

The Ideas of Pragmatism in the Novel "Scorpion from the Altar"

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ANNOTATION

In this article, the protagonists of the work "Shaun from the altar" are analyzed on the basis of pragmatism. The author has significantly enriched the traditions of truth, paid attention to the psychological characteristics of the protagonists, increased the ways of expressing the inner world of man, showed a change in the character of the protagonists and applied the principles of pragmatism in fiction. Thought about.

KEYWORDS: novel, historical reality, pragmatism: novel, historical reality, pragmatism.

In human society, it is the art of the divine word, that is, literature, that captures the minds and consciousness of the people and brings them to the level of a perfect and harmonious person. As long as literature serves man and his perfection, then it is the property of the people. None of us can be uashau without literature at any time, in any situation. After all, man is always in need of education, enlightenment and artistic pleasure. Therefore, works of educational and aesthetic significance have never lost their value. In order to create such masterpieces, the creator must have a great deal of knowledge and skills.

We can rightly call Abdulla Qodiri, the founder of the Uzbek novel, the beginning of the new era of national prose, who brought our literature closer to the heights of modern and world art, as such a great talent. One of Qodiri's masterpieces, the historical novel "Shaun from the Altar" (1929) is the first work on the history of Uzbek literature. Abdullah Qadiri's interest in history and the subject is explained by his desire to understand the past of his people, his patience, hard work, and the people's heroic struggle for freedom and independence. One of the peculiarities of the novel "Shaun from the altar", published in Russian in 1961, is that the reader is able to express the life and history of the Uzbek people, the colors of the period, the character of the heroes of the 40s of the XIX century. conditions. In order to increase this awareness, Abdulla Qodiri bases his work on Uzbek history and novels. In his novel "Shaun from the Altar" he significantly enriched the traditions of the direction of truth, made an important contribution to the psychological form of the protagonists, increased the ways of expressing the inner world of man, showed a change in the character of the protagonists. and supported the principles of pragmatism in badiiu adabiut.

Although pragmatism is a current that expresses action, activity, a lively attitude to social life, a beneficial action, its formation as a philosophy could not be without subjective factors, ie scientific, theoretical and epistemological research.

The word "pragmatism" literally means "pragma" - action, action, action. He was introduced to social philosophy by Charles Sanders Pierce (1839-1914). He is considered the "father of American philosophy of science." According to the philosopher, there are four forms of belief

in human behavior:

- 1) blind follow-up;
- 2) following authority;
- 3) following a priori (non-experimental knowledge);
- 4) follow science.

In their work, only the last shin is credible, fudal, illustrative, and hauotiu suitable for testing experiments. Following Keuinshalik's study of this science, 4 principles of pragmatism are formed. It includes:

- 1) the authority of science and the method of scientific knowledge;
- 2) the influence of empiricism on modern philosophy;
- 3) acceptance of biological evolution;
- 4) acceptance of the ideal of American democracy.

This scientific method is based on the principles of philosophical empiricism, evolutionary biology and the ideal pragmatism philosophy of democracy. demokratiua ideali) is emphasized in his works.

The novel "Shaun from the altar" is a true work about the social and moral life of the Turkestan society at the turn of two centuries. A. Qodiriu seeks to enhance the essence of the people's way of life in the feudal system, showing the deeds and character of the rulers, the spiritual and the teachers. These contradictions are not solemn, they stem from the hard life of the heroes - Abdurahman's desire to subdue the auol and despite the conspiracies of Shahidbek, Anwar and Rano love each other and try to get married. Her striving for beauty, honesty, and nobility is typical of Rano's popular character, and she looks like a wonderful girl - sincere, pure-minded, spiritually simple, and in love. He loves Anwar with pure, pure love, impartiality and devotion. Anwar is a symbol of courage, justice and a clear conscience. In the novel "Shaun from the altar", although the pressure of the khanate period is noticeable, the writer sometimes shows bias. In practice, the writer tried to express the historical truth as realistically as possible.

In the novel, the author elaborates on the "non-praiseworthy" features of Solix Makhdum's nature through light humor, humor, cooking, cinematography, and humor. This also increases the internal and external social roots of the features. Auni also emphasizes Makhdum's virtue of being able to "make up for all his shortcomings": The images of Anwar and Rano in the novel, at first glance, give the impression of romantic heroes. In the chapter on perfection - intelligence, loyalty to a friend, love, freedom, courage in the son of justice, they are reminiscent of the heroes of legends and epics. In terms of romance, the two are very free, and the conversation between them is a bit poetic.

One of the most pragmatic characters in the play is Rano's father, Salih Makhdum, who is of great interest to readers. Auniqsa, who is very dry, has 200 gold coins and 2 boxes of sarupas in his hand, eats hard bread every day and treats his family the same way. As Salih Mahdum G. Wells points out, the American idea of "benefit and sonvenience", fouda, encourages profit, these goua apolegets, by definition, replace "science and truth" as the principle of "fudalism and slavery." In the novel, the author elaborates on the "non-praiseworthy" features

of Solix Makhdum's nature through light humor, humor, cooking, cinematography, and humor. This also increases the internal and external social roots of the features. Auni also emphasizes Makhdum's virtue of being able to "make up for all his shortcomings": However, based on his activity and diligence, he was able to "see the world, to make it fall". It should be noted that the study of the works of A. Qodiriu on the basis of the principles of pragmatism helps to oudinize the skills of the reader.

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