

Interpretation of Cultural Life in Literature (On the Example of Shukur Kholmiraev's Story "Yosuman")

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Abstract: The article talks about the issue of the interpretation of the concept of culture in literature. Shukur Kholmiraev's story "Yosuman" was selected as an example.

Keywords: Culture, urbanization, lifestyle, tradition, communication, stereotype, story, artistic interpretation.

People all over the world have different ways of life, lifestyle, and culture. Different parts of the globe have varied nature: hot, cold, dry, humid... Some areas are surrounded by the ocean, while others are water-scarce – drought. These factors are considered to be important aspects affecting human life. People may adapt to the weather, the animal world, in general, to the natural conditions of the place where they live, that is, to the environment, and this is formed and changed over the years and centuries of human history. Summarizing these ideas and connecting them with the concept of culture, the level of culture of humanity is closely related to the natural and social environment and conditions in which it lives. But "culture" is a very broad concept, and it is not considered to be depended only on natural conditions or the result of external influence. "Culture is society, human creative power and abilities are a certain level of historical development. It is expressed in various forms of people's life and activities, as well as in the material and spiritual wealth they create. The concept of culture is used to explain a specific historical period (ancient culture), concrete society, people and nation, as well as specific areas of human activity or life (work culture, artistic culture, living culture). Culture comes from the Arabic word "madina" (city). Arabs divide people's lives into two types: Bedouin or desert; the second is called cultural life. Bedouin is used for the nomadic people living in the steppes and deserts, and culture is used for the peoples who live in the city and have their own way of life"².

So, the scope of the concept of culture is wide. It also takes into account historical conditions, social environment of the period, national and ethnic characteristics. In addition, "Culture is not only the material results of people's activities (machines, technical structures, works of art, law, moral norms, etc.), but also the subjective strengths and abilities of people (knowledge and skills and professional qualifications, intellectual, aesthetic and moral maturity, worldview, their mutual problems within the community and society)"³.

Also, just as people differ from each other, their culture can be completely different or, on the contrary, close and harmonious. For example, customs, values, traditions, mutual relations in society and people who are related to each other, language, religion and/or territory – Uzbek, Turk, Uyghur, Kazakh, Tajik, etc. While there are many commonalities, there are very significant differences between the cultures of Asian and European countries. But the similarities and differences between these cultures are not only characteristic of different nations, but also among the people of different shapes that make up that nation. After all, each individual has a personal worldview, knowledge, experience, generally speaking, a unique culture.

Like many nations in the world, the Uzbek people have been existing since ancient times and have their own history and, of course, traditions. The lifestyle, religion, views, and values of the peoples who have lived in our country since time immemorial have been known to us through many rare spiritual monuments. However, no matter how rich and unforgettable the past of our nation is, times

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² Internet site: <https://uz.m.wikipediya.org>

³ O'zbekiston milliy ensiklopediyasi. / Internet sayti: www.ziyouz.com kutubxonasi



are changing and polishing. That is, in recent years, in our age of technologies, the human lifestyle has changed, with the advent of various means of communication, devices, cutting edge technologies, and many other discoveries, people's life has become easier, and their concepts and views are fundamentally changing. Despite this, some traditions and customs inherited from our ancestors, relations that clearly show our nationality have not disappeared. At the same time, the change of values with the passage of time, in a word, one of the most common factors at the moment is the difference between people's culture, their lifestyle, living environment, scientific potential and worldview, which occurs as a result of urbanization. The conspicuous differences are many. In other words, differences in cultures and views lead to all kinds of minor conflicts, misunderstandings or a complete breakdown of connections and relations between people. In order to clarify these points, we can refer to the great and small works created by sharp writers. Because in all eras, works of art have acquired great importance in capturing the environment, social situation, problems, discoveries, and other necessary information of the time when they were created. Therefore, we can reveal the above ideas on the example of the story "Yosuman" by the great Uzbek writer Shukur Kholmirezayev. Because the writer was able to summarize a serious situation and present it to the reader in the form of a short and concise story.

Before talking about the story, let's pay attention to its title. It is worth noting why the work was named "Yosuman". This word is interpreted in the sources as follows: "Yosuman is a negative character who is a symbol of cunning in folklore and written literature. Yosuman usually takes the lives of innocent people by deception and trickery. He creates discord between a daughter and a father, a mother and a son, a lover and a lover. For example, in Alisher Navoi's epic "Farhad and Shirin", the "yosuman" tricks the invincible Farhad into unconsciousness and brings him to Khysrav. Yosuman is also referred to as a witch, cunning, crafty, cunning old woman in legends, fairy tales, and epics"⁴. So, someone or something has an influence on the cultural disparity. The writer himself commented on this in the story: "...kishilar orasiga nifoq soluvchi "yosuman"lardan biri – ular mavqeidagi farq, yashash sharoitidagi farq ekanini ham tushunmas edi". Its translation is: "...one of the "Yosumans" who creates discord between people – he did not even understand the difference in their status, the difference in their living conditions"⁵ (Translated by B.B.). While reading the story, as the writer points out, "Yosuman", who is considered guilty of this, clearly reflects not one person, but the social conditions of an entire era, society. "According to Ibn Sina, in the opinion of our great scholar, nothing in the world, in the world of humanity, happens by itself, without a reason. Any disease is the result and consequence of a certain cause, sometimes external, sometimes open, sometimes hidden causes"⁶.

After reading the book, the reader will think about the subtle aspects of human relations, spiritual and moral views, and who or what the writer meant by the word "Yosuman".

If we dwell on the characters of the work, we will see that only four characters – Koziboy, his wife Afruza, his friend Khudoyar and his wife Norbibi – participated in the story. The fact that he summarized the relations of the whole nation and society through the image of the relations between four people is a proof of the high skill of the writer.

Koziboy is embodied in the eyes of the reader as a simple, over 30-year-old painter, a creative person. Naturally, the artist imagines the world in a different way, looks at the world with an unusual look, unlike anyone else's, and evaluates the events with his own uniqueness. He is also described as a young man with childish simplicity and cheerfulness in his nature. Another interesting aspect of the protagonist's personality is his orphanhood. That is, he was brought up in an orphanage because he was orphaned by his parents during the war. The hero's wife has a similar destiny. Based on this, it can be said that a person learns the first upbringing, culture, customs, knowledge and thinking about the world in his family from his parents and grandparents. That's why people who grew up as orphans create an idea about the world, about the whole universe through their personal experience, acquired knowledge

⁴ O'zbekiston milliy ensiklopediyasi / Internet sayti: www.ziyouz.com kutubxonasi

⁵ Холмирзаев Ш. Ёсуман. / Сайланма 1-жилд. – Тошкент: Шарқ, 2003. – Б. 87.

⁶ Туленов Ж. Ҳаёт фалсафаси. – Тошкент: Ўзбекистон, 1993. – В. 216.



and observations. Because the culture, customs, and traditions of a given nation are first acquired through sacred family relationships and unlikely to this, people who grow up in orphanages are relatively less aware of such concepts and values, or even completely ignorant.

As for Khudoyor and Norbibi, they are depicted as characters who express the characteristic features of the Uzbek people in rural conditions, where the clans are familiar with each other, blood relatives. But according to the writer's artistic interpretation, there are also flaws in their character that the reader cannot fully admire or learn from.

According to the reality of the play, Koziboy, who lives in the city and grew up as an orphan due to the negative consequences of the war, and who knows the various customs, and especially the rules of etiquette among our people, and is very strict about them. We witness that the two heroes have become old friends with Khudoyor and Norbibi. In the story, the culture and lifestyle of the townspeople and the villagers collide, dialogue, communication, behavior, and thoughts between the characters through the description of the situation that occurred during the visit of the Khudoyors to the house of the Koziboys. It can be observed that the contradiction is clearly manifested.

Some of the notable differences between the cultures that emerged from the story can be analyzed into four general aspects. That is, we can clearly observe this through the diversity of their imaginations, habits, thoughts and views, as well as the way of communication between them. First of all, we see the differences in the way of life and customs of these two families in their waiting for guests, mutual communication, and their unique thinking and decision-making process. For example, one of the customs followed while the guest is waiting is the serving of food. Afruza and Norbibi's attitude towards this is different. As much as Norbibi showed high manners and respect when welcoming them, filled the table with all kinds of treats and considered it important to show such favors, and expected the same favor from others, Afruza's opinion is different. She knows that hospitality is the most important aspect of welcoming friends to his home or hosting guests in general. At the same time, she believes that it is possible to prepare food for the guests or treat them with various treats based on their financial aids.

He does not consider the opposite situation to be such a big tragedy. This would be the bright examples of the situations: "Nima qipti, ularda bor bizda yo'q, bo'lganda qo'yardik". In English it would be: "What, they have it and we don't, we would put it if we had"⁷. As well as the sentence from Norbibi: "Sho'rim qursin! Hoy, meni shu niyatda bu yoqqa olib keldingizmi? Ochdan o'ldirasizmi meni? Yo'lga chiqayotganda shunaqa bo'lishini aytmaysizniki, yegiligimni olib kelardim", she protested. Possible meaning of the sentence is: "Oh my God!" Hey, is that what you brought me here for? Will you starve me to death? Don't you tell me that it would be like this when I was leaving, I would have brought my food"⁸. In addition, Kozivoy also asked Khudoyor and his wife to come back after finishing their work and take them to the train station in order to repay the respect shown by the hosts by escorting them to the main road when they were guests at their place. But in this case, he can't manage to treat his guests as respectfully as he wanted. At this point, Khudoyor said: "Ha endi...bular mehmon kutib o'rganmaganda. – Shaharlik...", was a conclusion about a specific aspect of the host's behavior. "This is good, cause they do not tend to wait for guests. – Urban..."⁹. It can be seen that the expectation of guests of rural area is different from that of people living in the city. Naturally, their unique procedures and customs arise from the living conditions and lifestyle. Besides, this behavior of the Kozivoy may be due not only to the fact that they are from the city, but also to the fact that they grew up as orphans. In other words, people who are used to frequent communication with their relatives naturally make it a habit to always be ready to wait for a guest.

As for the interaction and communication between the two partners, we should pay attention to the manners of politeness in the speech of the characters, how they express their thoughts. Comparing the manner of Afruza and Norbibi characters, we can see that Koziboy's woman is a bit shy and talkative,

⁷ Холмирзаев Ш. Ёсуман. / Сайланма 1-жилд. – Тошкент: Шарк, 2003. – Б. 89.

⁸ Холмирзаев Ш. Ёсуман. / Сайланма 1-жилд. – Тошкент: Шарк, 2003. – Б. 90.

⁹ Холмирзаев Ш. Ёсуман. / Сайланма 1-жилд. – Тошкент: Шарк, 2003. – Б. 90.



she behaves intrusively in front of the guests and cannot have an open conversation, and as a result, she made them get bored. In Norbibi's speech, it can be seen that he is a little sarcastic, self-indulgent, negative thoughts and conclusions. So, the characters of the two women described in the story have some flaws. The writer tried to reveal their character through the description of their speech and actions.

It is clear from the story that the characters imagined each other's living conditions separately. But in practice, not all of the different views and stereotypes in society are compatible with real life. For example, Norbibi thinks that all city dwellers should have both yard and an apartment, or Koziboy criticizes them for being feudal because Khudoyor never took his wife with him.

Another situation that causes misunderstanding and estrangement between families is when the host invites them to a masterkoi, i.e. painting workshop like a personal gallery, acting out of the interests of the guests. Because it is clear that such things are most likely unimportant for rural people. Visitors to the workshop see the beautiful and unique nature of their villages, innocent people in the paintings there, and the saddest thing is the low price of these rare works, which reflect so many deep meanings. It is no wonder that the hearth of priceless values has awakened heart-wrenching fears, such as the fact that the universe does not have the same meaning for everyone, and that not everyone knows its true value. Along with this, there are issues of understanding each other, respecting each other's interests, and showing compliments in the relationship between people. That is, the guests could recognize the skills of the host, even if it was for his sake. However, Khudoyar and Norbibi showed that they are the type of people who measure their relationships more by material values.

As a result of reading the book, it is natural for the reader to think about who is the creature depicted in the title of the story. In this case, according to the writer's artistic goal, the reader should look for "Yosuman" not from the surroundings, but from within himself, that is, from his actions, behavior, and attitude to spiritual values. The core of the conflict between the heroes of the work is related to these issues.

The story was written in 1969. However, the ideological content of the work is extremely important even for today. As a matter of fact, as a result of globalization and urbanization, the sudden change in the way of life of mankind has a drastic effect on the culture of our people, our beautiful traditions, customs and high qualities that are passed down from ancestors to generations are disappearing day by day. It is no exaggeration to say that it is being forgotten in this story. But we do not consider any of the characters in it to be right or wrong. That's why we see that such small but significant events are happening all around us, here, there and anywhere, as well as in the ever-improving and changing world, humanity is getting used to such changes without paying much attention to them.

In conclusion, we should say that through this story, Shukur Kholmirezayev encourages people to maintain mutual balance and live in harmony with each other in order to prevent such problems arising among people, no matter how different their cultures are from each other. Because, in any case, as it is presented in the work, we should not allow ourselves to be deceived by some "Yosuman" and not to allow our mutual relations in society to be damaged. To be aware of our national traditions along with not to forget our identity are our highest duty for the nation and for ourselves.

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