

THE ISSUE OF ARTISTIC SKILLS IN THE STORIES OF ISAJAN SULTAN

Avezova Gulnora Samandarovna*

*Associate Professor,
Candidate of Philological Sciences,
Karakalpak State University,
UZBEKISTAN
Email id: avezovag@mail.ru

DOI: 10.5958/2249-7315.2022.00287.8

ABSTRACT

This article discusses the issues of artistic skill and originality of the stories used in the stories of Isajon Sultan who is a representative of modern literature. Spirituality is not a concept that has emerged yesterday or today, it is a great merit that has lived and developed together with our people for centuries. A person grows up and develops in the ambience of the customs and traditions of the people to whom he belongs from the day of his birth until the last moment of his life. Even a person who considers himself a stranger to folklore, who is completely far from the definition of this term, was be formed under the influence of these ancient traditions.

KEYWORDS: *Artistic Skill, Alla (Lullaby), God, Person, Torah, Bible, Qur'an, Garden Of Eden, Folklore.*

INTRODUCTION

Spirituality is not a concept that has emerged yesterday or today, it is a great merit that has lived and developed together with our people for centuries. A person grows up and develops in the ambience of the customs and traditions of the people to whom he belongs from the day of his birth until the last moment of his life. Even a person who considers himself a stranger to folklore, who is completely far from the definition of this term, was be formed under the influence of these ancient traditions.

Genres of folklore and its immortal heroes, the experience of artistic creation, which are the spiritual wealth of our people, serve as the main spiritual and artistic source for the emergence and development of written literature. Indeed, there is hardly a word artist who has not enjoyed the oral tradition of the people, who has not been nourished by its spiritual richness.

Such as, when we read the stories of Isajon Sultan, we see that he effectively used examples of folklore. For example, in the story of the writer "Yusuf and Zulaykha" we can see a new interpretation correlated with the theme, the usage of folklore, its heroes and their fortune¹.

"Yusuf and Zulaykha" is a popular and widespread love story among the peoples of the East. The original source is the divine holy books: the Torah, the Bible and the Qur'an. The interpretation of the Qur'an is very detailed and artistic. The Torah is believed to be close to folklore and connected to ancient Egyptian legends. The most common in the East is based on Surah Yusuf in the Qur'an, which is the source of inspiration for all Yusuf and Zulaykha stories and epics.

RESEARCH METHODOLOGY AND EMPIRICAL ANALYSIS

In Isajon Sultan's works, the image of the wind is sometimes seen as a simple natural phenomenon and sometimes as a symbol. . "Symbol (arabic word - ambages, sign, gesture) - a symbol; one of the types of transference, a word or phrase that has a transitive meaning only

conditionally and within the context of the text; imagery type. The symbol is essentially close to the allegory, except that the symbol is used in the context, both literally and figuratively. The meaning of the symbol is realized within the context and with awareness of the condition”.

It is important to keep in mind that the term is a broad concept and can have many different meanings when used. Isajon Sultan made the following comments on the symbolic signs correlated to the storm in his novel “The Immortal Wanderer”:

“As we live in a world of symbols and ambages, the modern world is bound to create a storm in our minds. Because the Uzbek man who has never seen it before, has been among a maelstrom of hundreds of incidents... Today, dozens of self-interested groups of different faiths and beliefs have come out with their chapans (coat) on their shoulders and skullcaps on their heads. ”

The success of the author in creating the image of Hizr is and that he could externalize people given in the examples of the “Holy Qur’an” and oral art in an artistic way.

In this work, Hizr not only tried to alleviate the suffering of human beings, but also tried to alleviate the suffering of all living beings in the world. We can see it in the events of the gazelle in the Kyzylkum, the fox in the Dashtu Tuz and the deer in the mountains of the narrative.

“He rescued a useless fox, he helped a deer cub ... So, what?”

At this point, we want to focus on the fox and the gazelle, not Hizr. The author explains by the words of old Shaymardon why he saves the fox. It is said that the fox had four children and that if he did not save the fox his children would starve to death.

The epic “Yusuf and Zulaykha” has different plots in different sources. Isajon Sultan introduces the fate of these heroes, who have a thousand-year history into fiction leaving them in the throes of love. Yusuf suffered a lot as a child, his father passed away early and he was left with a mother and a brother. Zulaykha took care of him. Zulaykha was a cheerful young woman who had divorced from her previous marriage for some reason and had a little curly haired daughter. People, the gossips of the ordinary teahouse².

They say that Yusuf is head over heels in love with a spinster woman.

A spinster?

-So what, if loves a spinster? There lived a man named Yusuf in the history, who married a widow named Zulaykha. The people of the teahouse, who play with the happiness and destiny of the people, agree with each other and enjoy it, bring coldness to the hearts of those who strive for each other with this love. In the end love and trust becomes less and Yusuf gets divorced with Zulaykha.

Whether a person is sad or happy, he pours his emotions into the song.

Song is the most ancient genre of folklore. The term song was first given in the 11th century in the form of “**qo`shug`**” in Mahmud Kashgari's “Devonulug`otitturk” and is referred to as a poem and qasida.

Isajon Sultan also describes the heart of a woman, her love, her heartfelt lamentations in the song in the story “Yusuf and Zulaykha”, - shows Zulaykha's mental anguish to her son in her lullaby. Zulaykha's lullaby is close to her heart and it is wonderful³:

Shu tog`larda qor bo`lsaydim, alla, (I wish I
were snow in these mountains, alla (lullaby))

Bir daydi sarsor bo`lsaydim, alla (If I were a
wanderer, alla),

Izlab toparmiding meni, meni (Would you look for and find me),Egasizmozorbo`lsaydim,alla?(If I were a burial ground,alla)

For the reason that alla (lullaby) is a genre of folklore, Isajon Sultan can choose the lament of alla in accordance with the feelings of his hero, create his own artistic and creative product - a new text of alla.

Shu yarada qon bo`lsaydim, alla,(I wish I were blood in this wound, alla)

To`kilibziyonbo`lsaydim,alla,(If I were spilled and damaged, alla)

Bu dunyodao`nmim yo`qmish, yo`qmish,(I have no place in this world)

Koshkibiryolg`onbo`lsaydim,alla...(Oh I wish I were a lie, alla...)

Shu yong`inda xor bo`lsaydim, alla,(If I were a humiliated in this fire, alla)

Yiqiq, parishon bo`lsaydim, alla,(I wish I were a collected lonely, alla)

Yanasevarmiding meni,meni, (Would you love me,only me again)

Sim-siyotumanbo`lsaydim,alla...(I wish I were thick fog,alla).

Isajon Sultan describes the situation of Yusuf that went far away and disappeared in the village when he lost his sweetheart likely when the hero of folklore Majnun fell in love and went faraway,he writes similarly to folklore plot.

The development of the art of rhetoric as an aesthetic phenomenon penetrates into various complex layers of nature, society, life and the human spiritual world. We know that in literature there is a notion of the spirit of the age. It cannot bypass everyone. We cannot say that the works of Navoi, Rumi, Goethe are of full interest to the modern reader of the XXI century. Only those who want to purify their souls and increase their need for self-knowledge feel the need to read such works.

UmaraliNormatov has a very beautiful analogy in this regard: "If we consider Navoi's work as a deep sea, there is a mood of that time on its surface, and this layer is frozen for modern readers.However, if this layer of ice on the surface is broken, the great poet's genius of all times will be revealed".

I read the stories of Isajon Sultan and saw that he was able to get to the bottom of the sea through the psyche of modern people, and in the next 5-6 years I felt the need for such works that Isajon Sultan was the writer I wanted, his works, his heroes I could feel the narcissism approaching. Yes, of course, the reality of the work, the fate of the protagonists, the contradictory thoughts, delays, joy and happiness... the harmony between the same aspects of the reader is the means of the wide reading of the work, adoration of every reader. Fiction is an art form that examines the human psyche and can read his thoughts. Literature has the power to put a person's mental anguish and suffering into a single thread.

When I talk about fiction, first of all, I decided to mention the concept of individual ,by the words of UmaraliNormatov: individual-is a person who was able to rise to the level of humanity (U.Normatov "Evolution of mentality" page 164).The reason is that no matter what topic is touched upon in fiction, the interests of the individual come first. An individual is a person who does not depend on anyone, has his own independent opinion and worldview. It does not include the notion of an ascetic who has left the world. An individual is a person who tries to bring a radical change and renewal to society and people's lives by applying the order recognized by the rules that accepted his inner world to the external world. A person will be able to get rid of his

selfishness, and he is ashamed to think about himself, he feels the need to think about others.

The protagonist of Isajon Sultan's story "Bibi Salima" is Bibi Salima, a heroine who thinks the same way which mentioned above and feels the grief of others as part of her own one.

...,You see, the intention is to be kind. What would have happened if I had asked for only ourselves and God gave for just us? How we looked into the eyes of our neighbors, exclaims Bibi Salima. The content of the work introduces the reader to the heart of the protagonist from the very beginning of the work, we meet the unique heart of an Uzbek woman who grew up with true Muslim traditions that is agree with the fortune given by God, honest, simple hearted spending her life honestly and cleanly, works hard and absorbs the honesty of herself into the body of her and her children.

When Tandirchi (tandoor is a cylindrical clay oven, fired to a high heat by wood or charcoal, in which foods, especially meats, are cooked and bread is baked. Tandirchi is a person who cooks in tandoor) finished his work, he turned to Bibi Salima and said, "Pray". How can I say anything when a man is here replies she and by these words we can clearly see the chastity, obedience and dignity of women of our nation? Bibi Salima, a mother of 4 sons, repents to Allah when the anxiety of eating and drinking them causes the protagonist to have unhealthy thoughts. Faith is strong in our hero, who combines such beautiful qualities as honesty,truthworthy,chariness,diligence. Isajon Sultan witnesses the reader directly when he creates inner world of Bibi Salima how pure and sincere her heart was and how humane she was. He does not use dialogue. He enhances the inner world of the protagonist in monologues. The writer avoids portraying the protagonist as a person who is preoccupied with his own worries, indifferent to the fate of others, and living with his own pain and sorrow.

CONCLUSION AND DISCUSSION

In conclusion, in most of the stories of Isajon Sultan he emphasizes, it is important for mankind to understand why the human is alive,the meaning of human life and the purpose of coming to this world. Through one's "myself" one can help someone to realize the transience of this world, all the wonders of the universe, and that troubles are a trivial matter for the universe.

REFERENCES:

1. U. Normatov "Evolution of mentality". T.-2018
2. DilmurodQuronov, "Introduction to Literary Studies". T.-2017
3. OmonullaMadayev "Folklore". T.-2016
4. IsajonSultan ,"Genetic".. T.-2013
5. I.Sulton. Free. Novels and stories. Tashkent: "Sharq" -2012.
6. Isajon Sultan's prose art. Collection. Tashkent "Turonzaminziyo" - 2017.
7. <https://ziyouz.uz/ozbek-nasri/isajon-sultonov/isajon-sulton>