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Artistic Creativity as a Factor of Spiritual Revival of Society

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Abstract: This article describes the stages of development of Uzbek literature, as well as discusses how literature has influenced the life of society in the course of this development. The article also provides theoretical views on what modern art requires, as well as examples of Amir Khudoiberdi's work today.
Keywords: literature, art culture, medieval literature, literature of the former Soviet period, literature of the independence period, Amir Khudoiberdi.

I. INTRODUCTION

Artistic culture as a phenomenon of spiritual rebirth of society is a complex phenomenon that reflects the social relations, social activity of people, and the category of "spiritual rebirth" serves to define a system of specific methods of spiritual production.
The role of artistic culture in the spiritual revival of society is provided by a generalized concentrated expression of spiritual production, including social consciousness and spiritual culture.

Artistic creativity performs the following main functions in social culture:

1) Axiological (preservation and transmission of spiritual and moral values and ideals of the ethnos from generation to generation);
2) Artistic-aesthetic (development of artistic-aesthetic culture of the individual and society based on ethnic artistic traditions);
3) Sociocultural (social adaptation and rehabilitation of the individual with the help of folk art);
4) Art therapy (assistance in the treatment of painful addictions, psychosomatic and other diseases using folk art therapy);
5) Communicative (development of a culture of interethnic communication in the process of assimilation of ethno-artistic values and traditions of different peoples) and others.

There are many types of art, and the term "art" can be summarized as "literature." Today we will focus on the literature that forms the core of art. After all, literature is a great force that shapes the individual, unites nations.
It is difficult to assess the role of literature in human life. The books have nurtured several ancestral generations. Unfortunately, the role of literature in modern society is underestimated. There is a category of people who see literature as an art and move away from its essence, and literature and television have replaced literature in their way of life. But there is still a category of people who recognize and appreciate the importance of literature in our lives.
It is well known that books perform two main functions: conveying information and providing aesthetic pleasure. The experience accumulated over the centuries has been passed down from generation to generation with the help of books, knowledge has been stored in books, discoveries have been made. The books laid the groundwork for the publication of new ideas and worldviews. In difficult life situations, a person turns to the book and draws wisdom, strength and inspiration from it. After all, the book is universal, in which a person can find answers to any question that interests him. This is his "information" task.
The aesthetic function of literature is to express identity, to teach beauty, goodness, and to form ethical principles. Books shape not only moral ideals, but also ideals of appearance and behavior. The book's protagonists and characters are role models, and their images and thoughts are compared to their actions. Therefore, it is very important to refer to the right books that give the right instructions in the process of personality formation. Mentioning the role of art is enough to assess its importance. Climbing such an important intellectual and moral peak depends on the entire history of Uzbek literary and philosophical thought, and each period has served its own purpose. Ancient literature was mixed with elements of mythology, religion, and science, in which various advices and moral teachings were given. In this era, literature was simple, understandable, and not aesthetically pleasing. It should be noted that when the literature in Central Asia became different after the Arab conquest, it was more religious, and the works were written in the same spirit. The lyrics of that period were philosophical.

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To date, there is no consensus on the chronology of Uzbek literature in general. But there has been some common ground in the selection and introduction, albeit not in the evaluation of literary figures. For example, the first stage was called "Turkish literature up to the X century" and included folklore and books. The next period included a review of mysticism from the "X-XII centuries" and Yusuf Khos Hajib, Mahmud Kashgari, Ahmad Yugnaki, Ahmad Yassavi, Nizami Ganjavi.

Yunus Emro, Qazi Burhoniddin, Kodekus Kumanikus, Nosiriddin Rabguzi, Nasimi, Sayfi Sarayi were included in the "XII-XIV centuries".

"XV century" consisted of the works of Alisher Navoi, Abdol without grief, Suleiman Chalabi, Asan grief.

Fuzuli, Bayramkhan, Shah Ismail Hatay, Babur were included in the "XVI century".

From the "XVII century" there were Nobi, Karachaoghlan, Mashrab, Saint Chalabi, Abulqozi.

The "XVIII century" was agreed to be the century of Makhtumkuli, Bukhara Jirov, Vagif, Andalib, Huvaydo, Kurbanali Marupi.

Dadaloglu, Molda Niyaz, Jambul, Tokhtagul, Ogahi, Nodira, Nomiq Kamol, Tavfiq Fikrat, Mirzo Fathali Akhundzoda, Ismailbek Gasprali, Yusuf Oqchura, Abay, Kamina, Mulla Napas, Seyidi included.

"Literature of the twentieth century" was solved on the principle of countries. In particular, the works of A.Sobir, J.Mamadqulizoda, Hussein Jovid, Samad Vurgun, M.H.Shahriyor, B.Vahobzoda were received from Azerbaijan. Shokarim, Magjon, M. Avezov, H. Sulaymon were elected from Kazakhstan. Works by B.Alikulov, Q.Tinistiuli, A.Tukombaev, A.Usmanov, Ch.Aitmatov were received from Kyrgyzstan. A.Fitrat, A.Cholpon, A.Qodiriy, Oybek, A.Oripov were introduced from Uzbekistan. M.E.Yurdakul, U.Sayfiddin, Ziya Kok Alp, M.A. Ersoy, Ya.K.Bayotli, R.N.Guntekin, F.N.Chamlibel, A.H.Tanpinar, Orhon Vali, Arif Nihot Asia, Tariq Boqro were taken. B.Kerboboyev, H.Deryayev, O.Otajonov, K.Kurbannepesov were introduced from Turkmenistan [1,52].

This periodization was carried out by artists from all over Central Asia. During the reign of Timurid, literature was combined with science.

By the twentieth century, literature began to understand its role in the development of society. During this period, the ideas of decolonization and freedom were presented to the people through art. For example, the literary period of the late 19th and early 20th centuries was called the Uzbek Literature of the National Awakening. The literature of the National Awakening is essentially a new literature, and Muqumi, Furkat, and Kamil Khorezmi, who created it in the 19th century, were representatives of this period. He brought a lot of humor to the way of life of the indigenous people. Furkat, on the other hand, tried to convey political life to the people through works of art. The term "modern literature" appeared in the early twentieth century. It is a literary work of the Jadids, and it can be said that real Uzbek poetry flourished during this period. Its founder was considered to be Cholpon, and the founder of the school of novels was Abdullah Qadiri. They wrote down the various reforms that the people needed to understand. Fitrat introduced dramaturgy to the work of this period. Jadid literature ended in 1931 with the shooting of five of their most famous representatives. The great power of literature, Jadid literature, has once again proved that it can rule the nation.

In the middle of the last century, the "Literature of Socialist Realism" emerged as a continuation of Jadid literature, during which time there were few works that expressed national feelings. It was followed by the "Literature of the New Awakening and the Struggle for Independence." The concept of "love of country" appeared at this time. Thus, literature plays an important role in moral and aesthetic education.

In the nineteenth century, human thought developed, and in literature, no doubt, man began to be glorified. The themes of human feelings, love, devotion, and spiritual freedom have become topical issues in the literary world. The works of such writers as Omon Mukhtor, Muhammad Ali, Asad Dilmurod, Khurshid Dostmuhammad, Ulugbek Hamdam, Tilavoldi Jo'rayev have won the love of true readers due to their full national spirit and the natural combination of the latest artistic methods in world literature. [9]. Talented writers such as Tahir Malik, Khurshid Dostmuhammad, Ulugbek Hamdam, Tilavoldi Jo'rayev, Abduqayum Yuldosh, Salomat Vafo, Zulfiya Kurolboy qizi have also created highly artistic stories and novels dedicated to human destiny.

The poetry of the 21st century has been completely renewed, in which the primary task is to reveal the spiritual world of the time, to briefly and succinctly describe the disturbed spirit of man, his pains.

1) Tushlar

Tushlarimni yomon ko‘raman,
Tushlarimda faqat ayriliq.
Faqat firoq, hijron, dard, jafo,
Qolurman zor yordan ayrilib.

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Tushlarimni koʻraman yomon,
Gar boshimni qoʻysam bolishga
Boshlanadi badbinlik, boʻhron,
Holim qolmas nafas olishga.

Tushlarimni yomon koʻraman,
Tolesizliq asli oʻngimda,
Muhrlanib qolgʻon ongimda.
Adolardan ado boʻlaman.

Tushlarimda, bilmam, qachondir
Totarmanmi farogʻat totin.
Sinoatin balki solgʻondir,
Sinovlarda qolgʻon hayotim.

Rost hayotim, yolgʻon hayotim...
Amir Khudoiberdi,
23.07.2021
(*Meaning of the poem:*

2) Dreams

I hate my dreams,
Only separation in my dreams.
Only separation, migration, pain, suffering,
I'm having a hard time.

I have bad dreams,
If I put my head down
Begins pessimism, crisis,
I can't breathe.

I hate my dreams,
Tolerance is right in front of me,
It is sealed in my mind.

In my dreams, I don't know, ever
May I have a rest?
My life in trials.
My true life, my false life ...)

The poem is close to the heart, the poet wrote his feelings. Amir Khudoiberdi has won the hearts of his fans with his poems since the early years of independence. The poet, who is still writing today, reacts to any social and political events through his poems. This is the demand of today's readers - a work of art that reflects the novelty.

3) Tavallo

Tangrim, sabr bergin, kuch ber, toqat ber,
Quvvat ber, idrok ber, goʻzal toat ber,
Iymon farogʻatin ber, saodat ber,
Sogʻ-omon oʻtaylik sinovlaringdan.

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Bas endi tarqoqlik, parokandalik,
Kim Shoshlik, kim Kesh, kim Maroqandalik,
Bizga oliy maqom senga bandalik,
Sog‘-omon o‘taylik sinovlaringdan.

Ahillik, inoqlik, totuvlik ahdi
Aslida mo‘minning iqboli, baxti.
Shig‘il hosil bersin do‘stlik daraxti,
Sog‘-omon o‘taylik sinovlaringdan.

Birlashsak pisandmas har ne to‘siq, g‘ov,
Oliy maqsadlarga tikajakmiz dov.
Fitna olovini yoqolmaydi yov,
Sog‘-omon o‘taylik sinovlaringdan.

Bugun xuruj qilar ko‘rinmas ofat,
Toshqin, bo‘ronlardan ko‘rdik talofat,
Bemahal yoqqan qor, sel bir falokat,
Sog‘-omon o‘taylik sinovlaringdan.

Jipslashsa, quvvatdir odam odamga,
Tarqoqlik sababdir g‘amga, motamga.
Sen o‘zing podshosan ikki olamga,
Sog‘-omon o‘taylik sinovlaringdan.

Tangrim, sahar turib qildim ibodat,
Sendan har ne hukm, bizdan itoat,
Shoyad duolarim bo‘lgay ijobat,
Sog‘-omon o‘taylik sinovlaringdan.

4) *Amir Khudoiberdi,*
02.05.2020
(*Meaning of the poem:*
God give us patience, strength, endurance
Give strength, give understanding, give beautiful recovery,
Give faith rest, give happiness,
Let's pass your tests safely.

Let's stop scattering,
Who is from Shash, who is from Kesh, who is from Marokand,
Our high status is your slavery,
Let's pass your tests safely.

A covenant of unity, solidarity, and peace
In fact, the believer's fortune is happiness.
Let the tree of friendship bear fruit,
Let's pass your tests safely.

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If we unite, we will ignore all obstacles,
We will set high goals.
The fire of strife will not be extinguished,
Let's pass your tests safely.

An invisible catastrophe that attacks today,
Floods, storms, casualties,
Unexpected snowfall, floods,
Let's pass your tests safely.

When it comes together, power is man to man,
Dispersion is a cause of grief and mourning.
You are the king of two worlds,
Let's pass your tests safely.

God, I prayed in the morning,
Whatever you judge, obey us,
Maybe my prayers will be answered,
Let's pass your tests safely.)

On May 1, 2020, a natural disaster occurred in the Syrdarya region due to strong winds and heavy rains. As a result, the Sardoba Reservoir dam in Sardoba district of Syrdarya region flooded several settlements in Sardoba, Oqoltin and Mirzaabad districts, social facilities, agricultural crops, including grain, cotton fields and other crops suffered severe losses [8].
Amir Khudoiberdi commented on the incident and called on the people to unite. The poet, who prays to God for refuge, believes that the reason for such trials is the dispersal of people.
There are many features of modern Uzbek poetry that differ from the traditional style of depiction, including new images, unexpected symbolic expressions, contradictions and paradoxes, and, most importantly, unique, colorful expressions.

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Na o‘lib-o‘lmagaysan, na tiriksan, dilrabolarsiz,
Totolmassan hayot totin, nishotin dilnavolarsiz.

Berib olamga zeb ko‘klam, yoyib ko‘rk sabzalar xurram,
G‘uncha yuz ochmasa, sochmas iforin gul sabolarsiz.

Netarsan ul chaman sayrin o‘zing tanho malolatda,
Yoningda yor, yo do‘st, qurdosh, qadrdon, aqrabolarsiz.

Yuzing oydinligin oydan yasab oyna, tamosho qil,
Chiroying sirrini onglash maholatdir samolarsiz.

Muhabbat ko‘shkida qirqin kaniz ichra parizodim
Sunar may tah-batah, kechmas ko‘ngil bazmi safolarsiz.

Quyosh, Yer, Oy, butun olam senu mendek yalokatda,
Yulduzlar ko‘k quchog‘iga sig‘mas ohanrabolarsiz.

Amir, boqqil samovatga, yasar davra Ziyo mulki,
Aning bag‘ri g‘arib Cho‘lpon, Zuhal, Hulkar, Suholarsiz!
Amir Khudoiberdi,
02.08.2021

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In this poem, there are striking analogies, such as the face, the flower stalks, the parodysome among the forty maidens. In this case, the scene depicted in the poem is lifeless, motionless, because the event took place in a state of intoxication, neither dead nor alive. And in the end, the poet summed up the idea that the real love for science is to give up everything, to be among the intelligentsia.

Modern literature is a very vague phenomenon. On the one hand, literature and authors have become more liberal in previous years, as they have been for many centuries, without being limited by censorship or any frameworks or canons. On the other hand, because literature itself is not limited to anything and no one, in today's market you can see hundreds of titles of works that not only have artistic value, but also negatively affect the formation of modern readers.

The modern reader has also changed. As a rule, it is a middle-aged or elderly person, to whom education was absorbed during the Soviet era (education, as well as personal development was not given special attention). Despite the fact that the new age of information technology has given people unlimited access to the best libraries in the world, reading e-books and being aware of everything that the modern literary process is experiencing, people have almost stopped reading books.

Thus, the role of literature, always and now, is to help humanity understand itself and the world around it, to awaken the desire for truth, happiness, and to teach respect for the past, knowledge, and moral principles from generation to generation. It is up to each individual to take advantage of this opportunity provided by the books.

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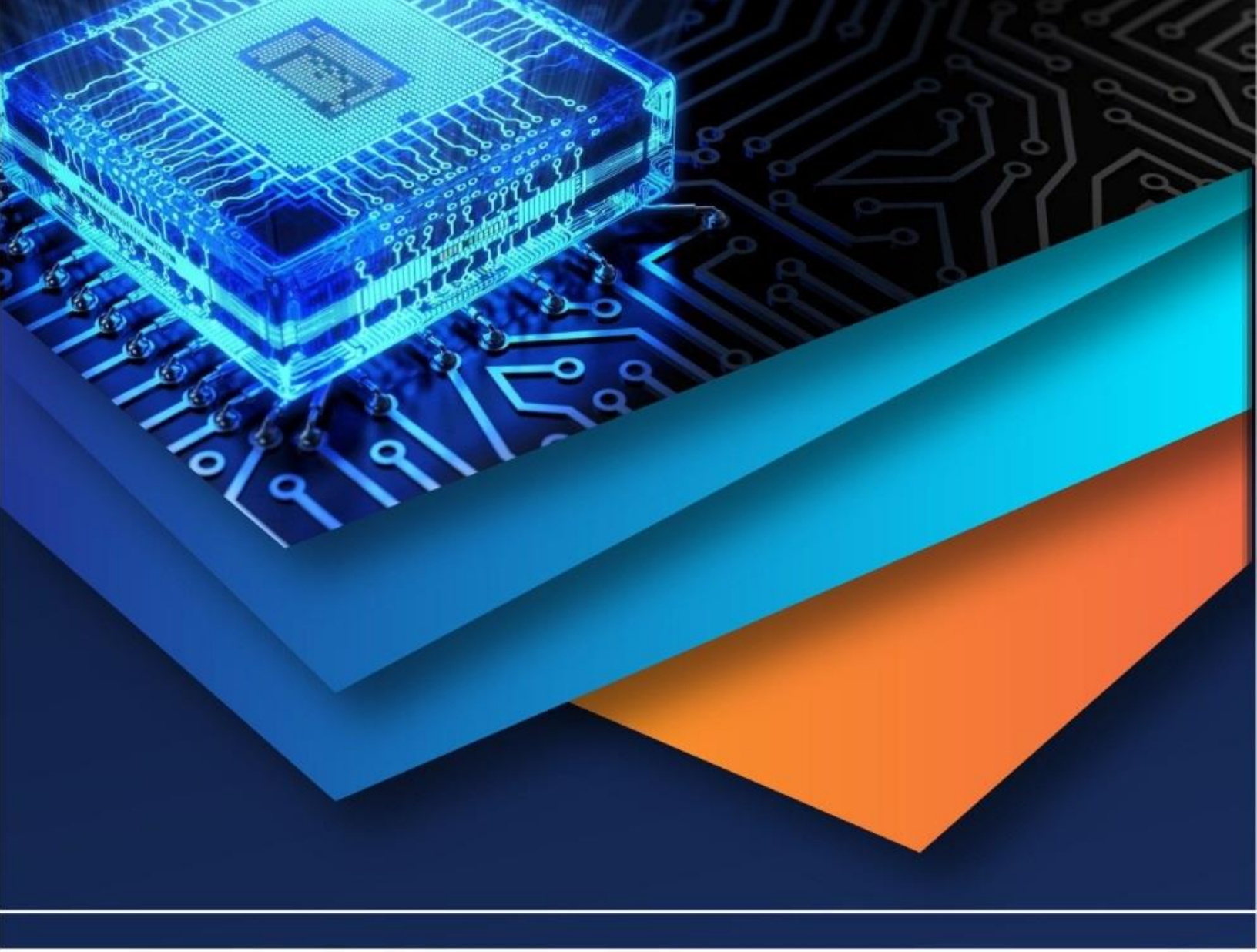

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