

SPEZIFISCHE FORMEN DES KÜNSTLERISCHEN DENKENS IN DEN ROMANEN VON ISAJON SULTAN.

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Zusammenfassung: In diesem Artikel werden das Genre des Romans, seine Unterschiede zu anderen epischen Genres, römisches Denken, Romanproblem, figuratives Denken, philosophisches Denken, logisches Denken, psychologisches Denken, religiöses Denken, mystisches Denken, historisches Denken, solche Themen analysiert auf der Grundlage eines der führenden Vertreter der modernen usbekischen Prosa Isajon Sultan Romane. Besonders breit analysiert sind die Formen des künstlerischen Denkens, denen der Autor in den Romanen „Boqiy darbadar“ und „Ozod“ begegnet. Während der Autor die Psyche der Hauptfiguren des Romans und sekundäre Bilder analysiert, lenkt der Autor außerdem besondere Aufmerksamkeit auf die Besonderheiten der Sprache und der Personensprache und ihre Bedeutung für die Enthüllung der Psychologie des Romans. Es kann auch gesagt werden, dass die im Artikel präsentierten Informationen und Analysen jedem Leser als vollständiger Leitfaden für die Entstehung einer neuen Tradition und eines neuen Stils im modernen usbekischen Roman dienen.

Schlüsselwörter: Roman, Romandenken, Romanproblema, künstlerisches Denken, imaginatives Denken, Psychologie, Mystik, analytisches Denken, historisches Denken.

SPECIFIC FORMS OF ARTISTIC THINKING IN THE NOVELS OF ISAJON SULTAN

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Abstract: In this article, the genre of the novel, its differences from other epic genres, Roman thought, novel prob, figurative thinking, philosophical thought, logical thought, psychological thought, religious thought, mystical thought, historical thought, such issues are analyzed on the basis of one of the leading representatives of modern Uzbek prose Isajon Sultan novels. Especially widely analyzed are the forms of artistic thinking, which the author encounters in the novels “Boqiy darbadar” and “Ozod”. In addition, as the author analyzes the psyche of the main characters of the novel and secondary images, the author draws a special attention to the peculiarities of speech and personage speech and their significance in revealing the psychology of the novel. It can also be said that the information and analysis presented in the article serves as a complete guide for each reader about the emergence of a new tradition and style in the modern Uzbek novel.

Keywords: novel, novel thinking, novel problema, artistic thinking, imaginative thinking, psychology, mysticism, analytical thinking, historical thinking.

The highest meaning can not be achieved by reading gazeta or randomly picked-escaped works in the kingdom, this can only be achieved by reading the works of masterpieces. They demand to be in a serious relationship with themselves, they want their conquest...

The genre of the novel differs from other genres in terms of volume and meaningfulness. Including, contemplation in the novel, that is, Roman contemplation, is also considered to have, of course, its own peculiarities. At the time of writing only one novel, The author, in addition to artistic, figurative thinking, should be able to create, contemplate philosophical, logical, psychological, aesthetic, religious, mystical, figurative and many more directions of expression. Analyzing the novels of isacon Sultan, we can see how the artistic thinking in the work is called serzhilva. That is, the author expresses the subtle layers of the human psyche in different ways. And as a result, a holistic and complete novel mentality arises.

“...In the process of perceiving the novel problem by means of a corresponding hero, the current state of society, the olam-a holistic concept about a person – an artistic philosophy is formed, which is the product of Roman thought.

Search from all novels of these characteristics, it will not be correct to understand them as a strict rule. Why lives in the changing mudom as the genre “the only genre that is being formed and yet is not ready”, where the variety and appearance of the genre in takomil yol for centuries has come into being. The artistic and aesthetic needs of each era make changes to the novel.

In the novels of the Isajon Sultan, the following forms of artistic thinking can be encountered:

1. Philosophical thought.
2. Psychological thinking.
3. Mystical thinking.
4. Figurative thinking.
5. Diniy tafakkur.
6. Logical thinking.
7. National mentality.
8. Historical thought.

Philosophical thought is a form of presenting the writer through philosophical observations of thoughts and experiences, which filled the writer with thought, his soul, to the reader, to see and feel life in a peculiar way. Philosophical-artistic thinking is the leader, especially in the novels of Isajan Sultan “Boqiy darbadar” and “Ozod”. An example of this is the expression of specific thoughts and views about the philosophy of axioms presented in the novel “Ozod”. The proverb “the word of the invisible author” we can enjoy the philosophical worldview of the author about the word: I think: then, when I first saw my own accent, Surprised or not mistaken? I can not remember. In our basement there would be large-large pitchers. Rice in one,

in the other, fat is stored, even if I did not look into it, I knew what was stored from the shape umbrella. The body is also like a pitcher, I heard when I grew up saying that what filled it is the spirit of man. The pitcher is actually a baked sopol in a clay pot fire, inside may tamomila something latifical with a different nature, do not you see it as an idea, they say. Indeed, in the cave called the body, the Ummah of the spirit is waving, rivers are flowing, birds are singing, goho fires are also taking place, how can the coarse pitcher reflect it? What else could reflect the circumstances of the soul, except for the incinuous, indestructible word? In the above philosophical-artistic text, the fact that only through the word it is possible to express, describe the ideals that no one else in the human soul can see, hear, and even feel.

Without psychological thinking, one can not imagine an artistic work. Especially if we say that the basis of today's modern literature, whose main object is the root of the human psyche, is psychological contemplation, we will not be mistaken. The fact is that the origins and roots of artistic psychology go back to those times when literature began to depict the image of a person. From that time on, the basis of the literary hero's actions began to form not only his external state, but also his internal state, livelihood and needs. In Western literature, this phenomenon is also called psychopoethics (artistic psychology). A. Potebnyya believes that in artistic works, images are important, and any image acquires specific individual psychological characteristics.

All the novels of the Isajon Sultan can be called the product of psychological contemplation. The spirit of almost all the heroes in the works is figuratively revealed: "My heart was filled with horror, this horror is not life, it was cold and gloomy, silent. Is this the cold horror of Eternity? Maybe the umribians are indignant to me – the man of life, they do not know that his eyes do not express anything? Have they forgotten to talk in eternity, express their thoughts and feelings? Perhaps, in the face of Eternity, the importance of both thoughts and feelings remains? I remember chopping back from the quaint streets of the city...

I also remember when I was thrown out of the bag... I remember how life seemed to me very dear to the eyes of the blowing sands, kneeling with joy and gratitude, which overflowed from the inside... "the sun has already sunk, which at that time was warm and dear, and the Dawns also disappear from sight...

This psychopoetic text from the novel "Boqiy darbadar" describes the inner experiences of the image of a tourist scientist in a helpless and strange situation in front of the eternity people who wrote a book called "my poet Haybar". Giving psychological images of situations that change every second, and even a person himself has grown up to realize, is a powerful weapon that reveals the essence of the work and the spirit of the hero. One of the Russian scientists A.B. Yesin explained: "Psychologism is a sufficiently complete, detailed and in – depth description of the emotions, thoughts and experiences of an imaginary (fictional) person (literary personage) with the support of specific tools of literature."

Also, the true essence of the work of Isajon Sultan is closely connected with religious-religious views. On the basis of each of his works, the writer encourages to

reflect on the sides of religious thought, to seek faith that purifies the human spirit and illuminates the beacon of life. Almost every hero depicted in the novels, in the first NAB, sees himself and his entourage, a collective being, a beast nabotot as a creature, believes in the existence of God and his infinite power. The creator's recommendation represents the same character as the late kezgan ethic Ham in the course of the centuries, who commanded him for a blessed being cursed with a curse, doomed to eternal damnation:

... I am a servant of the Lord's faith! – he started his own monologue as.

– I have never doubted that he is the Blessed One who will grant incredible rewards to his eternal life and the possession of the infinite power, the gilded thorn that has entered my body, and will build up to the wisdom that surrounds everything...

But you blamed me, that you are more malevolent than Azozil...

How do you know the message of his appearance as a building on the day of his fasting, that in this situation you will mock and see me and him lower than you? It is understood from the text that the author puts the issues of artistic conception e'tiqod and faith in the first plan. The remaining composite elements and all meaningful details merge around it. The image of geneticist Georg Mendel is also a personage expertly created by the writer. Although this hero is manifested only once in the course of the work, his inner world and spirituality, feelings, impudence, do not leave the reader indifferent. The consciousness of a scientist who devoted forty years of his life to the same science, who thought for hours in the face of the gene death of creatures-he was always a question of cross-accommodation:

“I am not mistaken, trying to break the Charter of my Creator Lord?”

It is understood that in the lifetime of a scientist who understands how terrible and imposing his scientific experiments are, the pain of conscience and painful questions live inside. But there are also no illusions that motivate him not to return from his path, to strive for progress. Well, it's a dream to leave a healthy, mentally mature and lifelong generation, which will relieve the heavy labor of humanity! The dream of Aries portends the fulfillment of this dream to the well-being of all mankind, as if it brings a lot of positive changes to his hard life! From his speech at the scientific conference, we will also witness how much our hero is sought after, at the same time, his heart is awake, his image as a strong man:

“...Today, in experimental laboratories, various studies are being conducted on countless creatures, thousands of animals are studying their body characteristics, internal organs, their attitude to different effects. Do we look at these creatures as experimental material that must be sacrificed in the way of science development, or is it human? Whether our research is hailed as a new, barbarous generation effort, or cursed as inhuman experiments over humanity – the question also remains open...”

He also points out that the highest peak of our heroism is the creation of an unequal creature in the life and mindset that has come to the world as a result of many years of research, “rebellion against the will of the Lord, that is, bravely jump over the boundaries of life-mammoth and destiny, which he determined”. It is

understood that religious-linguistic thinking in the novel “Boqiy darbadar” is one of the main criteria of the essence of the work.

One of the more specific aspects of the writer's creative thinking is the mystical thinking that comes across in the works. Although the term “mystika” is new in terms of application, in fact, the fact that a person believes in the divine world, unusual situations, and e'tiqod goes back to very ancient times. The animism that has arisen on the pages of history, that is, the worship of a person in the soul and spirits, e'tiqod, as a result of which various unusual circumstances that arise in the spirit and imagination of people, events serve as a specific criterion in determining the meaning of life. Such a concept as fate, fate, also arises precisely as a product of mystical contemplation:

Today is Friday, the thirteenth of the month... – he has calculated something himself, Sir. Then, looking at the child with pity, he said: “Son, listen carefully to what I say.” – on the thirteenth day of the month, the black sparrows that fly on Friday actually carry the burden of a crow that is moody and stubborn. Do not forget this statement. The boy did not understand this saying, so he looked at the old man with a grin.

After much more silence than Hz:

- God's presence is wide, my son, repent, - he said, take a heavy penny. – who actually thought, senday Ma'sum, that an unsuspecting boy would be destined so...

The situation described in the above text can not be based on neither religious nor philosophical. Why said that this conversation arose as a result of the people's indiscretions. Therefore, it can be said that here is expressed a peculiar view of mystical thinking. It is understood that another layer of Isajan Sultan's artistic vision is closely related to the mystical folk song sung on joyful occasions.

The form of logical (analytical) thinking is also noticeable in almost all novels of the author. It is impossible to create artistic works that are a reflection of life in an isolated state from a logical point of view, as if they could not have imagined life without logic. In particular, this situation is significantly reflected in prose works. The reason is that if modern lyrical samples express the originality of the chaos(chaos) of the world under the influence of different directions and currents, then we can witness that in the essence of the novels, including the Isajon Sultan novels, such confusion is strictly seeking logic. An example of this is the analytical thinking of the perfect being created by genetic scientists in the novel “Boqiy darbadar” in relation to the external environment. From how long it has yet to be half " who am I?" , “What is my name?” he asks around the question, that is, who is he, knowing what the purpose of his creation is, from all the living things around him, is intelligent and physically higher, it is difficult to understand what this power serves, what is directed. The honeycomb feels a logical need to find its place in this universe, as if the logic, balance of life is broken. Here is another of the heroes with such a complex psyche is the son of Professor Ziya. His whole existence, his senses, logical thoughts are revealed only through a letter written to his father.

Through this section, which is called “Generation”, it is understood that the son is kind, responsible, educated, family-loving and faith-loving. He feels the value of the parents, the nobility of the Creator with genuine human feelings, and in his heart constantly tempts the desire to realize the essence of life even more. Striving towards perfection constitutes the essence of the life of the hero:

“Father, do you remember the narration you said about a man doomed to eternal damnation? Now I see in every country of the world, in every corner, in addition to honest and believers, such impoverished people. I am looking for ways not to be so impoverished. When the day comes and my soul is looking at the sky, I dream of being in the same line of beings who have achieved perfection...

I am sure that the covers of wisdom, which the Blessed beings have achieved, will be opened because of the blessing of my people...”

We can also see in the speech of personaj such features as patriotism and humanism. He equates the value of his homeland with the value of his faith, sees them as a phenomenon inextricably linked with each other. This explains his specific, thoughtful thoughts about it as follows:

“...It is necessary for me to protect my faith in the land, to keep it from alien influences, to educate it in the same spirit, in the same truth, if the Lord gave birth to a child. In the same place I see what is called Vatan with faith combined. Already, as the soul can not exist in this world without a body, I see that faith can not exist without a homeland either...”

It can be seen that this personage, too, is able to sympathize with the high emotions and freely exchange views with his father about these life-logical issues, which for mankind has become an important act. Doctor of Pedagogical Sciences, Professor Kazakh comrade in his article titled “novel and today's Uzbek novel” comes up with such thoughts about this hero, who is very thoughtful and hard to think about how to take a step between the past and the future:

“The point is that the nature of the image of the son of professor Ziya in the game should have been described somewhat wider, justified and delivered to takomil. The levels of the novel would have been elevated if the young man, who realized that the existence of each person would not be outside his space, his nationality and his faith, understood the sure division from global catastrophes when compassion was placed on these values, saw that natural cataclysms were the result of spiritual distortions of man, reflected the reason for which he Indeed, no basis, motivation, which is inherent in him, for this hero to come to such logical, beautiful and unique life conclusions, can not be given during the novel. In this regard, I consider the views of the teacher scientist Kazakboy Yuldosh.

In conclusion, the creative worldview is connected with the divine Maghreb, and its thorough is a phenomenon directly related to the effect of man's labor and the knowledge he receives. And artistic thinking is the process of seeing the world with an artistic eye, imagining it, individually approaching the existence and all creatures, assessing, analyzing, artistic synthesis. Artistic thinking is also directly related to social life, the creator, along with the period in which he lives, space and time,

creates in harmony, in his works the spirit of the era, the people is the leader. New aspects of artistic thinking, peculiarities can be seen in the novels of Isajon Sultan in different directions of expression, in the works of the writer, especially the manifestations of psychological, philosophical and religious thinking are clearly reflected.

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