

“Balance – - Spirituality Evolution”

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ABSTRACT: In this essay, UlugbekHamdam's work "Balance" which is a shining example of contemporary literature is examined in depth. The work demonstrates why it is named "Balance" by examples.

KEYWORD: Balance, spirit, mental balance, realism, modernism, spiritual feed, entertainment.

UlugbekHamdam, a well-known writer, gained not only Uzbek, but also the compassion and respect of foreign readers with his stories and novels. "Balance," "Sabo and Samandar," "Rebellion and obedience," "Father," and "Briar" are popular among his people (mini novel). Such novels like the novel an interpreter) created their own audience, despite the fact that they sparked a lot of critical debate. The novel "balancing" has a specific place in the above works and is defined by ideological relevance. The work's events and visuals are based on reality of ideological emptiness, sadness, and, as a result, a violation of the social balance that developed following independence. The work was first released in 2007 and was named the best novel of the year; the Honor is also considered a factor in its survival. The fact that the work has been reprinted five times since its first publication demonstrates its enduring popularity. Because the word "Balance" is used in so many different contexts in the game, it immediately draws attention when the work is given the same name. The author discovered a new perspective on artistic creativity's concept of balance. The concept of "Balance," which appears simple at first glance, has a huge and complex role in the development of the work's events. In every aspect of his life, he demonstrates his greatness. The work was chosen by the historian – Yusuf as the main hero. This is also not a coincidental circumstance. Historians can feel much more intensely than representatives from other spheres about how much freedom is a great blessing. There are so many characters in the game that each one has their own role to play. After reading the work, it may be determined that the work is enlightened by the example of Yusuf's, Amir's, Mirazim's fate, or the example of Yusuf Said's, Mirazim's fate, or the example of Yusuf, Amir, Zahra, Manzura's fate. And we came to the opinion that, after reading the work, the destiny of Yusuf, Amir, Zahro, and Mirazim expressed the work's idea quite clearly. As evidence of our opinion, we can say that our heroes, mentioned above, suffer from material difficulty, but also suffered as a result of spiritual difficulty. Yusuf remained true to his humanity and struggled with himself throughout his life. Eventually, he found the spiritual pillar of the "I" who favored spirituality over substance and restored equilibrium in his own body. The presence of a mental balance breach and the lack of such a spiritually rich interlocutor as himself causes most of the work's protagonists to penetrate into their shell and suffer to return. This is a clear example of our mental representations of

Zahro and Amir. Our well-known critics also had something to say about the work. "I recently read a new work by UlugbekHamdam called "Balance," says OzodSharafiddinov in particular. Reading the work, I came to believe that there are many possibilities for realism in representing today's man. So this isn't a realism or modernist quote. The artist, in his ideas and skill, is the source of the statement. And, in order for the literary work to be an example of a truly modernist work, whether it belongs to realism, is written in the style of romanticism, or adheres to another modernist style, I repeat, at the center of which is the need for human stability, so that the Bookman can receive aesthetic pleasure from this work, along with other modernist works, I repeat, in the center of which is the need for human stability, so that the Bookman can receive aesthetic pleasure from this work, along with other¹. Despite the fact that the work is written in a realism style, it is a work that forces the reader to ask oneself questions and observe, and it can provide artistic pleasure. The daily household plan reflects the work. We expect for something from the end of the work, we wait for something, despite the fact that the lives of the heroes of the work are described in melancholy and darkness, anguish, and spiritual revolutions. Our heroes, as previously stated, are dreamers. Take, for example, Zahro's life; he leads a regal life and has a family that everyone admires at first glance. He, on the other hand, feels as if he is in captivity in this life. Because Mirazim does not count with his disappointment. He measures everything with money and wealth. Yes, he was a great businessman who understood the market economy very well and found his way. For the same reason, entertainment became a shepherd for him in the form of spiritual nourishment. We accuse Zahro of dishonesty throughout the reading of the work. When we think about it, he led a joyful life in the sleeve, offering the servant Alimkul a "possibility" when he was only a kind of woman who lived for the sake of pleasure or for a light existence. He did not act in this manner. Yusuf, a former classmate of hers and a close friend of her husband, was her choice. And the reason for this decision was that among the visitors to his home, only Yusuf did not speak for himself, despite the fact that he was spiritually sound. Only he could comprehend the poison's disappointments. He moved him closer to Yusuf that same year. He had her make a phone call, invite her to a party, or converse with him. Why did Amir, one of our heroes, become so religious? He, too, did not enjoy the release of his once-read, did not become dark in the eyes of the world when he received a denial from him, which connected all of his aspirations to him, and continued surfing? The author has the ability to select a tone that relates to the topic presented in each chapter. For example, if Amir's fate is silent grief in the narrative chapters, the mystical spirit matching to its character and aspiration is the leader, Said's actions are calm philosophical contemplation in the analyzed chapters. The passages about Mirazim, who was surrounded by an incarnation of luxury and lived a life that was not physically nor spiritually afflicted, on the other hand, were tinged with a tone of apathy, indifference. And the tone of severe intellectual discussion prevails throughout the narrated chapters of Yusuf's fate."². What is Yusuf's friend Mirazim if the images we are analyzing show some kind of mental imbalance in the face of shortcomings and inadequacy ? He has achieved everything he dreamed of. The whole thing was a letdown. Spiritually, the work's protagonists were abandoned. Mirazim had also lost his footing. He departed the world, having accomplished everything he had hoped for and dreamed of since he was a child, but feeling as if life had no meaning. This location defied convention once more. A person believes that he must know his limit since the creator regards him as helpless and powerless in the face of fate. The work's main characters ponder the purpose of human life, as well as the guardianship of humanity, without failing in the face of the obstacles they erected inside the given framework. From living they try to understand what the goal is. Yusuf fought for one thing from the beginning to the end of the work - for the higher value. "He does not turn away from the high value – balance that holds a person, from

¹. Sharafiddinov O. Happiness to understand creativity. –T.: 2004. 245-page

². Tuychiyeva R. Ulug'bekHamdam tradition and innovation in creativity. Fergana. 2016.

the hard work of achieving it, no matter what has happened in life, around him and can give. We perceive a bold individual in Yusuf's image who will sacrifice a night's sleep for a true patriot land. Remember the conversation you had with a loyal peasant friend? "Is the prior state good or is our current independence good," Sadiq asked Yusuf, "when will we get rid of this hunger and hardship, can we get rid of it by ourselves?" "I do not want my kid to return to the ancient times," he says, "even if I am forced to eat one piece of bread because I could not give my only son one, you have no idea how much my people suffered at that time." A guy who is willing to give his life for his country makes such sacrifices without hesitation. The same sacrifice was made during the work. With his hands, he surrendered his own kid to the soil with the snow of his eyes. Even if the institution is losing money at the time, we can see from its internal monologue that it is willing to make sacrifices. On the one hand, as the writer himself demonstrates, an in-depth investigation of Yusuf's picture produces the feeling that we are in his image, in his thoughts. The rigidity of the game's balance is eloquently demonstrated in the debate between Yusuf and his pupil Ramziddin, who claim that they are all under Allah's judgment. In it, Yusuf proves that all would be at the will of God: "if God had been unjust, he would have given both knowledge and wealth to one person. First of all, in order to keep the balance in the human race, then on the outside Earth, one must also have intelligence, wealth to another, sympathy to another, patience to another. Imagine, if I am as knowledgeable as you say, if I am rich on this, what will remain of the poor like the owner of the spiritual house?"³. The mutual balancing of the soul and body occurs throughout the game through the characters' personalities. We will see how much they experience the balance of their spirit to the balance of their body as events unfold, and how much they suffer until they improve. Only when the norm is at its highest point can balance be maintained. This may be seen in the lives of practically all of the work's heroes. In the game, we can also find certain significant features. The Great and the Garden are the two (the garden, which uncle Muhammad gave as a gift to his relatives). The great is the future, the day after tomorrow, the great goal that has not been reached but must be reached. That is also the reason why he calls our heroes to himself, and their mind-to pull that hush to himself, maybe. The Great State's future tomorrow is Great-independence. Our heroes, such as Yusuf, Amir, and Sadiq, are continually talking to the great because they believe in the future. The garden is a gathering place for all, a meat that, in the end, connects kindred ties. As a result, Muhammad's brother offered the garden to all of Muhammad's important relatives, rather than just one. The novel's historian is based on a man who lived during Muhammadjon's reign. He realizes that his life is based on a shaky basis. As a result, the eyes remain open. The removal of the birds from the cage sends symbolic messages to each particular guy. "There are no more Gardens here, nor mountains," Muhammadjon brother said as he released his pet birds into the wild. They leveled the entire structure, tilted the bosom, and transformed it into cotton these! .. That's it, Bird. Three, three, three, three, three, three, three, three, three, three But, as you will discover, it will not be simple. Whatever comes to freedom, it will not be simple. "There, stay tier three, three He makes an appeal to the birds. In the hero's monologue, there is a profound social, universal, and national anguish. The releasing of birds represents the emancipation of the Uzbek people from Russian ideology's delusions. It was Uzbekistan, a country that had destroyed both its garden and its mountain, and had been transformed into a desert⁴. The work was written during the same market economy's shift. People from that time period were left in limbo. This God reminds us of the sarcastic bird, who for many years had no idea what kind of anguish he was experiencing when the caged bird was released. A vast portion of

³. Hamdam U. Balance. T.: 2017/ New century generation.

4. Solijonov Y. Selective eyes of truth. –Toshkent, 140-141 pages

society had found itself in the same predicament. It's about one of M. Kochkurova's articles: "while the lives, lives, and fates of three friends are exposed in the work, in a broad sense, all the difficulties of the transition from the dictatorship of the Uzbek country to the market economy are skillfully shown in genuine, terrible actual images."⁵. The work's heroes' lives are immensely perplexing, and they have upset the balance of something in their "World." They resembled a bird attempting to fly with only one wing. Amir, the sad destiny's owner in the work, was deprived of secular knowledge, drifted away from his fixation with religious knowledge, lost his normative equilibrium, and was forced to lie in a mental institution multiple times as a result. Another example of his shattered poise: when he couldn't reach the girl he loved, when he couldn't be happy, he married a sick Widow, hoping to fill his loneliness by making her happy. However, rather than making him happy, he later made him unhappy. He was carrying the weight of the family in his garden, and the kids were uninterested in his worries. He had lost his spiritual equilibrium to the point that he had forgotten about parenting and his children's independence. He had no idea how the surroundings and growth of the time he lived in would affect him. He tried to live like others who did and ended up in the abyss. The absence of a standard between substance and spirituality in Yusuf's society threw the universe into disarray. Said has eventually broken the borders of selfishness and selfishness, just as the world of Zahro has broken the boundaries of disappointments and familial loyalty. One of the heroes of the work earned as much wealth as he wanted, the other from the career ladder went, and another chose the path of knowledge, and in the end the heroes who chose the path of wealth-he career, were spiritually lonely and depressed. As long as the "world" they chased was untrustworthy, they didn't fulfill any of them. Throughout our lives, we are constantly in action for the sake of our bodies. We will only go to complete its necessities and will be unaffected by spiritual-spiritual food. The truth is that we are not the bodies that the soul is in charge of. What does he eat? Literature, art, knowledge, the appropriation of compassion, loyalty, steadfastness, love (figurative and divine love; the reason for this is that a person cannot love a person like himself at first, and his work cannot feel divine, cannot understand, in our eyes) and proverbs are his diet. The conflicting fates of the preceding heroes demonstrated that, just as a bird cannot fly with only one wing, a person cannot grow only one sided. Man cannot achieve perfection if he merely feeds his body or his soul. He can only maintain a balance if they count on both. The fate of the work's heroes was not decided by the author. The reader was free to draw their own conclusions. This motivates the reader to investigate further.

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