



Fictional Interpretation of the Wind in the Novels of Isajon Sultan

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Annotation: This article discusses the importance of the details of the wind in the novels of Isajon Sultan in revealing the artistic and ideological essence of the work, highlighting the characters' characters, and revealing reality.

Keywords: modernism, subconsciousness, wind, Samum, eternal darbadar, genetics.

Modern Uzbek prose is distinguished by the breadth of the scope of artistic works, the richness of the possibilities of ideological and artistic image. In the process of reading a work of art, the reader gets important information about the life of a certain period, social problems, people's character, mentality, and dreams. Also, the content of the written work evokes certain ideas about the author. A. Qadiri has the following opinion about this: "Even if you don't know the writer personally, you can get to know and imagine what kind of person he is by reading his works. Because he mostly describes his nature and soul in his works."

During the period of independence, Uzbek literature created a free flow of creativity for creators, and during this period, literature was enriched with meaningful works. In particular, novels, short stories and short stories were written on modern and historical topics in various directions, such as modernism and postmodernism. Depicting people's psyche and experiences in non-traditional ways has increased. If we talk about new (modern) Uzbek prose, Kazoqboy Yoldoshev's thoughts about modernism are important: "Modernism in all its various forms seeks to learn and apply phenomena such as higher existence or the space of consciousness than real existence. . He believes that the real truth, the essence of life, is hidden in a higher existence than that real existence. It should also be emphasized that, although modernism introduced many peculiarities to the artistic language, made serious reforms in terms of visual expression, it does not completely deny the existing artistic language. But he believes that the language of an artistic work should express the mental state of a person under the influence of the conscious, subconscious and stream of consciousness.

In Uzbek literature, there are many writers who work in the modern direction. One of them is the famous Uzbek writer Isajon Sultan. He is a writer who deeply understands the philosophy of life according to his poetic thinking. In his works, he illuminates philosophical ideas such as the essence of existence and the meaning of life through mystical symbols. In this, the author refers more to inner worlds. Also, the artist combines examples of classical literature with contemporary modernist literature. His novels "Baqi Darbadar" and "Genetic" encourage the reader to make deep observations. The work "Eternal Darbadar" is based on philosophical ideas, in which the lives of people who have forgotten their purpose of coming to the world, their human duties, who are wandering around to satisfy the desires of their ego without finding the holy destinations they should reach, are written. . Rahimjon Rahmat, a literary scholar, comments on this work: "The feeling that motivated Isajon to write the work "Baqi Darbadar" is a strong feeling of the doomsday, a smooth and vivid feeling of the

grinding of the world's values in the huge mill called the doomsday. The same feeling is the initial basis of the work "Baqi Darbadar". The writer realizes that in the melody of life played by a person, the melody of darbadar is superior.

And Rahim Kochkar, in the article "The Awakened Interpretation of Darbadarlik", compares the artificially created perfect man in the work to Farhad in Navoi's "Khamsa" epic: "Navoi's Farhad is a person who has attained perfection in knowledge, enlightenment, and virtue in his last breaths in the evening of his life: "Who am I?" is asking a bitter question. In the 21st century Uzbek writer Isajon Sultan's novel "Baqiy Darbadar", the first question asked by a living person made artificial by the use of high technologies by the Human Development Center in Gobi to the humanity that created him sounds the same: "Who am I?"

In fact, who is typical of darbadar? In general, there are many different interpretations of darbadar. The great Indian philosopher Osho evaluates creativity as a way of life characteristic of creative people: "A creative person cannot stop at something. The creator is eternally grateful; he carries his tent on his shoulder. He may stop for the night, but in the morning he will be on his way again. That's why I call him darbadar. He can never sit still. He cannot settle down in one place, settling down is equivalent to death for him. He is always ready to take risks. Risk is his love story. Osho also has his own opinion about darbadar people, but his darbadar is not the darbadar that I. Sultan meant. The difference is that for the artist, suffering is not a punishment, he is inspired by it. And the artist is constantly searching and learning, and the world will benefit from it. Such a fate is not a curse, but a blessing from the Creator. "Eternal darbadar" is quite the opposite, he is also a darbadar, but his darbadar is eternal, and his work is nothing. The saddest thing is that no one, not even himself, is benefited from this suffering. In this sad fate, he completely forgot himself. The story presented in the work includes the issues of who a person is, the purpose of living, and how to use the so-called life opportunity given to him. The author of "Why does a person come to life?" tries to find an answer to the question. In Alsi, nothing just happens, there is definitely a purpose for a person's birth: "Every person comes to this world with a certain mission. He must fulfill a task, convey a message to people, and complete a task. You did not come to this world by chance, there is a clear meaning in your coming to this world. There is an intention behind you. Being wants to create a miracle through you."

Adib says that a lot of time was spent on writing this small work. This means that the weight of the content uploaded to the work is much greater compared to the size of the work. Because the work is equally important and valuable for people of all times and places according to its philosophical and content aspect.

To this day, science has been relentlessly searching for eternal life, which is the dream of mankind, and it is still being searched for. However, in the image of the shoemaker who was cursed because he raised his hand to the prophet, this work shows that life can also be a very difficult fate and misfortune.

The anatomy of the work consists of many questions, wisdoms, opinions, contradictions and layers of the inner spiritual worlds of human perception created in the writer's thinking during his life, each of which is a topic worthy of a separate large work.

If the work is taken as a whole organism, then it can be seen that various details are skillfully arranged in one order. Also, in detailing, the author effectively used the elements of nature. In particular, the detail of the wind can be found in many places of the work. Literary critic Abdugafur Rasulov emphasizes I.Sultan's ability to give deep meaning to natural phenomena in his works and writes: "In Isajon Sultan's works, the wind is an inexhaustible poetic possibility of the writer. It is the fuel of the images to be created. The writer is not only the wind, but also describes the flood, insects and animals, birds and clouds, butterflies, dragonflies. Each of them begins to reflect as a layer of meaning, a symbol. So, in the postmodernist work, everything is z serves as a unique symbol" .

Various qualities and names of the wind are given in the work. The nature of the wind born in each place is different. The names are also different. For example, one thinks about the sea winds blowing over the fresh water Red Sea, the dry wind of the desert, the scorching and destructive winds of the

desert, the salty wind of the sea, and the winds of time that blow away life like a charm. According to the author, their tasks are shown without repeating one another. In this respect, the detail of the wind can be classified as carrying a positive and negative meaning. For example, if the rains bring blessings, the wind of sustenance that pollinates fruits, and the seasonal winds that change the seasons show positive characteristics, the violent winds of punishment that destroy the living and destroy everything create a negative mood. But even the wind does not have its own will, it only executes orders:

"- In fact, the wind, clouds, rain, and air are God's creatures, my child. They fulfill God's command."

It is certainly not for nothing that the author brings the wind into his works in various forms. He gives each epkin its own meaning. The skill of the writer is that he conveys the idea, experience, pain, and thought he wants to convey to the reader through the medium of winds. These winds carry knowledge on their wings, go up to the mountains to talk with the saint, and fly the particles of those who have passed through the world and turned into dust for a lesson. During the work, the possibilities of the wind are covered very widely. It is said that he can bring with him both blessings and sorrows. The wind that rises as a punishment of the Creator for the sins and sins committed by people on earth, as if blowing away the powerful airplanes created as a result of the latest technical achievements of the most developed countries of the world, emphasizes that everything in this world is doomed to extinction. The fact that everything is transitory and temporary, that human life is made up of trials, reminds us that we should not forget our sacred duties and human duties that we have to fulfill while deceiving the world. Because the winds of time blow away life like a moment, only the meanings, that is, the actions we have performed, remain with us.

Wind can be encountered in almost all of Isajon Sultan's works. Not only in "Baqiy Darbadar", but also in the novels "Genetic" and "Azod" we find the details of the wind in many places. The wind described in "Genetic" is not foreign, it is the wind of this country. It is a tiny breeze, water breeze, swirling around tree leaves. Sometimes there is a strong wind that drives rain clouds. Sometimes it is a wind that cools the children's ears. The pages of history shout and blow violently to raise up the people who have no strength left in their wrists: "Then a wind blew in the meadow. He said: "Hey, are you going to sit down?" Were you that lazy?" like the cry of the wind encourages people to unite, to be whole and powerful, not scattered and weak. Because power derives strength from unity: "If you blow the morning sun, its power is enough to shake the leaves. But when the weak breezes gather together, they become a powerful storm, in which nothing can block the path of this storm, it raises great waves in the great seas, it brings new changes in life. "

Is there room for the wind? Where will he be born? The question asked from the language of a small child also makes adults think:

"- Father, does a giant live behind the mountains? Does the wind come from his mouth?"

There is no doubt that the child's imagination is based on the tales and legends he heard from adults. The fact that such legends and narratives are told among the people is related to the mythological views of nature cults in people's thinking in ancient times: "In Uzbek folklore, there are a number of legends related to the origin of the wind, which are the reflection of mythological ideas about the elements of nature. . In particular, the legend that the earth is surrounded by the sky, that the four sides of the sky are of four different colors, and that the four gods wander around the earth in the form of winds is proof of our opinion.

Isajon Sultan shows the important functions of wind in his works. The symbolic meanings assigned to the wind can be classified in different ways:

1. The wind is the force that sets the plot in motion, a means of psychological imagery, that is, a messenger that predicts the tension or smoothness of the development of events. The coming of the wind to various actions is related to the direction of the processes in the work.
2. It is an important factor in describing the mental state of the characters. In addition, each work has a different content:

1. In the novel "Ozod", he is a sage, a mentor, a narrator, a guide qualities are revealed.
2. In the "Eternal Darbadar" human children, who have been honored since time immemorial and are considered to be the best of the world, are forgetting how great they are and are wasting their precious lives in the path of the trivial desires of the world, in the form of a sign (storm) warning them of the severe reckoning of the Creator. it seems
3. Gives the wind the quality of "the wind of destiny": "It seems as if the winds of destiny are blowing from afar with unparalleled power, filling the earth and the sky." In this case, the wind blowing with great force indicates that the faith of this people, the clan is full, the body is full of strength, and the sun of wisdom and intelligence of the people is shining.

The events described in the author's work "Genetic" are our life, the people around us, the environment are shown as belonging to this day and this nation.

In conclusion, different interpretations of the wind can be seen in the works of Isajon Sultan. The burden of meaning imposed on the wind serves as a unique factor in elucidating the essence of the work and in realizing the author's goal. It is not for nothing that winds always accompany the author's works. This, on the one hand, helps to illuminate the ideological content of the work through symbolic means, and on the other hand, it shows that the author is a naturalist and a careful observer. The coming of the wind to various actions is related to the direction of the processes in the work. It informs people that total inventions, unique discoveries, all the riches of the world are mere form and soon nothing will be left of them. Forms disappear, only meanings remain. Therefore, people will also disappear. The skill of the author is that he instills in the work the wisdom that only meritorious deeds and good deeds seal a person's life for eternity. Therefore, there is a difference from life to life. Who live for a hundred years, but are quickly forgotten. Others will remain in history for thirty years. In this way, the writer conveys that essence and content are important, not form.

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