"Ustoz"**, in a society where hypocrisy and cowardice are on the rise, real talents are not appreciated and not appreciated. The quotes describe the death of a young man because of the cowardice of the kind teacher. One of the characteristic features of our nation is its national pride, it has always been a nation that does not bow down to anyone, even during the war, it is considered to be an isnad for the clan to be captured, and to die on the battlefield rather than being captured is considered heroism and bravery. This is also a part of our national morality that has been formed over the centuries. For example, Mansur's words in the story **"Ota yurt"**: *"If my father was taken prisoner... How can I endure this isnad", "a man is not taken prisoner"* is a clear proof of this. In this story, the image of love and respect for the motherland, the place where one was born, the spirit of the ancestors, and the hoki are prominent: *He encouraged us to move to his village together, sometimes to the horse. He would take me for a ride, but my mother said: No, I can't leave this place. My ancestors passed here. Our shelter is here, he used to say* Let's pay attention to the child's attitude towards his stepfather in the story **"Ota yurt"**. *"I often remember my father and his homeland, Bulgur. But I hid it from my stepfather, if I let him know, he will be upset: He will act like a stepfather, but he will think that I never had a child. I would say. Or the attitude of the stepfather to his son: - My son, you are right. Father and son are like that. If you don't have money, give money, go and visit your homeland"*. In fact, understanding each other and being able to think at the right time is the best quality. Shukur Kholmirezayev is a writer who can find and describe such sensitive points.

To sum up, Shukur Kholmirezayev's stories are based on general moral issues typical of people, and the evils in society are criticized without mercy. Also, in writings, it is emphasized that every good is returned with good, and evil is returned with evil. Therefore, the punishment of all immorality is immorality. We live in a world where globalism and mass culture are on the rise. Let's not forget that prevention of moral violations is our sacred task and duty in such a time. In the

implementation of this task, the role of literature is incomparable. Shukur Kholmirezayev's stories are among the examples of fiction literature capable of fulfilling such a responsible task.

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