

THE COMPARATIVE VIEW OF RELIGIOUS AND SECULAR THINKING IN THE SYSTEM OF IMAGES

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Abstract

The religious and worldly views reflected in the novel "Equilibrium" by the famous Uzbek writer Ulugbek Hamdam are the subject of this article, and the images of religion and faith in the work are analyzed in relation to modern society.

Keywords: oriental style, Turkish style, artistic-aesthetic intention, religious and worldly thinking, novel, image, hero, character, dialogue.

In the current literary process, the oriental or Turkic style began to appear in new forms. In the artistic interpretation, not only the behavior of the hero, but also his moral and spiritual will as a person became an important attribute. The development of the literature of a certain period depends on the humanization of social relations, the growth of society, and the primacy of the spiritual process in it.

The literature of the new age has been responding to the needs of today's people and times since its early days. The writer Ulugbek Hamdam is a writer who always objectively and realistically interprets the life of the independence period, the restless and awake mentality of a modern man in his novels. In his novel "Equilibrium", there are reflections and discussions on the issue of "balance" and "balance" of life between the worldly thinking world of the modern man and the religious thinking characters, and invites the reader to think. The new era and the series of events taking place in it gave a new meaning to the novel "Equilibrium".

If we understand the genre of the novel in a new sense through the great A. Qadiri's novel "The Past Days", the emergence of this genre goes back to the ancient Greek literature. In the Greek novels of the period before Christ, the depiction and interpretation of the reality of "High Realism" was dominant. The fate of the heroes of this novel and any events related to them were under the control of the creator (divine). "True, the experience of artistic processing of the image-triad based on divine information, which forms the basis of the system of novel images, existed in the traditions of European novels even before Kadiry" [1.164].

In the literature of the former regime, religious thinking was not used as a means of artistic representation of man, existence and reality. Even if they were used, they had a negative attitude as a remnant of the religious past. In ancient Greek novels and adventure novels of the renaissance period (5th-14th centuries in Europe) (though

more realistic), the fate and will of the heroes were interpreted in connection with divine forces.

While the main principle of the literature of the former Soviet Union was to bring up the builder of communism or an intellectual person, by the time of independence, the image concept of literature has completely changed. Now, rather than the description of the events, actions and activities of a person, the expression of his attitude to nature and society, existence, mentality, and way of thinking has become the main principle. In the novel "Balance" by U. Hamdam, the expression of religious and worldly thinking is manifested in the series of images of brother and sister. If we look at it from the point of view of the laws of time and space, the events will take place in the recent past after independence. Of course, the person of the era of independence is not the previous modern person, now he is a demanding person who strives to understand his identity, thinks, and is interested in the essence of every event. It was a natural process that the breath of a new era entered the heart of every human being, even literature, as times changed.

The Word of Allah, which says "You are enemies to one another", which is contained in Surah Al-Baqara, verse 36 of the Holy Qur'an, is directly addressed to the three creatures created by him - Adam (A.S), Eve and the Devil. Was" [1.165].

Although there is no such trio in "Muvozanat", in addition to brother and brother (Amir, Yusuf), there is a trio of Yusuf - Said - Mirazim.

Although these images have an objective character, in their image "virtues, defects, appearance and actions acquired during the spiritual-spiritual, social-historical process are gathered as a system." The expression of worldly thinking is manifested in this combination of three (three friends), religious and worldly thinking is illuminated by the example of brother and sister.

The image of Yusuf is the main character of the novel. He is neither a staunch believer nor a scholar. Unlike his brother Amir, he can consciously perceive the period, situation and situation. A person who synthesizes religious and worldly views and comes to a purposeful decision. Even so, he is not free from the age-old "You are enemies to each other" flaw in his relationship with his friends. Yusuf and Amir, the heroes of the novel, "only when they correctly and deeply understand the essence of religious and worldly life, the spirit of the devil will be quenched, and the soul will be happy."

In the novel, the question of the role of religion in the life of man and society is artistically interpreted through the image of the main character Yusuf: "...people are divided into three according to their actions: those who protect the High Order, those who violate it, and those who are indifferent. For some reason, I have such satisfaction in my heart that if a person is one of the guardians of that High Order, he is a true Muslim, regardless of whether he prays or not, goes on Hajj... .. Among them there are those who don't pray five times a day with a turban on their head, those who sit in

leadership positions wearing a necklace around their neck, and ordinary workers and farmers. First of all, they put their personal interests ahead of any kind of charity and humanitarianism” [4. 61-63].

It seems that Yusuf's spirit is fresh in the matter of faith. He has his own views and ideas. He is a thinker, a thinker, a conscious person who can perceive time and process. Yusuf does not accept religion and sharia. Perhaps, Maulana Moturudi's wisdom “Save religion and science” is consistent with his thoughts and practices. Therefore, the pillars of religion and Sharia are also thought about and used with the help of science. The character of Amir - he and Yusuf understand Islamic Sharia well. Only their attitude and approach towards Islam and religion is fragmentary. If Amir blindly believes and acts, Yusuf has a conscious attitude to this issue. Yusuf opposes ignorance and blasphemy and tries to guide his brother Amir to the right path.

The writer describes Amir's mental state and the poor situation of his family as follows: “Gulshada milked the goat, strained the milk through cheesecloth and put it in a tin container on the stove: the daily breakfast of three children. Saying “Bismillah” he turns the gas, a dull sound came out... He looked at the firewood: it's gone. She opened the door of the room where her husband was sitting. Amir still did not get up from his bed, he was whispering prayers with his head down: there were tears in his eyes.

Every time, Gulshada storms her husband's head with anger and pain, and seeing him in this state, she stops to speak, and then goes back to her tracks... And Amir is still three steps away from his wife. He was sitting on the sofa and reciting in a soft tone, but the tears that had filled his eyes a few years ago were now running down his cheeks. This condition of her husband did not affect Gulshada... The husband and wife were sitting next to each other on the floor, one of them forgot himself saying “Allah” and the other was helpless in front of the person in his warm embrace.” [4. 57].

This is how the writer expresses the mental disturbance in the family and the social situation. The author's description shows that Amir forgets his fatherly duty in the family and his duty to his children in the path of his faith. However, the attitude towards faith in the family made the couple close to each other, even close. In the novel, the coverage of issues such as religious belief and family involvement and duty expanded the possibilities and scope of artistic interpretation. The author, of course, took a neutral position in relation to these issues. He takes an unbiased approach, letting the flow of events and the dialectic of thinking take its own course.

As an artist, U.Hamdani used dialog as the main means of character creation and expression of his leading qualities. When thinking about dialogue, we rely on the scientific conclusions of M. Bakhtin.[2] Every writer puts a great responsibility on him when he introduces dialogue into his work.

From all the poetic elements that brought the novel to a certain integrity, from the artistic and aesthetic tasks they performed, it is clear that the writer does not clearly

express the author's approach to the religious or worldly thinking in relation to reality and man.

Perhaps, by introducing the characters into a mutual conversation, he leaves the issue of cause and effect and the final decision to the reader. We can observe exactly this situation in the conversation between the brother and the brother.

- Brother, what happens when everyone on earth fulfills their obligations, and what happens when they don't?

- Peaceful and prosperous life if everyone does it seriously... if they don't do it, war, hunger, suffering, disaster... So, doomsday will happen.

- Are the peoples of the countries of the Muslim world living comfortably and comfortably, or the peoples of the advanced countries I mentioned?

- But they don't have mental balance and calmness like ours.

- Brother, I think that if we do not reach the level of material life established by them, it seems clear that our spiritual integrity will also be broken. After all, it was not for nothing that our prophet said: "Live for the world as if you will never die, and for the hereafter as if you will die tomorrow." In my opinion, the happiness of a person as an individual and the happiness of many and of many are embodied in the same wisdom. Most of the time, we can't go beyond making conclusions based on the appearance of things and events. We do not see their origin, their essence... that's why we understand the wisdom of "live for the hereafter" only as living in harmony with the rules of religion, which is a picture, for example, praying and going on a pilgrimage. However, building a school or a teahouse, learning and teaching, engaging in commerce and politics, farming or raising cattle, if it is in harmony with that Supreme Decree and from this a comfort arises in the heart of a person, as my father said. , then all this is in accordance with the commandment "live for the hereafter". At the same time, I emphasize that I will never put forward the conclusion that it is not necessary to pray or go to Hajj. [4.149].

It can be seen from the dialogue between the images that the main character's speech compares the important aspects of religious and worldly life. It is understood from the speech that in order to attain the Supreme Truth, today's man should read prayers, fast and go on pilgrimage, synthesize religious and worldly knowledge, reason and discuss, and as a result, choose the aspects that are favorable to the person and the majority. emphasizes the importance of In this way, the mind and soul are brought into harmony, and the balance of human life is ensured.

The writer compares the religious and secular ways of life, compares their negative and positive sides for human development, and calls for conscious and harmonious reflection. Through Yusuf's speech, the image of the era, the activity and way of thinking of the present man are skillfully revealed. In fact, today's man is neither intellectual nor religious. It can be seen from the end of the speech that the author approaches this issue and leaves the decision to the reader.

In the interpretation of religious thought, he skillfully used examples of the Qur'anic verses and hadiths, which express religious, philosophical and universal values. For example, our prophet is emphasized.

The wisdom “Live for the world as if you will never die, for the hereafter as if you will die tomorrow” clarifies what the author wants to say. It also leaves the impression that there is mutual harmony and integrity in the religious and secular world. The image of believers in the novel, their speeches, hadiths and wise words in the speech process created a religious tone in the work. The emergence of the Islamic religious tone made possible a broader artistic interpretation of religious themes. The comparative interpretation of religious and secular thinking allows the reader to choose the right way of life in the formation of his artistic and aesthetic consciousness.

In the dialogue between brother and brother, various topics are interpreted from a religious and secular point of view. While the brother thinks only from a religious point of view in the discussion of various topics, the brother draws vital conclusions from the synthesis of the truths of religious and worldly thinking. Amir is religious, but he is a stubborn person, ignorant of poetic sciences, he is the image of our contemporary who understands the wisdom of “live for the hereafter” only as living in harmony with the rules of religion, which is an image, for example, praying and going on pilgrimage. Yusuf, the hero of the play, makes mistakes, gets lost, sometimes the devil intervenes, but he still does not and cannot give up the idea of creating something. It is at this point that he needs society, the whole.

What reformed our predecessors, brought them to the heights of knowledge and turned them into the owners of civilization, our success in salvation is precisely that. He is pure Islam! Our people are Muslim, and religion is given wide freedom in the whole Islamic world. The fact is that there is a difference between the Muslim of the time when civilization reached the peak and the backward and poor Muslim of today. Brother and brother knew the old Muslim religion well and followed its instructions without deviation. He correctly understood the harmony of religion and the world and lived his life based on this correct belief. Like today's Muslim (Amir), he was Islamic only in appearance, appearance, and form. Fear of God in everything - piety is ingrained in his blood. In the Holy Qur'an, it is emphasized that such Muslims will be helped by Allah and that they will be made caliphs on earth: He promised to strengthen the religion he agreed with and to grant them safety after their perils. They pray to Me alone and do not associate anything with Me” (Surah Noor, verse 55) [3].

Pay attention to the qualities of a Muslim described in the verse: he believed, did righteous deeds, worshiped only Allah and did not associate with Him. As we have heard these words a lot, our ears are used to them. But if we examine ourselves with a deep observation of the essence of these feelings, we will realize that we are far away from them.

Unfortunately, we have lost the status of the nation or ummah that Allah promised us and the right to be the leader of the nations. Let's pay attention to how Shaykh Muhammad Sadiq Muhammad Yusuf, may God have mercy on him, interpreted this verse: "Which of the previous ummahs believed in Allah, and this faith was true and covered their entire being, and lived by doing righteous deeds with the requirement of that true faith?" If he had forgiven them, Allah the Exalted had appointed them as His caliphs on earth.

He appointed them as his successors to rule the earth. Now, only the ummah of Muhammad, may God bless him and grant him peace, has the opportunity to become a caliph on earth like those. The main condition for them to achieve this caliphate is to believe and do righteous deeds.

In conclusion, it can be said that this novel is one of the first in the current literary process to artistically interpret life topics from a religious point of view. It would not be inappropriate to say that the writer gave a philosophical-aesthetic assessment of the appearance of the era and tried to express the aspiration of today's man.

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