

# ОПУБЛИКОВАТЬ СТАТЬЮ

в изданиях НИЦ "Социосфера"



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- *Публикуются статьи по социально-гуманитарным наукам*

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## THE SKILLS OF A LITERARIAN

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**Summary.** The article analyzes the peculiarities of the prose of the People's Writer of Uzbekistan Utkir Hoshimov, his novels, their theme and idea, the writer's skill and art in creating images. The author's skill in using folklore in his works such as "There is light, there is shadow", "Lives in the dream" is also considered.

**Keywords:** writer; art; skill; tradition; originality; novel; theme; style; hero; character.

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Uzbek literature is rich in rare talents and extraordinary talents. There are writers who can create works that will appeal to everyone, no matter what subject they write about. Utkir Hoshimov was such a versatile and delicate writer of Uzbek literature. The author, who brought a special atmosphere to our literature with his story "Desert Air" created unique works in the long period before the work "Inscriptions in the frame of the notebook". As the author himself says: "If you write a work, when the reader reads it, he forgets everything, he lives the life of the character of the work. If he stays up all night the day when he finishes reading the book. If he gets excited again when he gets the book again one day into his hands". The author's works "Between Two Doors", "There is light, there is shadow", "The affairs of the world", "Life spent in a dream" are among the works that are read with excitement and trembling, and are deeply rooted in the hearts of readers. U. Hoshimov selects the characteristic features of the landscape, situation, details that develop the system of events connected with the general idea and turns it into vital material.

Utkir Hoshimov was able to organize his twenty-story work around the image of the Mother in the works of the world, and in the novel "Between Two Doors" he placed seven parts, forty-seven chapters, the lives and destinies of about a hundred heroes in a cross-plot composition. In his novel "Life spent in the Dream", the author skillfully describes a special period, a special situation, a problem.

The analysis of the spiritual world, which is based on the life of the character and the evolution of society is the basis of the novel "Lives spent in the Dream." In the play, the author spreads the peculiarity of his style – the integrity of the spirit of yesterday, today and early – into artistic textures. The product of a living spiritual environment – the life and tragedy of the Commissar – is contrasted with the perfection of society as a whole. In fact, the generalized contradictions of the period are reflected behind the character. In the novel, the image of Aunt Kurbanoy is given in a gradual way. The role of women in society is in a sense a process associated with activism. However, despite the purity and honesty of Aunt Kurbanoy, her emotional world was plagued by social injustices. Nevertheless, the woman maintained a sense of tolerance and confidence in

goodness. These qualities are reflected in his speech and activities. The phrase "Autumn is like a sick man on a deathbed" applies not only to the character, but also to the period, environment, and society in which the play is portrayed. We have never read such a sad novel in Uzbek literature." [1, p. 208]. literary critic U. Normatov admits that this work captivates the heart of the reader from the very first sentence.

The skill of the writer is that he describes living people, writes on topics that he knows and deeply understands. "In any work, the image of the inner life of the people is expressed in all its complexity, it lives and influences the human consciousness, encourages the fight against the evils of society, directs its activities to the good. This is the nature of Utkir Hoshimov's works. We see this in the novel "There is light, there is shadow" [2, p. 287].

Utkir Hoshimov's novel "There is light, there is shadow" paints the relationship between people and the confusion that arises in this relationship, the flaws in society that are created only by people themselves. The proverb used in the novel and the aphorisms used by the author add to the reader's enjoyment of the work.

In "There is light, there is shadow", the author weighs the hardships of the war years, love and hate, injustice in society on the scales of justice, and manages to show the reader the full truth. The author writes about the events in the work, from the eyes of a small child to the worldview of an old man, in the "I" of each of them. When she speaks in the language of a child, she becomes the world of little Zulayha, and when she describes the feelings of a woman, Zuhra and Shoir Elmira become the world of brides.

As Munaqqid A. Rasulov noted, "There is light, there is shadow" is an achievement of the writer, in which the author's position is transferred to Sherzod – the protagonist. "In many ways, Sherzod was Utkir Hoshimov himself: he works for a newspaper and goes on business trips and has heart disease. Most importantly, Sherzod went on a business trip to Badakhshan before being hospitalized, and wrote about Nurkhana being built in Murgab ... New heroes, new interpretations have emerged" [3, p. 286–287].

Folklore and aphorisms written by the author play an important role in vividly reflecting the spirit of the protagonists. The author aims to convey his life conclusions to the reader through the image of Sherzod. For example, Sherzod is hospitalized due to deteriorating health and is convinced of this:

"In general, the human mind is always late," he thought with a deep sigh. "We know the value of everything when it is gone." Even the value of each other."

Or if we look at Sherzod's comments about his impressions of Sayfi Sokievich, a patient in the same ward with him, these ideas are also common among people, but this fact does not justify itself throughout the work. Because, as Sayfi Sokievich Sherzod concludes, it turns out that he is a "man" who values everything, even humanity, in terms of money. Sherzod, an honest young man who seeks the best in everything, is in the tradition of calling Sayfi Sokievich a

"human being" this time as well: "The wise men were right. First impressions are long-lasting, but they are often mistaken.

Or, it would be appropriate to recognize the ideas expressed in the language of Dr. Rauf Abdullayevich not only as advice to doctors, but also to humanity: "During the operation, the surgeon considers the person closest to him a stranger. In medicine, hesitation means defeat." [4, p. 16].

In the play, the author emphasizes at every step that the purpose of living in this life in the person of his hero Sherzod is to make a good name.

"When the time comes, the birth of a person seems normal, and death always seems unnatural. In fact, death is not uncommon."

Sherzod, the character of the play, realizes these conclusions by seeing an old man who died suddenly.

The protagonist, Sherzod, had a strong sense of honesty that he himself could not deny, perhaps because his father had said from a young age that "the rights of many are worse than the rights of orphans." While the author draws life conclusions from the language of the protagonists, these ideas are, in our view, teaching the philosopher-writer to live rightly to anyone who wants to understand life as his own wisdom.

The following idea, expressed in the language of the prince, states that man must know how to live independently in this life, and in order to live independently, man must have his own opinion: "Where there is dependence, creation dies." [4, p. 101].

Through the image of the Poet, who is light-hearted in life, the path she chooses to be "correct", on the contrary, the director, whom she believes in and is devoted to, is the one who puts the protagonist in every situation. It is illustrated by the fact that those who do not understand the value of an honest spouse are faced with various blows of fate. That is: "Usually, a person immediately sees the shortcomings of others and does not notice his guilt." [4, p. 174]. The poet was the same. Sherzod was able to explain his shortcomings to him.

Proverbs, which are examples of folklore that are embedded in the content of the work, also give a special spirit to the work. In revealing the world of the heroes, U. Hoshimov refers not only to the description of the situation, but also to the folklore based on their simplicity. The author also pays special attention to the use of proverbs, which are examples of folklore, and their transmission to future generations.

Proverbs were used effectively to express the spirit of the heroes:

"Knowledge is like digging a well with a needle" [4, p. 44]; "A friend in need is a friend indeed" [4, p. 107]; "The Burning Boot Cools Quickly" [4, p. 139]; "Cursed is he who does not see" [4, p. 40]; "The horse finds, the donkey eats" [4, p. 140]; "If Break Your Hand, Hide It in Your Sleeve" [4, p. 148]; "The head of man is the stone of Allah" [4, p. 228]; "The incident is between the eyebrow and the eyelid" [4, p. 246].

In shortly speaking, the talented writer Utkir Hoshimov not only narrates the events, but skillfully brings to the reader's heart the various processes of hu-

man life, the wonderful magic of emotions. In the prose of the writer, the true lines of the nation's spirituality and spirit are displayed. The contribution of the author's works to the development and fame of modern Uzbek literature is invaluable.

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2. Karimov H. Literary portraits. – Tashkent, “Yangi nashr”. 2017. P. 287.
3. Rasulov A. Artistics is a non-stop news – Tashkent, “Sharq”. 2007. P. 286-287
4. Hoshimov U. There is a light, there is a shadow. – Tashkent. “Sharq”. 2017. P. 16. Upcoming quotes taken from this work will be given in brackets in next sentences.

## О ХУДОЖЕСТВЕННОЙ АНТРОПОЛОГИИ Л. Н. ТОЛСТОГО И ЛУ СИНЯ

(на материале романа «Война и мир» и сборника «Блуждания»)

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**Summary.** In the artistic systems of Leo Tolstoy and Lu Sin a prominent place is given to the image of person. Each of these writers describes it in their own way. If Leo Tolstoy is attracted by the physical aspect of human presence in the world, when hidden spiritual sensations are embodied in the play of external movements, facial expressions and gestures, then Lu Sin is primarily interested in the person in his abstract experience, which nevertheless does not exclude portrait characteristics. Lu Sin was greatly influenced by Russian classical literature. But his verbal and aesthetic psychologism includes, of course, national traditions.

**Keywords:** Russian literature; Chinese literature; Leo Tolstoy; Lu Sin; artistic (literary) anthropology.

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В художественных системах Л. Н. Толстого и Лу Синя весьма заметное место занимают образы человека. В этом нет ничего удивительного: искусство, в том числе литература, глубоко антропологичны. В свете сказанного характерно то, как теоретики структурализма определяли понятие текста. Текстом, как известно, они считали любую «конструкцию», включающую смысловой элемент. Трактовка текста у них была предельно широкой: им мог быть локус природы, оставляющий по себе определенное впечатление, человеческая жизнь от рождения до смерти, произведение искусства, вызывающее ту или иную эмоцию, то или иное направление мыслительной реакции. В случае искусства подчеркнуто утверждалось, что текст коммуникативен: во-первых, он создается автором (совсем не важно – творческой личностью или коллективным способом, как это про-

## СРОЧНОЕ ИЗДАНИЕ МОНОГРАФИЙ И ДРУГИХ КНИГ



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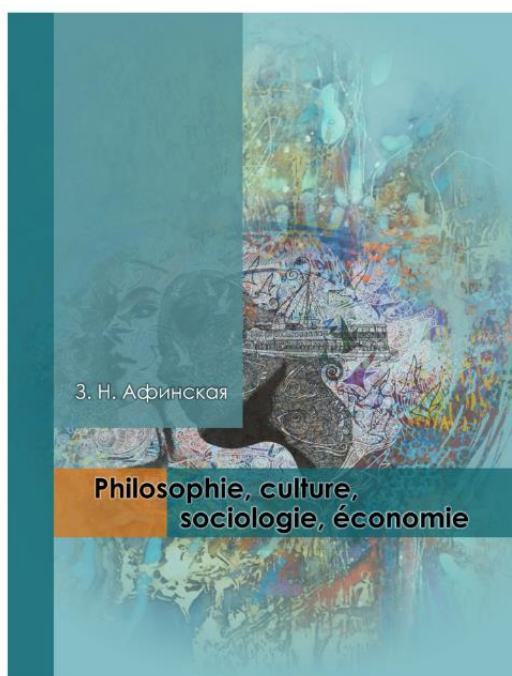
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