

THE POETICS OF THE NOVEL AND ITS IMAGES

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ABSTRACT

At the beginning of the novel, the author reveals who the main characters are. They are: Al-Marzubon Tahmoz - the governor of Fergana; The bride of Fergana is the daughter of Jahan Tahmoz; Al-Kahramona Hayzuron - Educator of the World; Straw is the brother of the world; Zirgam - Chief of the Khalifa Mu'tasim Guards; Al-Afshin Haydar - Commander of the Baghdad Army; The Sun is the mother of Zirgum; Ahmad ibn Abu Duad - Judge of the Judges; Bobak al-Khurrami is the owner of Ardabil. Of course, there are a few dozen other characters involved in the novel. For example, the servant of Zirgum - Vardon, the Zoroastrian priest and others.

KEYWORDS: Poetic, Novels, Definition, Aesthetics, Cultural Studies, Anthropology, Hermeneutics, Philosophy.

INTRODUCTION

The term "poetics" is widely used in modern literature. Dictionaries give the following definitions of poetics: a branch of literary theory that studies the specific structure, poetic forms, and techniques of poetic art (means and techniques) of a work of art because of certain scientific and methodological interpretations [1]. The poetics of the work also includes the meanings of the ethical and aesthetic features of the work. The second half of the XX century - the beginning of the XXI century. Literary criticism, the field of literary theory, consists in generalizing as much as possible the essence of fiction and, in this case, the reality that is its main part. In this sense, literature is often confused with theories of art and historical processes, aesthetics, cultural studies, anthropology, hermeneutics, and philosophy. Indeed, the artistic thinking (author's idea) embodied in a work of art reflects not only the analysis and evaluation of certain events of reality but also the author's philosophical worldview. Ideas, scientific, and philosophical concepts that the author considers important in the socio-spiritual life of mankind can be generalized. It is natural that in some sense it differs from the ideas recognized by the social consciousness. But the idea of a work of art can lead to the gradual formation of social consciousness.

Now, if we think directly about the poetics of Jurji Zaydon's novel "Bride of Fergana", in general, the poetics of the work in some cases precedes scientific and philosophical conclusions. However, in the work "Bride of Fergana" the scientific and historical basis is more precise. It is as if the author is preoccupied with showing the truth of historical events and does not listen to the inner experiences of his heroes. Admittedly, the mental states of the heroes between the love bonds between Jahan and Zirgom can be found in the work. In particular, on page 29 of the

book, it is written: Hayzuron was riding next to him. The world, deep in thought under the rising sun, had forgotten whether he had eaten today. While eating, a person who falls in love forgets whether he is in the world or not. " Or, in another place: "When Zirgom entered the presence of the ruler, he did not think that he would meet Jahan there either. As much as the world was excited, Zirgom lost his temper and didn't know what to say to the girl. " Images like this are less visible. In this regard, it is safe to say that Abdullah Qadiri, who considered Jurji Zaydon to be his absentee teacher, has reached a much more perfect level. In the love affair between Otabek and Kumush, the protagonists of the novel "Last Days", one is hungry for poetry. There are also a few letters from the work, and the elegance of the letters enhances the reader's delight. If we compare Otabek's letter to Kumush with Zirgom's letter to the world in the novel "Bride of Fergana", we will see that the "student" surpassed the "teacher". True, Zirgom was a military man, Otabek was a merchant, and on the one hand, he saw a madrasa. But both are front-runners of their time. They also have similar qualities. Both are courageous, full of faith, loyal, and full of love in their hearts. However, in front of Otabek's letters, Zirgom's words are like the words of a teenager who is entering the path of love. Here are some examples from the letters of both heroes:

Zirgom's letter reads: "Sayidam! I call you my master all the time because you are the master of the whole being, my darling. You are the master of my heart - my whole body. Many years have passed since I left Fergana. I haven't written to you so far, to be honest, I didn't like it. I wondered who, the governor's daughter, had written to a poor orphan like me to write a letter to the angelic world. "

The last of Zirgom's letters reads: "Mutasim bought a slave girl from Movarounnahr, who was afraid that his strength and courage would be lost if the Turkish soldiers mixed with the people around the city. He wanted to marry those soldiers and went to Fergana to buy slaves." Along with those people, I also told the caliph that I wanted to return to my homeland and got permission. Maybe we'll see soon. I have entrusted the delivery of the letter to one of my confidants. Greetings from my mother "

The beginning of Otabek's letter:

"The star of my hope, the flower of my dreams, the pillar of my life to my Silver!

I received your letter, which was full of irony and bitterness. As you wrote the letter, I saw that you were swimming in a sea of rage, in the middle of a fire. Not only did they pass, but they even impressed me so much that it was as if a slave in the wrath of his queen lost consciousness, lost his mind, lost his mind, lost his mind, lost his mind, lost his mind, lost his mind, lost his mind, lost his mind, lost his mind.

At the end of Otabek's letter:

You wanted to equate yourself with the soil, but now I'm not satisfied with Silver and decided to call it the Golden Maiden ...

Your existence is connected with the flame of your love, your wife Otabek. 26 Javzo, 1265. Tashkent ».

In a sense, it is as if Otabek is teaching Zirgom in the chapter on love.

As the German philosopher, F. Schelling once said, "Science only pursues images of art." In this sense, the historical reality in the layer of historical novels reveals a different color of beauty when wearing the elegant word art dress of literature [2]. "Art brings all the novelty to life: it reflects in its works things that are not visible in the period's air, ... anticipates the impending future" This idea, based on romantic aesthetics, is based on MM Bakhtin. "Literature ... often preceded philosophical and ethical concepts ... Because the writer understands these emerging problems better than careful scientists, philosophers and practitioners. The birth of ideas, ethical power and emotion, their division, the formation of adaptation to reality, the long wandering in the bosom of "social consciousness" - all these layers of the emerging ideology are still reflected and interpreted in works of art" [3].

As proof of the above considerations, the writer Jurji Zaydon seems to incorporate historical events into the plot of a work of art. He seems to have found the answer to the problems of his time and seems to exhort the people with his works. However, the events of the work "Bride of Fergana" tell the story of the beginning of the decline of the Abbasid state and its causes. In the time of George Zaydon, the Ottoman Empire, the symbol of the unified rule of the Muslims, came to the brink. If we look for this trend in Qadiri, we will see that it has once again surpassed Zaydan. In particular, Otabek writes about the injustices in the khanate's administration and compares it with the Russian government in the Turkestan region: I lost my mind. If I have wings, if I fly to my homeland, if I go straight to the khan's court, if I appeal the Russian government's laws one by one, if the khan listens to me, if he writes a label to all the people and orders him to program the Russian administration, when I see my hand along with my own ... but I looked back at my hand and saw that what I thought and fell in love within Shamay was a sweet fantasy. There was no one here to hear me, though: "Will these khans hear your dream, will these beks fulfill it?" they disappointed me. Earlier, when I was not believing what they said, I found out from the latter that they said the right word. Indeed, who would hear the cry of "hayya alalfalah" in the graveyard. "

Or at a meeting in the house of Niyaz Kushbegi, Yusufbek Haji said, "Brothers! The Russians are waiting for the conspiracy to erupt from within us, and snow is falling on our gates. What will happen to us if one day, like this, we kill with our own hands the power that we give to the true rain, and you are killed like that? Do we have a thinker on this as well? Do we think that our day will be in the hands of disbelievers, or are we preparing for it ?!

Haji could not control himself and continued to shed tears on his white beard: Here, brothers! When you dig a grave for your own Kipchak, the latter will run to you. When we raise our swords to the Kipchak, the Russian shoots the ball at us. If you see Kipchak as your only enemy in the world, I see another beast that has always touched my neighbor! He said, wiping away the tears with his handkerchief. "If you listen to the advice of an old man who is passing away, change your mind, brethren!" But kill Yusufbek and count me out of this awful thing! He did not listen to the words of the assembly and said, "Stop."

In my opinion, the main idea of writing Abdullah Qadiri's novel "Last Days" may have been the same idea as Yusufbek Haji.

In our opinion, Jurji Zaydon is also well aware of the opinion of the western imperialists, who are waiting for the Muslim countries to be left without owners. Although the writer is devoted to the full coverage of history, he does not leave the two lovers in the center of the work alone,

even for a moment. For a while, it seems like these heroes are trying to get out of awkward and complicated situations more easily. In particular, in the process of the abduction of the world and its liberation from their hands, Zaydan seems to be encouraging him at the heart of the world. Recall, for example, the description of the situation of the World when Somon gave a false report about Zirgom: The world listened to him and saw him weeping, then restrained himself until his weeping ceased. Then he stared at her face as if separating from a puddle. It was as if a ray of fire came out of Jahan's eyes and fell into his eyes. Usually, hypocrites can't look straight at someone. In particular, Jahan, who was bitten on the brain, noticed that Saman was lying. Straw "This news will definitely shock the world. He doesn't know where to put himself. " But the opposite happened. The brother of the world thought about Saman's past deeds one by one and came to the conclusion that he was "deliberately lying to achieve his dirty intentions."

Usually, women are not called helpless or weak in vain. Their weakness is also primarily their intolerance of grief. This is a natural state. Many men can exemplify the endurance of some women. The courage and bravery of Rano in Abdullah Qadiri's novel "Mehrobdan chayon" from the Altar can be cited as an example. However, although Jahan Rano in the novel "Bride of Fergana" is described more boldly, the reader feels more sympathy for Rano. This is primarily because of the style of the writers. Jurji Zaydon seems to lean on positive heroes in some ways, but Abdullah Qadiri seems to test the patience of his heroes.

By the end of the work, the unraveling of mysteries and the unraveling of knots are also expressed in a more eloquent way. It is especially difficult to detect an unexpected change in the straw's character, whether it is positive or negative. He regretted his black deeds. But we can assess differently suicide. For example, self-hatred, knowing that you have no right to live. However, from a religious point of view, while we consider repentance from sins positive, it is well known that suicide increases a person's sin even more. Moreover, if a person sincerely repents of his deeds and does good deeds, he will not be disappointed. In a sense, it was different when Straw was a child of an ordinary family. But he was the son of a great governor. In this sense, the writer seems to be aiming for a brief conclusion of some work. The wicked were punished, and the good did their will.

From the very beginning of the emergence of artistic creation in its first oral forms, including poems, fairy tales, anecdotes, and other genres, there was a tradition of expressing ethnic diversity in the diversity of images and their characterization. In the emergence of the novel genre, the artistic expression and interpretation of ethnic characteristics continued in accordance with this tradition. Even today, this is a tradition that is not left out of the eyes of talented writers. In addition to writing, Jurji Zaydon, a historian and scholar, seems to be well-versed in the language, customs, and values of different nations. The heroes in each of his historical novels do not belong to only one nation. In the novel "Bride of Fergana", which we are studying, the writer was able to skillfully describe the ethnic characteristics of human nature in the true coverage of the series of events.

Any work of art we know is interpreted on the basis of typical events in typical reality and the lives of individuals in artistic images. Point-to-point with life or point-to-head texture images and events take away the charm of a work of art. For this reason, the writer describes the events that took place in reality in an artistic way. The following opinion of the literary scholar B.Sarimsakov in this regard can be proved by the above words [4].

The play features individual and generalized images of several ethnic units. For example, the influence of the Arabs in the caliphate policy of that period was declining. The caliphs doubted the allegiance of the Persians. There are also images of the loyalty and courage of the Turkic lands. In addition, although it is known from most historical sources that the borders of Movarounnahr were already fully Islamized, Jurji Zaydon tried to describe the vitality of some information about Zoroastrianism, which was considered a pre-Islamic belief in these lands. For example, we can take preparation for the celebration of Navruz, or consider the special trust of the governor of Fergana to the Zoroastrian priest. Such situations at the work raise some questions. There is also a remarkable story of an old shepherd who met on the borders of the Fergana of the world: Well-known philologist Abdusodiq Irisov comments on this issue: Zaydon calls Syrdarya "the Tashkent river outside Fergana", not knowing what to call the language of the ancient Turkic peoples, he calls it the Chigatoy language. However, the name Chigatay originated during the Mongol period (XIII), and the event in the novel takes place in the first half of the ninth century. This can be attributed to the fact that the author could not find the necessary information from the sources and did not travel to these countries [5].

CONCLUSION

It is clear from this opinion that the author lacked material, or that we amended the work in later editions. For example, if the author wrote "deaf language", subsequent editors may have made changes.

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