



Idea-Aesthetic Concept of the Writer in the Aspect of the Development of Modern Uzbek Literature

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Abstract

The article examines the totality of the writer's ideas based on spirituality, culture, traditions, values, the way of life of ordinary people in harmony with nature in the light of historical events. Interest in the moral, spiritual aspects of the process is the main feature in understanding the originality of the master of the word.

Keywords: *Concept; Literary Traditions; Artwork; National Character; Land, Problem; Personality; Spiritual Growth*

Introduction

The problem of national character on the example of a work of art was considered by many researchers. The attempts made in the study of the folk character against the background of literary traditions are reflected in the materials on the concept of personality, the typological classification of characters, which can be traced in the historical and artistic evolution, reflected by the authors of the works and the perception of readers.

Knowledge of the Problem

The attitude to artistic skill and issues of literary tradition is observed in the works of foreign scientists, such as B.I.Yarho, O.U.Mayorova, M.A. 14]; Uzbek literary scholars such as B. Sarimsokov, Sh. Doniyorova, S. Kuronov, G. Imomova [9].

Numerous studies have been devoted to the study of the development of Uzbek novels, the artistic aspects of the skill of writers. Including, doctoral research of such scientists as A. Rakhimov, D. Turaev, Z. Pardaeva, Sh. Doniyorova, I. Yokubov, G. Murodov, A. Nosirov, S. Tulaganova [7], Ph.D. research by A. Holmurodov, I. Samandarov, U. Musaeva, A. Nosirov, A. Kakhramonov, Sh. Isaeva, H. Khamroqulova, Sh. Tuychieva, G. Yunusova, M. Pirnazarova, G. Avezova, Sh. Botirova, H. Tulibayeva [12].

Main Part

The above-named researchers studied the literary tradition, artistic synthesis. Considering that the problem of the influence of the artistic synthesis of Eastern and Western traditions in comparative analysis has not been sufficiently studied, it is necessary to identify the characteristic features of Eastern literature, in which the priority direction is not only the description of events, but also sets the task of extracting the truth, as a result of which a strong moral and aesthetic spirit is reflected heroes.

In oriental literature, expressiveness prevails, the expression of artistic ideas serving as an illustration; narration, storytelling in a narrative manner; a symbolic and figurative expression of life, reflects the highest criteria of truth and beauty, based on the ideal, where a person is a person in society with his convictions and spiritual values.

When considering the national character of the heroes of the work in their native literature, it is necessary to note the work of the talented writer Tagay Murad. The writer has opened a new page in the history of modern Uzbek literature. Recognized stories and novels were written by a remarkable artist of words with a flamboyant talent. In a short time, the writer raised the social significance of the art of words, enriched the themes and ideological content of national prose, made a significant step forward in the development of modern Uzbek literature. The expression of the historian's tendencies - the philosophical development of artistic prose of the twentieth century is defined in the work of Tagay Murad, who passed his life and creative path and deserves careful study. Interest in the moral, spiritual aspects of the process is the main feature in understanding the originality of creativity, the formation of the main ideological and aesthetic concept of the writer. Creativity is based on the fruitful influence of oral folk art. It should be noted that the artist of the word owes much to his predecessors. Possessing modern artistic and aesthetic thinking, Tagay Murad creatively assimilated the realistic traditions of world literature, which contributed to the discovery of new opportunities in his native literature.

The success of Tagay Murad as a wonderful artist of the word lies in solidarity with his people and in joy and sorrow, who dreamed of the independence of their homeland. A native of the "lower classes", he experienced the hard work of his fellow cotton growers. When creating a large, vivid work "Otamdan qolgan dalalar" ("Fields inherited from father"), which became a significant phenomenon not only in the work of the young writer, but also in the literature of many nations, not only the bright talent of the artist was needed, but also joy, compassion and gratitude to the people. It is this meaning that has its own meaning and purpose. To create for the good of the people, it is necessary to believe in the future, help others, support and sympathize in misfortune, share a kind word, which leads to the beauty of the spiritual world. All these are manifestations of the spiritual beauty of the soul, good breeding, conscientiousness of many people with high spirituality, which leads to the formation of a strong civil society.

The novel "Fields inherited from father", written in 1994, is dedicated to the Independent Republic of Uzbekistan. The material of the novel is the life of the Uzbek people, which covered a huge and important historical period for more than a hundred years - from the second half of the 19th century to the 80s of the 20th century. The events taking place during this period have independent significance in the history of the administration of the Turkestan General Government. The chronological border is 1897. Significant changes are taking place in the management of Turkestan. By the imperial decree of December 26, 1897 "On the division of Siberia and the Central Asian regions into military districts, with corresponding changes in the structure of their higher civil administration", the Semirechye and Transcaspian regions were included in the general-governorship. In 1897, the State Council, in the United Departments of Laws, State Economy, Civil and Spiritual Affairs, considered the War Minister's submission on the application of the 1892 City Regulation to the Turkestan Territory [8], which determines the system of city management. In 1897, the Ministry of Justice came up with an initiative to

change the judicial system of the Turkestan Territory [3]. In connection with the expansion of the territory, the issue of changing the management system of Turkestan determines the management system. It is from this period that the narration in the novel of the writer begins, describing events related to the simple laboring Uzbek people. It should be noted that since the "Regulations on the Management of the Turkestan Territory" adopted in 1886, the lands cultivated by the local sedentary population of Turkestan were assigned to their owners, and the steppe areas, declared state ones, were given to the local population for use. According to the rules in force since 1886, "exclusively Russian subjects of Christian confessions belonging to the estate of rural inhabitants" were allowed to move to Turkestan [13]. Provisions and laws determined the role of spiritual development - a unique force that affects human consciousness, develops a worldview, a way of thinking in a certain direction.

The people who have forgotten who they are and where they are from is a tragedy for all mankind, the people who have lost their roots are doomed to eternal slavery. The forces of evil and aggression that enslaved the people, first of all, deprive the people of the main wealth - national spiritual values, centuries-old history. Historical memory plays an important role in the formation of spirituality. In this case, the totality of the writer's ideas forces the reader to find the basis of spirituality - cultural and material foundations, traditions, values, a way of life.

For each nationality, the Motherland begins from the threshold - it is a home, a family. According to the memoirs of Nadira, the great-grandson of Jamoliddin, about a generation, the only material evidence is a chest with things, reminiscent of the events told from generation to generation. The descendants of one family make up a dynasty, serve the interests of the people, gain a reputation among people, are a vivid example of dynasties that have retained their status. Naturally, the discoverer of this work is the great-grandfather, who developed traditions into the upbringing of descendants, who became an example in the continuation of the glorious name, worthy work of the ancestors.

The author of the novel, starting the narrative, gives the writer the opportunity to trace the harmony of man and nature.

Bobomiz hovlisi Farg'onada bo'ladi.

Dalasi Farg'ona adog'ida bo'ladi.

Bobomiz dalasi oldidan bir ariq suv oqadi [10, p. 5].

(Grandfather's yard was in Fergana.

The field is located on the outskirts of Fergana.

In front of the grandfather's field, a stream of water flows from a whole irrigation ditch.) [1]

The words spoken by the master of the word were asked about the meaning of human life against the background of nature, who is trying to find answers to important questions: who are we, what are we striving for, how are we going to live? The answer lies in the invaluable role of the Fergana Valley in the history and culture of Central Asia. A rich land with highly developed agriculture, animal husbandry and folk crafts, fields, clean running water in a ditch leads to inspiration and purpose in life. Life in harmony with nature is closely connected with the spiritual world of man, which has been formed from time immemorial.

Yo'l ariq yoqalab o'tadi. Yo'l majnuntol soyalab o'tadi.

Bobomiz ana shu yo'ldan sahar-sahar dalalaydi [10, p. 5].

(The road runs along the edge of the irrigation ditch. The road is shaded by willows.

Early-early on this path, our grandfather walks through the fields)

The valley abounds in magnificent lands, cool water reservoirs that are filled with the waters of mountain rivers. The village is dominated by the cultural landscape - endless fertile fields, irrigation canals, territories of fruit trees and slender poplars. Along the roads, there are alleys of poplars, mulberries and elms. In this region there is an unusual and bizarre, exotic, which expresses the basis of the originality of the region. It is in considering the issues of spirituality that the theme of nature in relation to people who work honestly, experience the joy of the beauty and perfection of the world are the main factors that shape spirituality and cultural values.

Using one word in this work as an example, we will turn to the Fergana region, which is ahead of all in Central Asia in terms of the number of toponyms that include the word "aryk": Akaryk (Ogarik), Kumaryk (Kumarik), Besharyk (Besharik), Altyaryk (Oltiarik) - and these are only the most famous place names. The Great Soviet Encyclopedia says: "Aryk is the local name of the irrigation canal in Central Asia, Kazakhstan, Transcaucasia." Aryk is a life source.

In the etymological dictionary of the Russian language by M. Fasmer (Moscow, Progress, 1986), the author writes: Aryk - "irrigation canal", Central Asian borrowing from Uyghur, Kazakh, Tatar, Crimean Tatar, Bashkir aryk "irrigation canal", Turkish ark, arg "furrow, ditch, ditch", Chagatai aryk "line, crack".

The author pays special attention to life in full swing - water. In describing the fields, the writer does not distinguish between waterways and fertile soil. Zhamoliddin loves his field more than his life, in it he finds peace and tranquility. The art of cultivating the soil is inherent not only in the hero of the work, but also in every nation. Caring for the fertile land, the irrigation system is one of the ancient and wonderful elements of the formation of not only the eastern, but also the world civilization, however, the art of cultivating the soil is inherent in the peoples living in the territory of Central Asia in a peculiar way, farmers relate to the nurse with a soul. The land that raised great scientists and military leaders has become a part of world culture.

A specific problem in solving land use issues was the different approach in the Regulations of 1886 to the land arrangement of nomads and the sedentary population. For the sedentary rural population, lands were assigned, which were in hereditary possession on the basis of local customs [4, p. 255]. With regard to the nomadic population, it was decided to keep for them "unlimited public use, according to customs, all the lands on which it roams" [6, p. 270.275].

Wild forests on lands in the possession of the indigenous population, as well as vacant lands, were recognized as state property [5, p. 257]. Due to the absence in the aforementioned regulatory document of any deadline for the indigenous population to declare their rights to land, the state fund was replenished rather slowly. It has been proven that an individual with his private property in society works harder in order to feed his family while providing assistance to his loved ones and people in need at the expense of his income. At the same time, the approach to cultivating the land begins with turning to the Almighty.

Bobomiz kalima qaytarib-qaytarib ketmon chopadi. Xudoni yodlab-yoflab ketmon chopadi. Xudoga shukrona aytib ketmon chopadi [11, c. 123].

(Working as a ketmen, the grandfather repeats the saying more than once. Working as a ketmen, he remembers the Almighty. Working as a ketmen, he expresses gratitude to the Almighty).

Jamoliddin, remembering the God, turns to the earth, hoping for a good harvest, but does not mean that soon he will leave his wet-nurse and completely different people of a different religion will work and cultivate agricultural crops. The main characteristic of a farmer is his moral character, upbringing, his love for his homeland, personal responsibility for the well-being of the family.

According to N.N. Alekseeva, “our whole history is, first of all, the struggle with Asia, adaptation to Asia and the assimilation of Asia” [2, p. 15]. The significance of the publication is great in terms of historical events taking place in different localities. Life on earth depends on the correct choice of the further development of relations between man and nature, on the moral views of members of society. A person who has special respect for society, thanks to success in work, gains authority and respect from society, which contributes to a happy life. Each step along its own field, the swing of the catmen will remain in the memory of the farmer.

Conclusion

From year to year, from century to century, from generation to generation, the aspirations of our people are aimed at learning new things, setting creative goals and fruitful work to achieve them. The light of the mind is the main priority for the prosperity of the individual. Moral thinking is inseparable from a reverent attitude towards close people, society, nature, which affects material and spiritual progress. As a result, it is a source of cleanliness, good behavior and good manners. The personality, thanks to knowledge, forms education and upbringing, which leads to spiritual growth and the height of enlightenment.

In the spiritual heritage of the Uzbek people, the mother's lullaby is sacred, where the wishes of a loved one and the aspirations of the people are collected. On the basis of the song, a person realizes the meaning of spirituality, dreams of the perfection and prosperity of his homeland.

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