



## **Creation of an Artistic Image on the Basis of Protative**

**Hamidova Muhayokhan Obidovna**

Philological sciences candidate, professor, Namangan state university

**Abstract:** *Shukur Kholmiraev's works are focused on the artistic analysis of unsolved problems in life, in the human heart. The writer's heroes do not chew the idea of the work, artistic findings in the reader's mouth. The work does not finish or improve the characters who are unhappy, who have not found the right way in life, who are unlikable or razil. He leaves them as they are in life to the extent that his artistic intention is realized, and leaves them to the judgment of the reader. In this article, Shukur Kholmiraev's ability to create an artistic image based on the example of the story "Kshchk deniz" is discussed.*

**Keywords:** *artistic image, prototype, real person, historical person, artistic fabric, writer's fantasy, living organism, inner world of the hero, artistry, artistic skills, individual style, artistic visual tools, character, spiritual world of the hero.*

Prototype (Greek: prototypon: protos - initial, initial, initial; typos - point, mark, image) in literary studies means a real person (historical person in life) who serves as a basis, basis, core, main point, foundation in the creation of an artistic image. is used. <sup>1</sup>The characteristic aspect of creating an artistic image in this way is that the historical person existing in life is the basis of the artistic image. The writer creates an artistic image based on extraordinary people in life - prototypes. In the process of creating a prototypical image, as in the case of creating an image by summation, life events are typified and artistic texture is used in a certain measure. It should be noted that an artistic image is formed from the combination of life material - prototype, writer's creative fantasy - artistic fabric, and advanced idea - aesthetic ideal. The writer himself stands between the prototype and the image. If we assume that an artistic image is a living organism, the prototype is the skeleton of this organism, the artistic fabric is its meat, and the aesthetic ideal is its soul. Just as the flesh of a living organism cannot be separated from its skeleton, and its skeleton from its blood-soul, the prototype in the "organism" of an artistic image cannot be separated from the artistic fabric, and the artistic fabric can not be separated from the aesthetic ideal. They are welded to each other and intermingled. The image of Ivan Ivanovich in the story "Blue Sea" by the national writer of Uzbekistan Shukur Kholmiraev was created in this way.

The story "Blue Sea" (1991) is one of the brightest works of Shukur Kholmiraev, created on the theme of independence, which invites the reader to observe and think.

"Blue Sea" is a work that shows Turkish decline. The story was published in the April 12, 1991 issue of the "Literature and Art of Uzbekistan" newspaper. The story is based on the activity of the famous folklorist, head of the department of Altai language and literature of the Altai State Pedagogical Institute, professor Sergey Sergeyevich Qattash. This famous scientist studied in graduate school

<sup>1</sup> Boboev T. Basics of literary studies.- Tashkent: Uzbekistan, 2001.- B.55.

together with academician Matyakub Koshjanov. He heard the first information about Qattash from his literary teacher. In the essay "This person is my teacher, I am a student" M. Koshjanov's words are given: "- I am talking about a person," he said. Folklore of Altai Turks supported candidacy. We were sitting with this Qattash. He liked to play in the circle. He spoke Russian, of course. But he used to start his speech with "my nukers", that is, "my navkars". He used to say that if there were women around. It means that for ancient Altai Turks, all people, everyone... were considered potential "soldiers".

In general, Altai Turks have many Russian names. Religion is also... Christianized. But Qattash recognized shamanism. God was called Tengri. That's right... I mean hard-rock. In general, there are no Arabic or Persian words in them... However, there are many Russian words..."<sup>2</sup>

The idea expressed by M. Koshjanov is that the foundation will later acquire a large scale, be enriched in every way, and become an artistic masterpiece. The teacher's thoughts are also given in the story. True, the writer had prepared a lot to write this story.

The storyteller Sergei Sergeevich (Ivan Ivanovich) moved the pain and longing of the entire Turkic people and in a certain sense enriched this image with his thoughts.

The writer Ivan Ivanovich - brother Umrzok describes the complicated, attractive at first glance, but actually bleak landscape of the era. The story is one of the multi-meaningful, complex works of the author, which every student who reads it will understand in his own way.

It is natural to ask why the Altai was chosen as the hero of the story. The reason for this is that Altai is the cradle of the Turkic kingdom, the cradle of the ancient Turks. This is the first meaning that can be understood from the story. The second meaning is that the entire Turkic world, including ourselves, is becoming alienated from the original roots. The third meaning is that the ideological experiments of the Soviet empire on peoples and its bitter fruits are shown. The fourth meaning is that the authoritarian regime, which says "Everything is for man", actually brutally humiliated man. In addition, there is another meaning that can be understood from the work that the regions are under environmental threats. There is another layer of meaning hidden within the story.

The hero of the story is from Altai Turkish - Umrzok (Ivan Ivanovich). He was once a grown-up scientist who \_ In higher educational institutions lesson gave \_ In Altai, local residents were killed Russification when he started, he opposed this movement for in nationalism accused and banished done \_ Q is from uncle after returning, own at home to live permission not given and to the list not taken. Alive standing up will lose his family. To drink is given Yesterday scientist now own He does not fit in his homeland, out of desperation in the basements lives \_ Even in this situation, his opinion in the destiny of the nation. This is the situation that others are of the time national policy to the blues take up and act from piles crawling one while, this the humiliated soul is his own to the nation belongs to the children calling to the basement, telling stories about the past, customs, and culture of the people telling gives \_

The work at the beginning one We do n't notice that we are gradually loving the hero who was accused of being a pianist. There is a stranger in the fate of a person one manifesting the fate of the nation that is happening we begin to perceive.

At the end of the story, the character of the hero is described more deeply. Known As it turns out, it is only a house and a drink in Uzbekistan or calm down marriage forgiveness for not with his people \_ root one has been this on the side the situation of the Turkish people eye with eager to see, your heart to the question mark at the bottom to the questions that have become answer to find on the hook came it is This on earth too in the country after seeing the situation, blue like the sea clean and to the poisoned lake of the majestic world turning around that he is going after realizing that he will not even fit in the country, a dervish groping, nodding goes \_

<sup>2</sup>Toshboev O. Eternal contemporary. Scenes from the life and creative work of Shukur Kholmiraev.- Tashkent: Publishing house named after Gafur Ghulom, 2018.-P.259.

Thank you Kholmirzaev " Blue the sea " the Soviet Union , not the Altai and Uzbek people called councils in the country national of many nations at the end of the 20th century pains absorb took \_

" Blue the sea " the international reputation of Uzbek storytelling uplifting , rare of world storytelling can stand among the examples level is a work .

Thank you Kholmirzaev stories on scientific research take went Literary scholar Sh. Doniyorova this story about thought the following \_ writes : " The writer artistic intention done increase for only one the hero chooses \_ Raised by Adib universal importance \_ problem from what consists of What is its purpose ? First of all , Umrzaq 's values, folklore , ritual and traditions It is typical of the Uzbek people . Second, Umrzaq is longed for and he honored " Blue lake " - in fact Island the sea being his \_ The tragedy is not only the people of Aral Bay, but also the people of Altai . Blue Sea - In terms of life, there is independence has been the country And the fish are of the country that dreams of independence people " <sup>3</sup>.

The Motherland has its destiny and with the fate of the nation inextricably linked, on the way to the independence of the Motherland ready to die standing willing the tragic hero - the image of Umrzak by means of Thank you Kholmirzaev own artistic goal \_ with the intention of success to the bottom delivers \_

" Blue sea " independence and national the self-mature both artistically and socio-politically in his insightful stories from the works one is counted .<sup>4</sup>

Brother Umerzok is a tragic character. In his image, the nation that is being swallowed up is embodied. It's the same thing again: the tragedy of a nation that has lost its nationality, history and roots. Umerzok is a patriotic person. He may not be a person who has been crushed, thrown away, forgotten, but he has not lost his heart and soul. He is a person who keeps his people's existence and aliveness like a gem in his heart, a person who is steadfast in his faith.

Umrzoq's brother, knowing that there is a Blue Sea in Uzbekistan, and agreeing to come, is because he considers the country his country and dreams of living as a shaman on the shores of the Blue Lake.

Blue lake and shamanism - fantasy. As they say, there is a time for every time, such a generation has come into the world that the idea that is burning the heart of brother Umrzaq and keeping him in this life is not sacred for the new generation. So, brother Umrzok is striving for reality! Sometimes a person may not know or understand that his child is trying to be patient! Brother Umerzok is roughly in this situation.

According to his custom, brother Umrzaq tells riddles to the director of "Druzhba" state farm, to "Habib Bupitchi", and to the children of the neighborhood, but he does not get an answer from any of them. At this point, it becomes clear that not only in "Druzhba", but in the whole republic, most of the students are moving away from folk riddles, they have no interest in such things, and most importantly, there is a lack of dedicated people like Umrzak brother, who will educate the young generation in this direction. So, brother Umrzaq knows and cares for our people better than you do. It is as if this living being has escaped from some kind of spiritual and educational separation, from the world that is being lost. That's why, "He sighed deeply: - They don't know how to talk... They don't care, they don't care... Ya ne mogu jit. Wow ! - said.- Pokaji mne Kok kol. Please let me know. "Zdes nikto ne znaet... " spoils \_ He was alone in Barnauldaku, he had fans - fans. In Drujba, there are not even those children who listen to him and talk to him. After all, young children were a sign of life for him, a beacon of life. In "Druzhba" he will be equal even to this. Umrzoq brother's condition and spirit affects the artist as well. He will be cunning. The artist brings her to a lake on the edge of the village, which glistens like black oil, to comfort her. Seeing the blue lake, Umrzak sat down on

<sup>3</sup> Doniyorova Sh. Artistic and stylistic uniqueness of Shukur Kholmirzaev's stories: Filol. Ph.D.... diss. autoref. - Tashkent, 2000. - B. 14.

<sup>4</sup>Hamidova M. Current Uzbek in literature national hero problem ( Thank you Kholmirzaev creativity example ) - Tashkent: Navroz, 2020.-B.106.

the ground where he was standing and began to roll around. Then the Artist crawls around. He often howls like a wolf. "There is no bush, there is no country, there is no old man," he punches him in the head. Seeing him in this state, burning for the lake, the Artist also cries. Brother Umrozak makes a big change in the artist's heart with his crazy behavior and determination. It encourages you to think about life, the ups and downs of the world, and most importantly, about self-preservation. The most important thing is that the destination-goal, which the Altai is striving for, arouses a great interest in him, and Umrzak's heart hurts that the "tabyshkak" have become a thing of old for the children of "Druzhba". "He smiled and looked at the cold white smoke towards the factory on the mountainside .

- ✓ Is this country Uzbekistan?
- ✓ "Of course," I said.
- ✓ No, - he said without stopping to smile. - This country is Drujba...- Then he began to whisper: - "Drujba-drujba" disappeared in our Altai..."

This part of the story shows the essence of the brutal policy of the former union, which completely turned the noble idea of internationalism into a political ego and robbed the spirit of international friendship. For millions of Soviet citizens who wore "Druzhba" shirts, sang "Druzhba" songs, lived in "Druzhba" state farms or on the streets, this story has a different effect: painful, painful memories.

Brother Umrozak looked at the dirty lake in front of him and read, "I'm going to the Blue Lake!" the feeling stands up and says: "The blue sea is a moya mehta!" he exclaims. He decides to go to Arol Lake - to the sea. The artist's "The Blue Sea". He does not believe that there is no fish. Even if it is, he doesn't want to stay with what he knows. That's why the artist was told "The Blue Sea is alive!" There's a lot in it... Tam budu jit i shamanit, kak Altaisky shaman! If Balyktar is hungry, I will give you my food!" says.

The main difference between these two methods of creating an artistic image is that if the basis of the images created by summation is not concrete historical figures, but human activity in general, then concrete historical figures occupy the foundation of prototypical images. The commonality between these two methods is that the writer (regardless of what method he uses in creating an image) represents life figuratively. Each image belonging to the pen of a real artist earns the reader's trust as a completely typical and at the same time a concrete, concrete person with his behavior, actions and habits, thoughts, dreams and aspirations, and the work he has done. Accordingly, such images turn out to be completely lifelike.

In general, it would not be an exaggeration to say that the character of Umrzak (Ivan Ivanovich) in the story provided the overall mental picture of the work with his inner world. There are no artificial, positive images in the story. The writer assigned tasks to this character based on his strength and potential. Researchers highly appreciate the artistic level of Shukur Kholmiraev's stories. For example, Sh. Doniyorova, doctor of philological sciences, puts forward the following opinion: "Shukur Kholmiraev's stories pay attention to the unique methods of expression, image tone, and rhythm. The writer is used to expressing his thoughts briefly and succinctly. Among his peers, U.Nazarov's style of "explanation" and O'Hoshimov's "describing the state of mind" are the priority. Shukur Kholmiraev's style has no unnecessary pauses and unnecessary interruptions in the description of events. This phenomenon was observed in the works of A.P. Chekhov in Russian literature and Abdulla Qahhor in Uzbek literature <sup>5</sup>.

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<sup>5</sup> Doniyorova Sh. Artistic and stylistic uniqueness of Shukur Kholmiraev's stories: Filol. Ph.D.... diss. autoref. - Tashkent, 2000. - B.16.



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