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THE INFLUENCE OF GEORGE ORWELL'S SOPHISTICATED STYLE ON WORLD AND UZBEK LITERATURE

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Shakhlo Sh. Kurbonova

Lecturer, Tashkent State University Of Law Independent Researcher Of Termiz State University, Uzbekistan

ABSTRACT

In this article, by researching the works of George Orwell in a comparative-typological direction, specific updates in national prose in the late 20th - early 21st centuries and the integration of Uzbek literature into the world culture, as well as the problem of history and philosophical-social idealism in time and space, research in terms of national thinking.

KEYWORDS

Works, comparative-typological direction, scientific research, national thought, determining the spiritual and educational significance of works.

INTRODUCTION

In the works of Orwell and M.M. Dost, the topic of war, the complications it left behind, and the losses caused by it, are given a lot of space. The fate of the characters

is connected with the war or the politics of the Communist Party, which is observed in all their works. The irreparable wound left in the human heart due to

the war, the suppression of human freedom by the totalitarian ideology, and the violation of human rights are shown in various situations. Wars are usually fought either for the homeland or for other people's wealth, territory, wealth. As early as 1931, Orwell predicted the danger of war, and by 1936, he said that war was inevitable. "It was a strange war. When the first shots were fired in 1936, all anti-fascists in Europe breathed a sigh of hope. Finally, there was a country that was at war with fascism. The Japanese ruled Manchuria, Hitler exterminated his opponents in Germany, and Mussolini bombed the Abyssinians. But when Franco's coup against the moderate left-wing government in Spain began, the world was shaken. Moreover, the war against Franco became almost a revolution. The people rose up both for freedom from him and against the capitalism of the legal government that protected him from Franco. The world in Spain is not divided into two - into four¹. Political unrest led to the outbreak of war. As mentioned above, many countries of the world are on fire, people's lives have been destroyed, and many innocent people, young people and minors have died. Orwell's predictions were confirmed in practice, but the writer resisted the war as much as possible, and showed the tragedies caused by the war in his works. This was the first action

on the eve of the next World War II. The movement soon spread throughout the world².

THE MAIN RESULTS AND FINDINGS

World War II also brought together volunteers from all over the world: intellectuals, artists, philosophers. In the trenches of bloody battles, patriotic writers like Exupéry and M. Sholokhov fought side by side for the will of humanity. Among them was J. Orwell. He saw all the horrors of war with his own eyes, he bitterly cursed those who wanted to rule. Any creator is, first of all, a child of his time, just as the poet said, "Where would I go, beyond my age" (A. Oripov). At the time when Orwell was living, the British Empire was breaking away from its colonies one by one and losing its position of dominance in the world day by day. Adib understood the situation in the country very well, and the reasons for this are unique. Firstly, his ancestors were Indian missionaries, secondly, his profession was a journalist, and finally, thirdly, he was a writer and studied at the famous Ketono Institute of Education, where more than 50 ministers came from.

At a time when Great Britain's foreign and domestic policy mistakes were causing the country to lose its former dominance in the world, it was necessary to

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¹ Vyacheslav Nedoshivin. Rossiyskaya gazeta - Federal, 2013. No. 135 (6111)

² Низомова М.Б. Инглиз ва ўзбек тилларида педагогикага оид терминларнинг структур-семантик хусусиятлари ва таржима

reconsider the national idea and mission. These issues were directly discussed in journalism, and Orwell, Priestley, Auden and MacNeice were leaders in these debates. It is natural that this problem is indirectly reflected in the fiction of that time. In the works of Huxley, Greene, Powell, Isherwood, Orwell, and Waugh Lewis, one can see the artistic interpretation of the same problem. At the time when the red empire began to stand up in the USSR and exert its influence on the world, England, Italy and a number of other Western countries were in turmoil. The timeliness of Orwell's work made other writers interested in his work. This reason has two bases, both negative and positive. The negative side is that the working people in Europe believed in equal and free life in the USSR, or rather were convinced, and some artists who were supporters of the same profession found Orwell's works to be ideologically wrong.

One of the problems facing fiction and the state was the reconstruction of public consciousness, how to behave in a precarious situation, and how to react to news. It is a historical fact that socialist ideas have influenced Western countries. Remember M. Bulgakov's "Seeds of Fortune". Orwell was able to see the truth and show the world the secret and details of the terrible crimes described in the story, in a situation where even those outside the farm began to recognize the cruelty of life, as shown in "The Barn". This is the

reason why his books are not published even in England and America for a certain period.

In the typology of English prose of the thirties, there is an exchange relationship between genres, an internal balance. The cross-genre typologies of essays, travelogues, autobiography, biography, and novel characteristic of English literature showed that the genres developed under the influence of the general spiritual and intellectual climate of the period, which in the thirties was about traditional European liberalism, humanist values, and the danger of the onset of totalitarianism. closely related to deep thinking processes. In English literature, classical genres gave way to new literary forms and ideas. At the same time, Uzbek literature, or rather our national literature of the 30s, took a completely new path. Classical literary genres were replaced by completely different forms. The appearance of the dramatic genre, the reflection of the most important socio-political problems in the novel genre, didactic, intimate, religious literature was replaced by modern literature, and fiction literature was reformed both in terms of form and content. The occurrence of this phenomenon certainly has certain internal and external reasons. Based on the above, it can be concluded that the main reason for the change in the form and content of English and Uzbek literature

is related to the socio-political system and the ruling ideology³.

It is recognized in world literary studies that Orwell's work influenced many representatives of world literature, that the views, ideas, and methods of depiction he put forward inspired writers of different nationalities. H. Norburn, W. Lamberts, R. Bradbury, C. Vonnegut, T. (USA); Lynchon, I. Vaughn, K. Fitzgibbon, L. Hartley, K. Segal, E. Vergess, A. and T. Clarkov, in England, M. Kunder (Czech Republic, Slovakia, Poland) T. Konwicki (Hungary); D. Dalos, B. The influence of J. Orwell is clearly felt in the work of Pekić (Yugoslavia).

In addition, among the representatives of various spheres of cultural and social life (animators, film and television cinematographers, artists, musicians, historians, psychologists, political scientists, sociologists, cultural scientists), there are many works dedicated to J. Orwell's works that arouse great interest. Also, the writer's works were studied by philosophers, literary experts, linguists, critics, and writers, while translators translated the writer's works of various genres into 65 languages of the world. All this is the basis for determining the place of Orwell's work in world literature, which once again proves that his works are widely popular.

³ Низомова М.Б. Инглиз ва ўзбек тилларида педагогикага оид терминларнинг структур-семантик хусусиятлари ва таржима

J. Orwell's works became popular in the West in the 40s of the last century, but in the former USSR, despite the pressure and persecution, they began to spread secretly among the free-thinking intelligentsia only after the 80s of the 20th century. In our country, J. Orwell's work spread only after independence, more precisely, only in the 20s of the new century. Thanks to the hard work of the translator Karim Bahriev, the author's novel "1984" and the short story "Molkhana" were published in Uzbek language for the first time in book form. For nearly 80 years since the creation of these works, our nation has remained ignorant of these masterpieces of artistic words related to its past and destiny.

These works, which were repressed by accusations of being an enemy of the Soviet government, an opposition writer, and anti-party, synthesize such disciplines as philosophy, ethics, aesthetics, religion, science, and politics, which increase the intellectual and political potential of a person. Orwell's works, created in the field of science, play an important role in building a free civil society and educating the young generation in the spirit of national ideology.

As we noted at the beginning of this chapter, when we observe literary streams that are not genetically related, but are similar (close or common) in a certain

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theme, idea, image, genre, metaphor, the multi-layered image paths characteristic of J. Orwell's complex style are also visible in the examples of Uzbek national literature.

For example, Aman Mukhtar's works such as "Man in front of the mirror", "Thousand faces", "Plato", "Fuu", "Ruins on the hill" are characterized by a tendency to multi-layered images, a desire for philosophy, a harmonious description of the past, present and future. If the methods of moving space and time into the thoughts of the hero are felt, Khurshid Dostmuhammad's novels "Bazar" and "The Wise Sisyphus", stories such as "Nigoh", "Panoh", "Oromkursi", "Chayangul" and the story of "Jajman" mythologize events. and artistic synthesis in connection with metaphors is noticeable. One of the main principles in the writer's work is the strengthening of the dynamics of the drama of the plot and the wrapping of the philosophical concept in symbolism, in the synthesis of social satires and various legends, and the problems of Islamic spirituality are expressed in a symbolic and metaphorical form. This reminds us of the qualities of George Orwell's sophisticated style.

Symbolism and figurativeness are the most used method in Nazar Eshanqul's works "Gorogli", "Momogoshiq", "Shamalni tipiplamdi", "Coffin", "Man led by a monkey". The writer describes his socio-philosophical and moral views in harmony with the

worldview and destiny of the characters. In this sense, the works of N. Eshanqul can be included in the series of non-traditional works.

In Ulugbek Hamdam's novels "Balance", "Rebellion and Obedience", "Sabo and Samandar" divine truths, Islamic values are depicted from the perspective of socio-philosophical and moral content of the times and bitter realities of the hero. In this sense, it can be observed that the world literature was an artistic synthesis in the work of the writer. The writer's fierce reaction to aggression against human will, surrounded by symbolism and metaphor, reminds of the spirit and style of J. Orwell's works, a rebellious spirit against injustice and injustice.

People's writer of Uzbekistan Erkin Azam's works such as "Anoyi's apple", "Father's birthday", "Poet's wedding", "Days other than the holiday", "Guli-Guli", "Shovkin", "The land of hats and hats" refer to our national way of life. Looking through the eyes of the heroes, social satire is the priority. E.Azam pays special attention to the variety of characters and the image of the psyche, portrays the changing image of the social and moral problems of the era through the fate of the heroes, and inculcates the main ideas in their minds,

actions, character and worldview. In a word, E. Azam's work has a very strong ironic attitude to reality⁴.

Shoyim Botaev, another modern Uzbek writer, describes the tragedies of the era and personality, the tyranny and authoritarian regime, and ideological pressures through the fate of the characters in his stories "Sunflower Garden", "Old Carriage", "People Left from Shura", "One Day Guest". describes the heinous consequences of the totalitarian regime, which has created a psychology of muteness in the minds of our people. From this point of view, the works of Sh. Botaev are essentially close to the works of M. Bulgakov and J. Orwell.

In the 70s and 80s of the last century, serious changes took place in our national artistic thinking. This is especially evident in the work of Sh.Kholmiraev, O.Mukhtar, M.M.Dost, A.Azam, E.Azam. In this generation, especially the writing style of M.M.Dost's works. it is distinguished by its philosophical essence, world of images, social irony, density of thoughts.

M.M. Dost is one of the leading writers known for the story "Sovchilik Hangoma", the short stories "Iste'fo", "Mustafa", and the novel "Lolazor". In his works, problems such as the national spirit and evolutions in the human heart, era and man, environment and spirituality, politics and people's life are covered in

detail. One of the distinctive features of the writer's works is that his heroes move from one work to another, people and characters whom he knows closely.

The event in the story "Sovchilik hangoma" takes place in the place where he was born and raised, as in other works of the writer⁵. A movie was made based on this story and it is still one of the favorite movies of our people. Of course, there is a slight difference between the story and the movie script. In the works of M.M. Dost, social irony, symbols and metaphors, multi-layered images prevail, and the author expresses his philosophical concept in the language of characters. It should be noted that the language and style of the writer's works are somewhat complicated. The expression of the ideological goal put forward in the work in concise sentences, the absorption of thoughts that are the result of logical thinking into a simple action, detail or a sentence of the hero, requires the reader to think. Under the words of the writer, who are simple in nature or are spoken by the characters who are like the people around us, there is a bitter truth hidden at first glance, a conclusion from life experience, a wisdom equivalent to a story. To be able to read such works, which are rich in irony and metaphor, the reader must have a certain preparation.

⁴ Sheralieva M. Irony in current Uzbek prose.-T.: Akadernashr, 2016. p. 220.

⁵ M.M. Dost. Sovchilik hangoma // Youth magazine, 1984. No. 12. 18-21 p.

The story of "Mustafa" is about the language of humanity, kindness in Uzbek kinship, the attitude of the village people, and "Resignation" is about the debt and duty of an official to the country, and about people who have forgotten this responsibility and faced a mental crisis. done In the language of the heroes of the play, folk tone, expressions, sayings, proverbs, proverbs unique to the Uzbek people reveal their character, and at the same time, they acquire metaphors for the thoughts they want to express.⁶

The artistic skill of the writer is that he speaks figuratively in the style of colloquial speech. Such works are easy to read, but it is difficult to digest and immediately understand the ideas hidden in the ambiguous text.

The novel "Lolazor" is a serious phenomenon of the new Uzbek literature that is coming to an end, and it is an important stage in the development of our national novel. This work has proved the possibilities of thinking typical of the novel - the variety of images and interpretations, the approach to the human being, and the limitless ways of re-discovering it artistically" - evaluates literary critic Rahmon Kochqor in his afterword written at the end of the work⁷.

CONCLUSION

It can be said that if J. Orwell is the bond that connects J. Swift and Kafka, the work of M. M. Dost is the bridge that connects the period before and after independence. He, like an English writer, exposes the reality of the times, the essence of the social-stoic system, the evil purpose of the totalitarian ideology, and the complications in the people's psyche left by the era of autocracy in a way of irony and metaphor. Where the divine standards are violated, everything goes wrong, the human spirit becomes stained, the person declines, and the state falls into crisis.

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⁶ M.M. Dost. Tales of Galatepa. T.: Young Guard, 1985. 192 p.

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