

Volume 8 Number 12 December 2019
p-ISSN 1857-8179 e-ISSN 1857-8187
ICV Impact Factor: 6.88

INTERNATIONAL JOURNAL

ANGLISTICUM

LITERATURE, LINGUISTICS & INTERDISCIPLINARY STUDIES



Editors
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Anglisticum

Electronic and Printed Journal of English
Literature, Linguistics and Interdisciplinary Studies

December, 2019

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THE MAIN CRITERIA OF LITERATURE IS HUMANISM



Literature

Keywords: realism, socialist realism, undoubtedly, ideological molding, philosophy.

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Abstract

The paper is about Odil Yakubov's novel "Conscience" was published in 1977. In this paper studied the "Conscience" novel's philosophical psychological peculiarities, and its covers the moral, social, and scientific problems of our society. The work tells about the moral crisis of the person based on the relationship of the person to nature, society, and man.

In the multi-layered composition of the novel "Conscience", there is a drawing line between the conflicts of Normurod Shomurodov and Kudratkhoja. These conflicts are not two episodes in the novel, and are just two pages of "there is". But they have their share in Conscience. Because they have new aspects of both characters. We tried to study the relations between Nomurod Shomurodov and Kudratkhoja in connection with historical events, such as collectivization, elimination of the "kulaks" as a class, new economic policy. Because these images are depicted in connection with these historical realities.

A. Solzhenitsyn in his book *The Gulag Archipelago* "revolutionary military courts" in the suburbs at that time (in the 30s – our point of view – I.O.). Their members act solely on their "revolutionary conscience, "deciding the guilt of the perpetrator. The penalties were to be carried out in the same place, without any law or limitation, or 20-25 years in exile or shooting, and only the white palm would have been the main reason for the person to be found guilty [2.35].

The first clash between Nomurod Shomurodov and Kudratkhoja occurs in one of the celebrations of his wife Gulsara Aya: In one of festivities, his wife Gulsara comes to Kudratkhoja to offer his condolences to Nomurod Shomurodov, but Kudratkhoja does not show sympathy but instead starts his "philosophy" towards Shomurodov.

"I'm sorry for the Soviet government. But you ... Did you ever forget about it? Remember, on the day when I was banished from the village, in the dome mosque area ... when poor Oynisa screamed and hung on my neck.... "Kudratkhoja furtive cys and stood up. Chuvak wiped away the tears on his wrinkles and deep frowns." When blood came to tears and hung on my neck. Do you remember that, instead of madness, you shouted, "Drive these people!" Normurod?!... Mercy! Mercy! what can he do you?" [1.164].

Each time, when he encountered Normurod Shomurodov, Kudratkhoja's eyes filled with horrifying details of his past, 30s. And every time, Kudratkhoja insists that the collectivization

policy was wrong, he said he was a victim of that policy. Normurod Shomurodov and others like him are accused of violating Soviet policy.

Condolences conflict began, as usual ...These clashes occur mainly after Kudratkhodja's release from exile and return to his village.

In the novel, the author clearly describes the mental and emotional experiences of Normurod Shomurodov and Kudratkhoja in their confrontation with each other. Here's the full haughty image of Normurod Shomurodov:

“At that time, a group of clergymen, ready to be shipped to the carts by Normurod Shomurodov in the bazaar, showed the wealthy kulaks and kulaks of Kudratkhoja to the cavalry officers and ordered:“ Drive these aliens! ”

In the late autumn of 29th, village activists, headed by Normurod Shomurodov, drive the Kudratkhoja as kulak...” [1.161].

As you may notice from the clashes of Normurod Shomurodov and Kudratkhoja, the concept of compassion is twofold. Therefore, in the eyes of the former Normurod Shomurodov and Kudratkhoja, the concept of compassion, which is embedded in the blood of Normurod Shomurodov, is related to the politics of the period. Politics plays a decisive role in his approach to the Power. Therefore, the pity and anguish that comes to Kudratkhodja's heart when he sees "a hundred grams of slaves", "plunged into his claws" and miserable and the poor condition of the state and sadness in his heart appeared to be suffering a second ...

And for the Kudratkhodja, no matter what religion, denomination, political or social group or sect, a person must be compassionate and devout, honest and noble! In other words, it is more important to the Kudratkhodja that human nature and the person he is.

“The Soviet government freed Kudratkhoja. However, according to Normurod Shomurodov, "this creature, which was dragged in the pits and kept rolling, still holds a grudge against the Soviet government” [1.164].

But Kudratkhoja also has a firm view of the dignity of human life in the 30s of the Soviet government: "Although Normurod Shomurodov drives him as kulak, thanks, the Soviet government released him" [1.164].

“Some people are born blind and crazy first. When he opens his eyes and recognizes the whites, he looks at them. When he sees the grave, his mind reverberates!” [1.162].

The clashes between Normurod Shomurodov and Kudratkhoja cannot be described as ideological conflicts. These conflicts are conflicts of social duty and conscience, religion and cruelty, happiness and misery, life and death.

The dialogue between Normurod Shomurodov and Kudratkhoja continues, and the verbal condolences continues to escalate. Speaking about compassion, Normurod Shomurodov:

- "When you say we have compassion for you, what do you do for us? - and Kudratkhoja does not stop talking:

- I would shoot! His eyes glittered in surprise with a surprisingly amused accent: "I would fire correct to your head, resting your head on the altar of the domed mosque."! [1.165]

The author made both mental and evidence errors while describing the ideological conflict between Normurod Shomurodov and Kudratkhoja. Kudratkhoja is described as a religious believer in the work. It is also worth remembering what he said to Normurod Shomurodov about the bridge that pushes the sins and rewards of mankind. It is true that Kudratkhoja was drunk, but even in this case it would seem a little artificial to say that he would shoot at the mosque. And during the intensification of the class struggle, people came to the mosque for salvation and saved their lives in mosques and shrines. There are many examples from different nations and different periods.

- Let's go back to the analysis again.

- Nodirakhon, the former owner of the house where Normurod Shomurodov lives, leads his 5-6-year-old son to the two old men. As if the oil was poured back into the fire, the "old man like a whirlwind" came back to the Kudratkhoja. The question is also about justice:

- "Do you know , Orazulkul's daughter in law, Professor? ... That was their place." One of the nephews of the nephew of the nephew was released to you! Equality in Equality !...[1.166]

The issue of housing, which had been given to his uncle, Normurod Shomurodov, was dissatisfied with the hostess. A number of situations occur over and over:

Nodira's son, meanwhile, prepares to take the little things out of the kitchen:

- Mother! Our garden is good! Let's not leave our garden! ". [1.166]

- His mother said to him,

- "Keep quiet!" Here's the chair grandmother (Otakuzi-I.O.)! If he hears it, he exclaims, dragging his son to the street.

Upon hearing this, Kudratkhoja laughed unpleasantly at first, then knocked his throat:

- Earlier, they were scared by words of "This is a trinity!" And now ... people are scared of telling my nephews!

- When was justice, as if it'd be now.

Frankly speaking, Kudratkhoja - must be on the chess board matte black pieces. More precisely, Kudratkhoja's position on the board is "pedestrian" Normurod Shomurodov is white. Moreover, white king. The game between white and black is suddenly turned upside down. Author is not able to keep up Kudratkhoja ", white pieces And Normurod Shomurodov is matte... It is

natura, that time Nomurod Shomurodov will not be able to do anything and will hit his opponent Kudratkhoja....

“-There was justice! That is when you set up stores in the middle of the village, strangling the poor, there was conscience!...

- “Get out of my eyes,” shouted Nomurod Shomurodov.

His courageous was scary. Kudratkhoja fluttered and ran to the gate. Normurod Shomurodov raised his fist over his head and followed him a couple of steps, was exhausted and sat down on the stairs”. [1.167]

We do not hate Kudratkhoja when we witness the clashes between Normurod Shomurodov and Kudratkhoja, but we feel sorry for him.

The author created the "ex-kulak" Kudratkhoja's inner and outer appearance "in proportion" contrary to his own desire.

As the novel depicts, Kudratkhoja's exile in the mid-50's (After XX century - I.O.), as Normurod Shomurodov says, "returns and ends up in a state of complete madness." He does not beg or have children. On the contrary, he became addicted to alcohol and became depressed...

Here is the case of Kudratkhoja's coming to the funeral: "Kudratkhoja comes to funeral not in the daytime, but in the dark, at night.", wearing "Frizzy hair", "puffy hat on the head", "old robe"... Without opening his hands to Fatiha, "Asks if anything is left under the bottle", Only after lifting the rest, Kudratkhoja's "blood flowing to the worm's face", drinking as a cup of paradise water gets "alive" and "it sounds".

The author tried to portray Kudratkhoja in black in light of classical wrestling principles. In fact, Kudratkhoja is not a "dumb-mad" or a "pianist" as a writer is trying to portray. For Kudratkhoja, there is no more suffering than retreat from the past... Kudratkhoja is a "dumb-mad", "pianist", "a drug addict" when his own past is in disarray.

The second clash between Normurod Shomurodov and Kudratkhoja occurs in a difficult situation for both Normurod Shomurodov and Kudratkhoja. They are both on the verge of death ...

Moreover, their lives are full of tragedy.... Normurod Shomurodov served 50 years for the revolution but could not boast of his life. But Normurod Shomurodov does not acknowledge his tragedy.

His only son, Jabbor, was killed in the Great Patriotic War because of the tricks of his soldiers. In addition, lonely uncle and nephews have become more aggressive ... Normurod Shomurodov lives side by side with his nephew Otakozi, but their heart is different from one

another. After returning home, he returned to Naimjon and Nodira and moved to a room in a village school...

In this situation, Normurod came to ask Shomurodov about his condition "with a basket of fruit and Kudratkhoja entered." .. If Normurod Shomurodov revolutionized, worked for the Soviet government for 50 years, and finally achieved it was a school room". [1.286]

Both have their own views about the 30s, both believe they are right, their beliefs are idle, and their hatred of each other is still infinite. Normurod Shomurodov: "But when the blood of the people like you was taken away by enemies who sucked ... we didn't care about our own happiness, our own interests."! The whole world, the whole of humanity knows this! responds to his opponent. [1.288]

- "You don't like being told what is right." xi-xi-xi!
- Go away, stranger!"!- Normurod Shomurodov looked around and searched for something to shoot, and lifted his book over his head like a pillow.... fast shot book hit Kudratkhoja's shoulder, and then fell down on the floor... [1.289]

The conversation of the old man can be compared to two equal scales, and the views of both parties seem overwhelming. These conflicts seemed as if they had been remotely and impartially described. However, it is impossible to analyze the conflicts of Normurod Shomurodov and Kudratkhoja without the generality of the novel. The author, as a tour of the history of Normurod Shomurodov, presents these conflicts as "revolutionary conscience", "revolutionary dignity", and it was created to show the attitude of the Kudratkhoja's to the Soviet government and decided that it was only in the favor of Normurod Shomurodov, as a rule of the traditional class struggle.

In fact, there is no concept of victory or defeat in the clashes between Normurod Shomurodov and Kudratkhoja. Normurod Shomurodov is the winner and Kudratkhoja is not defeated. There is a tragedy of history and of the nation here.

A. Solzhenitsyn describes the days of our politics as "dirty and black" in the "Gulag Archipelago. "...But the term is kulak, and by the 30th, there is a farmer who is independent of his business, , and worldview. The nickname "kulak" was used to the people who destroy the farmhouse. Russian history has never seen it! This is a mass extermination of the people, It was an unprecedented national tragedy! " he recalls . [2.53]

Shukrullo's memoir "Buried without a Guarantee" was published in the Youth Bulletin. The story is entitled "Migration. Stubbornness. The New Grave" chapter describes the tragic fate of the Uzbek "kulaks" who were deported to Ukraine with their children.. Before they reached Ukraine, Ukrainian peasants were deported to Siberia, resulting in a massive famine that left their

crops unattended and unproductive. Surprisingly, in 37 years many of those "kulaks" are considered enemies of the people and are subjected to repression again. [3.№8,9,10] This is the tragedy of the tragedy.

In the book, the conflicts between Kudratkhodja and Normurod Shomurodov are resolved with great artistic mastery, but unilaterally based on the ideological literary mold, according to the traditional visual ways of this mold.

In his novel "Conscience" O. Yakubov gave a very positive assessment of the collectivization process in the 20s and 30s and did not indicate its complexity, and the new economic policy is only negatively evaluated. It is known from history that as a result of the collectivization process, committed by the great mistakes and atrocities, the knowledgeable, self-sacrificing and devoted farmers of the earth know about fifteen million cases. As a result, there was a massive famine of 1932-1933, "the time had come for the child to eat his own child." [4.7]

Now, as depicted in Conscience, Kudratkhoja's "dangerous" activity during the New Economic Policy, Kudratkhoja was following the policy of that time, "opening up shops in the village and filling them with goods." Because, the essence of the new economic policy, like Kudratkhoja's, was "to create freedom for business farmers" and to teach them to trade both for their own sake and for the benefit of the state." [5.537]

But in the thirties the situation was difficult. In the villages, there were few anti-Soviet owners who "emphasized the need to be cautious" in separating the owner-eared middle-class farmer, who gained the trust and respect of the people." [5.539]

But in the wake of Stalin's repressive policy, nine middle-class farmers, such as Kudratkhoja, were exiled to Siberia as kulaks, following a single anti-Soviet ownership, and mass collectivization followed.

Certainly, when the author created "Conscience" in the years of independence, during the liberation of creativity, [6.185] "a new perspective would be given on the conflicts of Normurod Shomurodov and Kudratkhoja ...".

As you know, the method of socialist realism has shot down national poets and writers such as Abdulhamid Chulpon, Abdulla Kadiri and Abdurauf Fitrat. Usman Nosi imprisoned and killed. It has undermined the creativity of survivors, and has long served as false ideas. The second Abdullah Kadiri, Abdulhamid Chulpon, and the second Usman Nosir have not been born again ...

The main criteria of fiction is humanism.

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