

Interpretation of Faith and Religion in The Novel

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Abstract: This article analyzes the artistic interpretation of the relationship between the individual and society, the spiritual development of a person, and the issues of faith and morality in the novel “Ffu” by Omon Muxtor. Through the main characters — Mulla Toshpo‘lat, Toshtemir, and Nigora — the work reveals the role of spiritual values in shaping human destiny. The article also emphasizes that the ideas of self-awareness, spiritual purification, and striving for moral perfection occupy an important place in the novel. It concludes that the development of society largely depends on the spiritual maturity of the individual.

Keywords: Novel, character, character system, persona, human and society, spiritual development, faith and morality, artistic interpretation, spiritual values, personal development.

Introduction: In literature, we have long been accustomed to blaming society for a person’s happiness or misfortune. However, we rarely reflect on the fact that society is an abstract concept, which only becomes real through human activity and emerges as a result of human effort. Even in the recent past, we have opposed the interpretation of the just king figure in classical literature as a limitation of worldview. The idea of fate in the works of Aeschylus, Euripides, and Sophocles—the founders of ancient literature—was also often denied. Yet it is clear that human virtues such as honesty, integrity, and faith play a decisive role in one’s destiny. This very issue is central to Omon Muxtor’s novel Ffu. The author approaches the life he experienced and its outcomes from the perspective of Eastern philosophy, demonstrating his viewpoint through the activities of the protagonist Mulla Toshpo‘lat and his family.

METHODS

The primary material for this study is the literary text of Omon Muxtor’s novel Ffu. In the research process, the system of characters, their psychological states, behaviors, and the ideological and artistic layers conveyed through the novel’s plot were analyzed. Particular attention was paid to the relationship

between human destiny, the moral environment of society, and the inner world of the individual as revealed through the actions of the characters. The study demonstrates, on a scientific basis, that the novel interprets faith, integrity, and spiritual purity as key factors in societal progress.

RESULTS

The relationship between the individual and society emerges as one of the novel’s central ideological directions. The author emphasizes, through the fate of his characters, that society is created by humans, and a person’s moral development is the primary factor in societal advancement. In this context, the character of Mulla Toshpo‘lat serves as an essential ideological center.

Although an ordinary person, Mulla Toshpo‘lat is depicted as someone with a rich inner world and life experience. His life philosophy is grounded in Eastern values such as faith, integrity, and patience. For him, the true worth of a person is determined not by wealth or status but by spiritual purity. This is why he does not approve of his son Toshtemir’s pursuit of material wealth.

Toshtemir, in contrast, is portrayed as a symbol of

spiritual decline. Initially, he is shown as a purposeless individual who cannot comprehend the meaning of life. Later, driven by material gain, he seeks power and wealth in society, leading to moral decay. Through this character, the author demonstrates the consequences of distancing oneself from spiritual values. Toshtemir's pursuit of wealth is not merely a personal desire but a reflection of moral crisis within society.

Nigora, who enters Toshtemir's life, plays a crucial artistic role. She represents purity, faith, and spiritual beauty. Her inner integrity inspires change in Toshtemir, showing that moral and spiritual influence, rather than force, is the key to transforming the human heart. Nigora, like her father, embodies goodness and moral steadfastness, which ultimately awakens Toshtemir to a new perspective on life.

The presence of characters such as Haydar, Maxsum, and Usta Mahmud also serves a purpose: they represent individuals who uphold moral superiority in society. Depicted as loyal to justice, honesty, and humanity, they ensure the novel's moral balance.

The author underscores that an individual's inner world and faith are crucial for societal progress. A morally immature person cannot create a perfect society, and societal problems are, in fact, a reflection of the moral shortcomings of individuals. The novel's events illuminate universal spiritual issues as well as those specific to a historical period. It shows that human self-awareness is a complex and difficult process, yet with faith and love, one can correct mistakes—a central idea of the novel.

The novel can also be interpreted as a philosophical work about striving for spiritual perfection. It portrays the internal struggle between good and evil and conveys it through artistic representation. The characters' actions and the plot's events sometimes involve the supernatural, yet their underlying essence reflects reality, particularly in their reasoning and thought processes.

"Mulla Toshpo'lat was a man who had suffered in life! His beloved wife had passed away; he had married off his two daughters and remained in a courtyard at the edge of the city with his aging son Toshtemir... Every father thinks, 'May my child never be like me,'" writes the author. Unfortunately, Toshtemir did not follow his father's example. Mulla Toshpo'lat was a skilled

craftsman, yet due to age and failing hands, he could no longer work. Toshtemir also abandoned craftsmanship. Tragically, "in the world, Toshtemir had no heart for work!... The living body lacked the feeling called the Passion for Life."

A spiritually dead person is morally dead. Toshtemir fell into this state because he rejected work that benefited others. His father, wise and faithful, lamented this and tried to find a solution. Asking help from a merchant in the market, Toshtemir was told, "You do not need what I sell... I can see it in your face." When pressed further, he said, "I will sell half of my intellect." One cannot ever appropriate another's intellect. Intellect is a gift from God, based on knowledge, from which comes understanding. Faith cannot exist without understanding.

As the reader follows Toshtemir's actions, they recall the events of the past society. He quickly gained wealth and fame, and even sought royal power. However, in any society, there are morally upright individuals who preserve faith and consider public welfare—figures such as Haydar, Maxsum, Usta Mahmud, and Mulla Toshpo'lat exemplify this.

By divine grace, every person is given opportunities to find the right path. Toshtemir was given a chance to understand himself; love ignited in his heart, guiding him to moral perfection. He fell in love with Nigora, intending to make her his wife. Her pure heart transformed Toshtemir into a new person, helping him understand that the progress of society, justice, and goodness depends on acting with integrity. The author conveys that spiritual weakness harms both the individual and society, and this principle remains relevant for today's world.

Despite the novel's innovative style, its intellectual depth may feel less engaging to some readers compared with Muxtor's previous works such as *The Man Before the Mirror* or *Ruins on the Hill*. Nevertheless, Ffu remains a philosophical and artistic exploration of the complex relationship between the individual and society.

CONCLUSION

In conclusion, Omon Muxtor's novel Ffu is a philosophical and artistic work that illuminates the intricate relations between human beings and society. It demonstrates that the formation of human destiny

depends not only on societal factors but also on an individual's spiritual world, faith, and integrity. Through characters such as Mulla Toshpo'lat and Nigora, the novel exalts values of goodness, integrity, and faith, while Toshtemir's character illustrates the path from moral decline to spiritual awakening. Ultimately, the novel emphasizes self-awareness, spiritual purification, and the crucial role of human virtues in the advancement of society, underscoring its artistic as well as moral and educational significance.

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