

ARTISTIC EXPRESSION OF SPIRITUAL CRISIS: IMAGE AND IDEA IN THE STORY “THE DEATH OF THE USERER”

Mardanova Mohira Davron kizi

Denov Institute of Entrepreneurship and Pedagogy, Teacher

+998912385857

mardanovamohira02@gmail.com

Annotation: This article focuses on the artistic expression of spiritual decline and moral crisis in Sadridin Ayni's work "The Death of the Usurer". Through the work, the author deeply reflects on the excessive pursuit of material benefits by man, the denial of spiritual values, and the resulting spiritual suffering. In the work, the image of Kori Ishkamba shows that usury is depicted not only as an economic, but also as a moral vice. Through such situations as spiritual decline, religious hypocrisy, superficial religiosity, and personal irresponsibility, the author warns society against immoral and spiritual pollution. This work, especially through its spiritual analysis, conveys to the reader the spiritual crisis of man and its tragic consequences in life. Ayni calls on society to spiritual awakening and emphasizes the need to restore spirituality. The article also examines literary and poetic approaches, image and socio-psychological contexts in the analysis of the work.

Keywords : spiritual decline, usury, spirituality, social crisis, morality, artistic analysis, material benefit, spiritual dramatism

Introduction. Spiritual decline is a state of crisis of moral values in an individual or society, a state of placing material interests above spiritual priorities. This state is deeply illuminated in literature through human character, spiritual experiences and social relations. Sadridin Ayni's work "The Death of the Usurer" gives a clear expression of spiritual decline. Through this work, the author shows through artistic depiction the endless desire of man for material wealth and the spiritual emptiness that arises as a result. At this point, before analyzing the work, let's explain the terms spiritual decline and usurer.

Spirituality [Arabic – moral state; all moral things, properties] – a set of philosophical, legal, scientific, artistic, religious, moral and similar ideas and concepts of humanity. According to scientists, the term spirituality, on the one hand, is derived from the Arabic root meaning ¹. The essence of things, events, processes, nature and society, even God, is expressed in the meaning. On the other hand, both spirituality and its root meaning may be associated with the concept of manas, which was widely used in ancient Indian philosophy.

Decline means the decline, regression, or crisis of a person, society, or event from its previously high status, quality, value, or level of development. This concept is more used in spiritual, cultural, moral, or political spheres and usually refers to states of collapse, decay, or devaluation.

Decline (from the Arabic word "nuzul" - descent, decline) is a crisis in the process of personal, social or spiritual development, the erosion and devaluation of previously existing high moral,

¹ Explanatory dictionary of the Uzbek language. – Tashkent, Volume I, 2006. – Page 565. 3

spiritual or cultural values.

Materials and methods. In the process of analysis, literary and poetic analysis, image analysis, intertextual approach and contextual analysis methods were used. At the same time, the author's personal worldview and the social situation of the era in which the work was created were taken into account when revealing the socio-psychological content of the concept of spiritual decline. Kori Ishkanmba - usurer Ishkanmba thinks mainly about accumulating wealth, preserving and increasing property. His whole life is built around material gain. However, the author describes his mental state in such a way that the reader immediately feels his spiritual deficiency. Ishkanmba has not gained respect in society, has no real spiritual connections with the people around him, even with his own family. Through his suicide, the author shows the highest point of spiritual degradation. In the work, usury is depicted not only as an economic, but also as a spiritual vice. His death is not a simple physical death, but as a spiritual death. This work also reflects the author's thoughts on religion, humanity and morality.

Discussion and results. Sadriddin Ayniy in his work "The Death of the Usurer" provides a powerful depiction of spiritual crisis ²and moral decline. This work reveals not only the spiritual crisis of the individual, but also the arbitrariness and moral decay of the entire society. Ayniy's hero, Kori Ishkamba, distances himself from spirituality by pursuing material gain. Through his life and death, the writer warns society against spiritual decay and moral decline. In literary works such as "The Death of the Usurer," the term decadence is used to describe a person's spiritual crisis, moral decline, and spiritual emptiness. The inner suffering, loneliness, and life of the usurer as a slave to money are some of the most vivid expressions of the state of decadence.

A usurer is a person who lends money at an excessively or illegally high interest rate. Usurers typically take advantage of those who are in dire need of funds but unable to obtain credit from traditional sources. Usury has been widely condemned throughout history, with many religions and societies considering it immoral and exploitative. Usury laws have been enacted in various countries to protect borrowers from falling victim to predatory lending practices. Despite these regulations, usury remains a problem in many parts of the world, contributing to periods of debt and financial instability for vulnerable populations.

In the work, the most important aspects of spiritual decline are reflected in the image of Kori Ishkamba. He is depicted as a person who is not only unaware of economic, but also moral responsibility. **The pursuit of material wealth, religious hypocrisy, and personal irresponsibility** - all this constitutes his spiritual decline. This work by Aini illuminates the internal contradictions that exist in the human soul and deeply reflects on how it should be, both personally and socially. The *commercialization of religious worship and thereby obtaining financial benefit*—this is seen as an artistic expression of usury, especially from the perspective of literary analysis.

Kori Ishkamba in the story is depicted as a symbol of spiritual decline, that is, a moral crisis. He fully embodies this symbol through his abuse of his religious position, his outright dishonesty, and his use of deceit. Some of the manifestations of this decline are illustrated below with examples:

Using religion as a means of making money

² Ayniy, S. (1911). *The Death of Sudkhur*. Tashkent: People's Publishing House

"The women wrap seven coins in paper for each old woman, hand me twenty-one coins for three old women, and say, 'Give them to the old women . "' I stand in the hallway and put two coins from each paper into my pocket.

Here, Qari Ishkamba steals money by pretending to recite the Quran without completing it. This is a manifestation of the spiritual crisis that has turned worship into a commercial activity, while trying to earn money through religious practice .

Old Ishkamba is not only a usurer, but also an immoral and hypocritical person. **is** a symbol . His life, in fact, represents a spiritual decline. He sacrifices himself spiritually and morally for *material wealth* . Kori Ishkamba, abusing his religious status, seeks his own benefit. The work depicts his false religiosity as a weapon used for his own desires. Through this, Ainiy criticizes *religious hypocrisy and superficial piety* . This work shows that he has a strong position against the moral corruption of society .

Kori Ishkamba's conversion of religious worship into money shows that he has distanced himself from true spirituality, that he has become insensitive to the honesty and heart of people. Aini portrays his death not only as a physical destruction, but also as *a spiritual destruction* . *Through his death, he becomes a symbol of the self-destruction of spirituality.*

Personal irresponsibility and laziness:

"I haven't eaten anything. If I can find ready-made soup at my friends' houses, why should I sit around making soup at my own house?"

Through these words, the author portrays him as a person who lives solely at the expense of others, relying on the generosity of others rather than on his own labor. This lifestyle is also a sign of spiritual decline.

"They say, 'You're cheating God, you're taking the money without even reading the Quran.'"

This quote shows that people have already lost faith in him , but he is still trying to take advantage of this situation. To slander people who believe in religion is the height of spiritual corruption.

and spiritually distant person who pursues his own interests under the guise of religion . Through him, the author expresses a critical attitude towards religious hypocrisy, moral crisis, and superficial religiosity in society. Through the image of Kori Ishkamba, the author shows how a person's pursuit of material benefits, distancing himself from spiritual life, and distancing himself from conscience and morality leads him **to spiritual death**. shows that usury is not only an economic evil here, but also It is interpreted as **a spiritual evil that has taken over the human soul. In the work, society is warned through the tragedy of Kori Ishkanmba - wealth far from spirituality is ultimately destruction** . Kori Yours sincerely **hypocrisy and stinginess**

" Tunov" day cell locked escaped was , today if soup little meat and a little bit " ³ This sentence shows the hypocrisy of the "mullavachcha" , that is, he runs away when he is in need, but when he is obliged to, he gives limited blessings. The lack of meat in the soup he *cooks* is depicted as a symbol of stinginess and disrespect for the guest. But his / her own soup in return cell to give truth that calculated . **Education - upbringing not , soup in return cell to give**

"I will drive you out of the cell...I will give you the cell." Here, the author is laughing at the way religiously or spiritually immature people **measure property and comfort with food** , that is, give up sacred places (for example, the cell) in

³ Ayniy, S. (1911). *The Death of Sudkhur* . Tashkent: People's Publishing House

exchange for material gain. This is a bitter satirical symbol of the decline of representatives of the religious sphere.

Usury is not only presented in the work as an economic concept , but **also as a spiritual disease, a force that erodes the moral foundations of society**. Here, the desire *for money and the harm that people cause to society through it* are particularly important themes. Aini calls *for the elimination of all the vices that have led to the moral decline of society and for this situation to be managed*.

highlights the social and spiritual harms of usury and *the questions raised about the moral decline of society* . **The pursuit of material gain leads to the erosion of religious and spiritual values** - Ainiy's artistic analysis provides readers with the opportunity to reflect on this deeply. **Social Criticism and Conclusion**

The work is not limited to the depiction of just one person, Kori Ishkamban, but **also requires a look at the moral and spiritual state of the entire society**. The life and death of the hero are presented as an artistic depiction of the social crisis arising in society. In other words, through this work, it **shows how people's lives focused solely on material interests lead to a spiritual crisis** . At the same time, *it calls on society to spiritual awakening and encourages readers to restore spiritual values*.⁴

Conclusion .Through this work, the author sharply reacts to the spiritual crisis arising as a result of capitalist relations that were forming at the end of the 19th century . The main ideological task of the image of Kori Ishkanmba is to reveal the tragic consequences of the pursuit of material gain and the disregard for human values. In the work, usury is depicted not only as an economic vice, but also as a symbol of moral and spiritual degradation .

In the work "The Death of the Usurer", Sadridin Aini very clearly and touchingly describes spiritual decline. Through the life and death of the hero of the work, the author warns people against spiritual apathy. This work is a serious reflection not only on the life of one person, but also on the spiritual state of the entire society. This topic is also very relevant for the present time. It cannot be denied that in today's modern society, the excessive pursuit of material wealth causes many moral problems, family crises and depression. It is precisely such works that encourage humanity to spiritual awakening and return to spiritual values . It is not for nothing that the death of Kori Ishkanmba is described with extreme sadness and mental anguish - this is a symbolic expression of the physical end of his spiritual decline , that is, his end as a person. He dies with all his wealth, alone and full of regret. The work deeply portrays spiritual analysis, especially the author's attention to the conflicts in the human soul . Through the hero's inner experiences, the author deeply conveys to the reader how spiritual decline derails human life and leads it to eternal suffering.

REFERENCES

1. Ayniy, S. (1911). *The Death of Sudkhur* . Tashkent: Xalq Publishing House.
2. Gulyamov, I. (2015). *Methods of Literary Analysis* . Tashkent: Adabiyot Publishing House.

⁴ Gulyamov, I. (2015). *Methods of Literary Analysis* . Tashkent: Adabiyot Publishing House.



3. Tohir, F. (2007). *Spiritual Decline and Its Reflection in Literature*. Bukhara: Bukhara State University Publishing House.
4. Explanatory dictionary of the Uzbek language. – Tashkent, Volume I, 2006. – Page 565. 3
5. E. Umarov, M. Abdullayev. Fundamentals of Spirituality. – Tashkent: Publishing House named after Cholpon, 2006. pp. 5-6.
6. Mardanova, MD, & Davlatova, Sh. M. (2024, April 25). The problem of stylistic classification of vocabulary. *Modern Science and Education: Achievements and Development Prospects*, (2), 10–13.
7. Davronovna, MM, & Muhammadiyeva, DS (2024, April). The study of euphemisms in linguistics. In *International Conference on Linguistics, Literature And Translation (London)* (Vol. 2, pp. 22-25).
8. Sobirjonovna, SM, & Murodullayeva, QM (2023). The theory of foreign language teaching and its purpose. *Journal of Universal Science Research*, 1 (4), 150-158.
9. Mardanova, M. (2021). semantic characteristics of English jargonisms. *Journal of foreign languages and linguistics*, 2 (3).
10. Muhammadiyeva, DS (2025). Similarities and differences between terms related to the judicial process in Harper Lee and Uzbek literature. *Hamkor Konferency*, 1 (14), 1185-1189.