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## POETICS OF LABOR IN THE NOVEL "QUDRATLI TO'LQIN"

**Abstract:** The article reveals that glorifying honest and honorable work is the main theme of Sharof Rashidov's work. The author's novel "Quadratli to'lqin" also shows the choice of labor as the main theme, the artistic interpretation of human dignity, the inner world, the spiritual and moral world against the background of general labor. The noble power of hardwork is interestingly analyzed in well-founded examples, where the protagonist of the work, the character of Po'lat, gradually became the impetus for his height and perfection.

**Key words:** spirituality – aesthetic event, the main theme, artistic interpretation, philosophical definition, character dynamics, the romance of work, conflict resolution, the protagonist, spirit.

**Language:** English

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### Introduction

While labor is a means of subsistence, that is, the satisfaction of the physiological needs of people, it is both an economic factor and a spiritual aesthetic phenomenon. In folklore, labor songs, which have been moving from mouth to mouth for centuries, are a clear example of the poeticization of labor, a source of pleasure and aesthetic impact. No matter how hard and arduous the physical labor was, the great creative people found elements of beauty and spirituality in this process, singing them, covering them with pleasure, and finally turning hard labor into a noble and beautiful event. Honest work and glorification of the person who wrote it is one of the main themes in the works of such representatives of Uzbek classical literature as Furkat, Zavkiy, new Uzbek literature P. Kadirov.

The writer Sharof Rashidov also chose labor, which is a source of human pride, joy and happiness, as the main theme in his works, and artistically interpreted human dignity, inner world, spiritual and moral world against the background of universal labor. "To be a writer, you have to have a biography that is unique to a writer", it is said, "as a writer, it requires a creative biography, in other words, active participation in life, observation, and more understanding. The more he knows life with all its

details, contradictions, and inner integrity, the more meaningful his personality will be, and the more weighty his thoughts will be to the reader. To feel human life, to understand their experience from beginning to end, is a characteristic feature of a creative person" [2:29].

These requirements to the writer constitute the creative and social duty, the meaning and essence of the life of Sharof Rashidov, a selfless man who led the republic for a quarter of a century and continued his literary career with a pen in his hand. There is no one like Sharof Rashidov who has read and studied the medicine of feeling people's lives, understanding their experiences from beginning to end, understanding all the details, contradictions and inner integrity of the people's life. In recognition of the writer's same virtue, the literary critic Ghaybulla Salom should recall: Whether in prose, poetry, or film or ballet, he hid his pain in a line, glorifying honesty, hard work, and courage. In the pages of his best works, which live like hot coals, there is an image of his bright dreams, the black labor and destiny of the people [5: 4].

As a statesman, the father of the country, Sharof Rashidov was at the forefront of the great fronts of labor in the republic, and entered into those hotspots. The writer also found and discovered the heroes of his works in such a life. The author's novel "Stronger than

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the Storm" depicts the noble and wonderful representatives of the people, such as Oyqiz, Umrzoq ota, Murodali, Karim, Bekbota, Suvonqul, Mehriniso, who set out on such a noble cause as the development of protected and gray lands, turning them into cotton fields and gardens. They are the image of human beings who live on the principle that human life is sustainable with high hopes for the future, high goals and honest, continuous work in this direction. The writer created each of these heroes with such love that it is as if the whole of Uzbekistan, the motherland, is standing behind them.

This is probably why the Russian literary scholar Y. Brainina said: "Have you ever been to Uzbekistan, seen Uzbek villages, blossoming apricots, cotton fields, endless deserts? Have you seen Uzbek farmers, their unique way of life, their heroic work?" Even if you haven't seen it, when you read Sharof Rashidov's book "Stronger Than a Storm", you can imagine Uzbekistan very clearly, you can love its people and natural landscapes" [1:49].

Indeed, overcoming all the vagaries of the desert nature, which is not easy to control, the Altinsoys, who are stronger than the storm, stronger than the warm wind, are the heroes who deserve to be the symbol of the whole Uzbekistan, the Uzbek people.

The Dictionary of Philosophy defines labor as follows: "Labor is, first and foremost, the exercise, regulation, and control of the metabolism between man and nature. In the process of influencing the external nature, man changes both it and himself" [7:640]. In the last sentence of the philosophical description of labor, its exalting power is even more clearly revealed, and we see the same force in Sharof Rashidov's novel "Qudratli to'lqin" ("The Mighty Wave"), in the fate of the heroes of the work.

Po'lat and Bahor are High School graduates. They care about each other, they have a world of dreams in their hearts. But the country is in the throes of World War II. Po'lat wants to go to war after finishing school. He is infinitely proud of his father in the war. As soon as he gets his maturity certificate, he wants to go to the front, fight with his father and give the fascist a shout.

According to Po'lat, every conscientious man should be on the battlefield during a war. When he saw men who had not gone to war for some reason, Po'lat hated them, accusing them of cowardice. On the contrary, they can't take him because he has a cold in his lungs. He, along with his neighbors, will go to the construction of the Victory HPP.

The selfless work of our people at the Victory HPP, built during the Second World War, is widely described in the novel "Qudratli to'lqin". The reader is especially fascinated by the fate of Po'lat, the most attractive image in the book.

The dynamics of Po'lat's character, which is refined, hardened, rising both physically and mentally on the labor front, not on the battlefield, is revealed in

the writer's well-thought-out realistic images. Nikitin, the head of the concrete workers' brigade, was the first to change the outlook on life of this young man, who, despite his pure heart and soul, was full of jealousy, enmity and suspicion towards people before he came to the construction site. Nikitin's thoughts teach Po'lat to look ahead, and even as he looks, to see the bright, luminous points of the future.

- "No, my friend, our construction is not only for war, but also for peace, for the future! Yes, yes, believe me, there is a war on the front, and we see the future". If you look far, my friend, you will see a lot, and when you see it you will see deep and clear... Do you know the geography of the republic? "He took a card from a very old folder, opened it in front of Po'lat, and went on! "You see, there are so many fertile lands... Here are Central Fergana, Karshi, Mirzachul... Countless lands. So much land is wasted... That's right, what do you have to say to the concrete worker? After all, we all need to think about the future, my friend! When the war is over, we will open the deserts... We will build pools, seas, build canals, factories, power plants, and light all the houses. Thus, happiness knocks on the door of every home... We are building this HPP with our hearts full of such dreams" [4: 196].

With such well-founded ideas, Nikitin assures Po'lat that not only soldiers who shed blood on the battlefield with hand-held weapons during the whole war, but also those who work with shovels and spades to lay the groundwork for future peaceful times are working hard for the Motherland.

If Nikitin encourages Polat to the future, to a happy life in peacetime, the concrete master of the brigade Rustam aka inspires confidence in himself, in his strength, in his intelligence!

Disappointed by Holmat's words "you're sick", "you're weak", "you're useless", Holmat, a former frontman in the concrete crew, invites Rustam to go fishing to cheer himself up.

"It's hanging". Stop, don't pull, pull!.. Pull!..

The Po'lat had lifted the hook with force, something felt heavy, and then slammed into the water.

Oh, it's out of the hook, 'said Rustam sadly, and shook his hand when he felt Po'lat's face turn red. "Don't worry, brother, it's the same with all hunters".

Po'lat ignored his words, angrily gritted his teeth, hooked the bread dough on the hook, and threw it back into the water.

That's what I like, 'said Rustam Polat, approving of what he had done.

Po'lat opened his eyes wide and looked into the water:

- "Holmat right!" I am weak and useless.

Don't listen to him anymore, 'said Rustam angrily. "Who do you believe in? You believe in yourself!" Don't pay attention to Holmat's words... Don't be lazy either, give me the answer... Why does

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Holmat pluck? He was also at the front. He works better than you. That's why he shows up himself, brother. But you? You work hard again, go beyond it, you learn more than anyone else, if you have less experience. Just don't bow your head, what is tuberculosis, it will heal. Here, for example, I am not disappointed" [4: 205].

Prior to this conversation, Po'lat, who had been thinking about why this man had not gone to war with his such body, was ashamed of his unjust thoughts. In fact, Rustam was one of the first to leave the war and was severely wounded, the enemy bullet entering his left chest and piercing his lungs. Rustam himself was hospitalized for six months with great endurance and patience, and the doctors themselves were amazed at his confidence in his recovery.

After this conversation, the author describes Po'lat's thoughts: "Po'lat looked at him with obvious pleasure. Every time he thought of Rustam, he hid a small wound, though small, and still suffered from that wound. Nevertheless, Rustam was the strongest, most cheerful and amazing in the brigade. What about caring for people? He even talked to Po'lat's doctor and inquired about his health. What about Po'lat, Po'lat? He was ashamed of his experiences. That's right, it's tuberculosis! But all tuberculosis can be cured, Po'lat does not still go to the front. Now in his heart he has dreams, goals, a noble profession - a job. After all, this is joy and happiness.... It is necessary not to kneel before the pain, but to overcome it with laughter and work... To live the life of the patient by thinking about work and life" [4: 207].

In addition, Bahor, a girl who was interested in steel, was also working on the construction of the hydroelectric power station. His heart was full of love and he felt his responsibility and dignity towards Bahor. As we can see, the thoughts that passed through Po'lat's psyche, the self-confidence born in his heart, the love and faith in his work, led him to realize his worth, to define his place in life. Po'lat deeply understands that when intelligence is combined with deep knowledge, profession, work, faith, love, experience and skills, a person shows the power of creativity, which gives more meaning to the work done. The writer reveals this process in very interesting scenes in the play.

Po'lat's brigade was working on a dam being built over a large river. There was a lack of equipment for laying concrete and plastering. Having worked in Kotlovan and built the foundation, now if the work is not going fast, there is a risk that the brigade will go off schedule due to lack of technical force. It is necessary to look for an opportunity to accelerate the pace of work, said Nikitin, whose words sharply affected Po'lat.

" - Suppose we are surrounded now". Now it is necessary to get out of this siege. Yes, my dear Rustam! .. My son Po'lat... My friends, it is necessary

to get out of the siege, - said Nikitin, putting his hand under his throat" [4: 249].

The word "necessary" was deeply ingrained in Po'lat's mind. From that moment on, Po'lat and Rustam began to think about the task set by Nikitin. The whole brigade came to their aid. Where intelligence, knowledge, and many years of experience come together, the key to a complex task has also been found. The guys think that if they don't lay concrete on the body of the dam and make it look like the building is made of bricks, there will be productivity and quality at work. These bricks are poured from a large volume of concrete and assembled with concrete. After careful calculations, it turns out that this is a really profitable method. Thus, a team of concrete workers became known as the creators of a new building material called block concrete. The contribution of Po'lat and Rustam to this invention was great.

Satisfaction with the results of one's own work, a sense of self-satisfaction in the environment, in the need for people, gradually became the impetus for the character of Po'lat, pushing him to greatness and perfection.

As we have witnessed in the novel, the noble power of labor awakened in the heart of Po'lat the most beautiful, noble human qualities. This situation is manifested when the spiritual strength of the protagonist grows towards goodness, heights in various complex situations. This process is evident in the course of events. When Po'lat joined Nikitin, he was in Turakhanov's bridge, Turakhanov's pressure made him to join another group, and Holmat accused him of unjust cowardice, fugitiveness, and slander, the following conversation took place between the two: This conversation testifies to Po'lat's sincerity, love and devotion to the world and people:

- "Are they still calling a refugee?"
- "Whom?"
- "Me, of course"
- "Who would you be if you weren't a fugitive?... You came to the construction site as a hero - you wrote your peacock feathers, healed, and then you ran away... "
- "Well, thank you for telling me the truth, Holmat aka." The two of us can't see each other, right? But I don't keep evil in my heart. I only wish you success and happiness!...
- "Don't wish everyone happiness." Happiness does not reach everyone anyway. Happiness means a bed for two, if one closed and the other still open!

Po'lat stared into Holmat's eyes and replied seriously:

- "But when a person is close to each other, it is warm to both" [4: 212-213].
- As we can see, in Po'lat's eloquent response, his own human principle is evident in the fact that when the time comes, Holmat, who has made up his own philosophy of happiness, recognizes Po'lat's

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rightness. The thrilling scene in the play proves this point: An inexperienced, young man who has just come to a new job, and on top of that, Holmat, who has always humiliated Steel, who is sick, and tries to hit him on the ground, survives the flood because of Po'lat.

In front of Po'lat, who risked his life and health to save his comrade from the raging flood, Holmat bravely confessed his guilt: "Look at the strength of your hand!" I used to call you weak. You took me out of the flood! .. - Boy, I fell from you in the fight, I confess" [4: 325].

In fact, the writer shows the victory of good over evil, the victory of spirituality over ignorance through the resolution of the conflict between these two images.

In the novel, in the eyes of the reader, Po'lat transforms from an inexperienced, cave, curious teenager into a working man, a social activist who believes in the power of his own mind and wrist. The author does not neglect Po'lat's personal life, the sufferings of love, nor his relationship with Bahor. At the same time, the world of Po'lat's unique soul opens up even deeper. As a result, the vitality of the image of Po'lat is ensured, which is preserved in the memory of the reader as a person with all the emotions inherent in living people. The ideological and artistic originality of the work "Qudratli to'lqin", in

particular, the aesthetic appeal of the image of Po'lat, is that the result of good work not only creates material wealth in the public interest, but also gives a person inner peace, human dignity, moral purity. The noble essence that serves as a source of happiness, is ignited in him.

As mentioned above, labor must acquire an aesthetic essence when it is portrayed in art, especially fiction. Also, in this image, the person must be the main focus, that is, the means of labor, the tools of labor, and the object of labor must not drag the person, or in other words, the subject of labor, into his trap. The novel "Qudratli to'lqin" is also valuable in that it reveals the courageous work of the Uzbek people during the Second World War behind the front lines, the power of creativity. The work depicted in the novel is not just a background. It is a spiritual-moral category, a spiritual-aesthetic base, which leads the heroes of the work, in particular, the protagonist Po'lat, to find his identity, to realize his human dignity.

In short, the work of the writer Sharof Rashidov "Qudratli to'lqin", which depicts the attractive real romance of honest, free, conscious labor in the formation of a person, honored by the man of labor and hard work it is an artistic creation that can be programmed for the spiritual growth of the reader, for the enrichment of the soul.

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