

Socio-Genetic Factors Of Changes In The Character Of The Main Character

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Abstract: The article studied the dynamics of the character of Botir communist, the main hero of Uzbek writer Toghay Murod's novel of "One cannot die in this world". His actions motives controlled by religious views are analyzed on the basis of artistic text. The changes in the character's nature were investigated on the basis of the dialectical unity of social and genetic factors. It was proved, that the hero's dynamics is identified by the processes of his thinking and psychology.

Key words: National prose and poetic perception, theme and idea, tolerance, worldview, cause and effect, historical and artistic truth, artistic and philosophical concept, character dynamics, space and time, internal experience, existential state, motive, form and style.

The Independence period has its own artistic and aesthetic phenomenon for Uzbek literature. It radically changed the national consciousness, and it is considered as the product of a renewed aesthetic contemplation. Nowadays, the national literature has increasing opportunities to reflect the psychology of characters on the basis of dynamics. Therefore, we observe the human's self-understanding of the universe and visual diversity. Q.Yoldoshev, literary critic writes: "the artistic creativity has become writer's mental work, and it turned into people's activity who are trying to recognize themselves and Allah"(2). We have the same phenomenon in Toghay Murod's novel "One cannot die in this world" [6]. The novel investigates in artistic terms the problem of the country's development in close connection with the idea of country's peace and prosperity. Ideas and ideology are based on the importance of tolerance, and this is shown in the example of the fate of literary heroes. This artistic interpretation is in line with theoretically based doctrine of the books by the President of Uzbekistan Islam Karimov [3].

Said Ahmad wrote about Toghay Murod: "He is an artist writer," "a composer writer", the writer who is confidently introducing quite new, original, artistically strong characters into Uzbek literature, "[5]. In fact, T.Murod was one of the writers who could contribute his specific share in the renewal of national poetic contemplation. Therefore, his poetic style attracted the attention of the Uzbek literary critics. [9; 4] The research and renewal process of the current Uzbek prose is conducted on the concrete example of the writer's novel, where ideology of the era of independence and a sense of artistic expression is even more important to learn about the creative individuality.

The main hero of the novel Botir communist – is a generalized made-up character. He lived with loyalty to the Soviet system. However, during the "restructuring" period with increased demagoguery conditions he was completely forgotten. He was not valued as an industrious person. Because, the personal prejudice and socio-cultural processes occurring in that period was a real tragedy. Therefore, Botir communist revises the Soviet system, to which he devoted himself and all his life.

As a result, the restored memory of the past and the present-day reality unite on the basis of associations. One journalist found guilty based on the testimony of the head of regional administration was sent to a mental hospital. Botir communist wanted to release him. This incident is remembered based on his memories. As a result, we are acquainted with the character's gratuitous sincerity. Walking through the hospital, Botir communist witnessed different categories of "mentally ill patents". One of these patent categories was persons found "mentally ill" because of their religious beliefs. The second type – were persons who treated their national history with due respect. The third ones were those who didn't want to share their scientific discoveries with untalented officials. The fourth were those who defended the truth, and revealed to the public

the acts of dishonesty of unfair leaders. The fifth category was engaged in folk medicine. The sixth category, demanded justice from law enforcement forces. The seventh category involved honest people who openly opposed the existing regime.

The First Secretary of the district party committee has just seen with his own eyes a violation of justice, but he understood that he could not help them. So, seeing this situation the literary hero says: "This is not a hospital, it is a prison... cemetery, the cemetery! ... They bury dead people in real cemetery, and they bury alive people in this cemetery.[6. 50-51]. Thus, absurd ideas and opinions, the whole doctrine don't correspond to the real life at all (8). Due to the chaos after the collapse of the Empire, he decided to resign voluntarily. However, the old man's belief is in his heart. His soul is clean, faithful. For this reason, he hated those hypocrites who openly prayed, and tried to show themselves as real believers in the eyes of people. He didn't consider them as true humanitarian and creative persons.

He was afraid that a massive rejection of social events of the recent past would curb the principle of national self-consciousness. He said: "It has to do with the faith! Faith turns human into human. Faith makes the world ... Thank God, we are Muslim children"[6.53-54]. Thus, he considers the fanatics as enemies of humanity and development, who are trying to separate the religion from time and place and understand it as an absolute thing.

Botir communist blames the Soviet regime for not burying the body of its leader in the past seventy years, as well as for causing so many human victims, and thus he calls kingdom which he served throughout his life as the "evil empire". He considers restructuring democrats: "those who didn't find their place in life," "unlucky," "angry," "upright" and "purgatory" generation.

Therefore, he considers them as "lost generation", the "People's threat generation," as well. [6. 57-58] He believes that no one has the right to reject old things, and destruct the things which feed people.

It seems clear about his opposition views. The hero denies the opposition who does not have a clear program of action. The group denied everything. They built their policy based on their approach of treating everything negatively. They became arrogant air. They are not ashamed of being opprobrious ashamed of corruption and misconduct. This situation makes Botir communist conscience and spirit suffer. Avalanche of strong hatred absorbed him completely. Not being able to control his pain, he walked down the streets and squares. He acquired the habit of speaking with himself, and listening to himself. Because he considered himself among those people who independently laid his own foundation in life.

In Botir communist's view the publicity is an innovation, and the democracy means living one's life following the constitution. Therefore, he absolutely disliked the demagogues and people who turned theatres and teahouses into the mosque.

Abu Mansur Moturudi noted: "Everyone in this world creates his own destiny, and the power providing human's freedom, happiness is to comply with the principles of knowledge for providing a balance based on compromise and reasonable limitation in various life situations"[7]. Thus, in assessing each real life situation, human should pay special attention to motivation criteria and ideals within human's free will.

In this context, studying activities of Botir communist, it is clear that he is a man of action. Because the hero perceives only pure reality. He advocates for the active practical reasoning. His views concern the apparent activity. However, as he learns the works of God, the knowledge of Botir communist about the Creator (Allah) will be further enhanced.

The signs of divine knowledge began to appear in his heart. He acknowledged Allah as a great thinker and recognized the creation of a weak man. Live observation came after desist and he finally came to understanding Allah. In other words, the eyes of the hero's soul have opened up. Whatever man of action he is, he can reach issues related to spirituality not through mental observation but through the gravestone grinding verses and the hadiths - through feelings.

Speaking about the fiction book Ch. Aytmatov noted the ideological and spiritual power: "in directing the power of spiritual literature to goodness and humanity, the exemplary ideas play extremely important role," he said.[1.399-400] The studied novel hero created a garden planting seedlings, built the house out of mud, and reclaimed virgin and fallow lands.

So, he considers "intellectuals" who thinks looking at the book - as those alien persons far from life wisdom. Consequently, his views of life are live and in harmony with people's suffering. In this case, the

reader pays attention to the nature of the hero: the hard ways of life, difficult fate, his pains and suffering, and his future hopes.

Botir communist is a patriot by his heart. He is a sedate person with religious beliefs. He carefully treats the issues of national sentiment and national pride. Not revealing his feelings in public, he will be forced to live adapting to the current life. He serves his country with devotion, and he loves its people. He treats people with kindness and compassion. All of this, reveals the hero's patriotism.

The old house stood on the threshold of the twentieth century, the new home of the twenty-first century, along with all the fellow countrymen Botir communist also expected happiness from it. But he wants to get to this happiness not under the influence of transient moods, and without social shocks. Therefore, he strongly denies the zealots hiding under "democracy" masks. He is deeply concerned, that this might lead to various conflicts, violations of ethnic and civil harmony, peace and stability. He looks critically at the crowd who lives with one-day mood, without any certain life goals, and he names them as the "nature herd".

Although all his life was dedicated to creativity, his aspirations were frustrated. The impossible situation appears to fill the chaos. Feeling his conditions, Botir communist came to understanding that he was too tired and unable to fight against the crowd, or heal the minds of the ignorant mob that is physically unsuitable for treatment. "I'm fed up, I am tired of living ... I live now!" – he decided. Because in this situation, the old communist lost the hope of all his life. For the human being to say, "there is no more meaning of life, life meaning, no purpose to live", in order to take this decision, he should lose his inner power and his hope.

Botir communist spent his inner spiritual power for the sake of country. So, therefore he is satisfied with life. He is not afraid of death and he looks at the world with a smile. When he is fed up with the world's tricks he starts to look for an appropriate partner. So he goes to the cemetery. With legs stretched out on the bed, the people asleep in the "city" at the end and the beginning of human being, he digs into deep thoughts. He understands that the human's last address and place is a handful of earth.

Being not a young man, even he does not recognize the deceased he still keeps going from as a ritual ceremony to another. Visiting funerals he starts feeling the sound of weeping on young faces, he sees sad faces and eyes weeping in the silent, hidden in the depths of depression. Good enthusiasm wakes up in his heart.

When he saw people's support and sympathy during God's servant last farewell ceremony the uplifting experience appeared in his heart. When he prayed to God he could not stop the internal effervescence. And he started to cry as a small child. With tears in eyes he prayed to the Creator: "O God, I am a poor slave! Take control of me! Please take your poor slave into your disposal!" [6.14]

Face-to-face with death Botir communist woke up with sudden resentment in heart. At this moment, he got rid of fear which he felt all his life. And he immediately acknowledged the truth of death. Because an honest and intelligent man can never live without ideals. Thus, the old man is eagerly waiting for his death, not because of getting too old, but due to the shortage of respect and love from people. He even thought of committing suicide. But he understands that it would be a crime against the Creator's nature. He doesn't want human's reputation to be under curse. In bitterness he endures his load of sadness.

Although after worshipping his beliefs all his life, he could not die as per Shariah rules. Remaining between the cemetery and the real life Botir started crying silently. In such times he turns into poor and weak man. A man involved in lifetime labor at the end of life resolves: "Human life is not only labor". A hardworking man should find reverence and dignity. Because the human was always honored in spiritual books. Knowing this fact, and done some beautiful good things in the world, the human is doomed to die. However, in order to die easily with stretched out legs, the man should have a light face and must be in good faith. Botir is no longer afraid of the terror of death He was ready to die at any time. But he could not spiritually purify. He didn't know how to purify during all his life. This caused him anguish, as well as regret. Of course, the old man was in bad physical and mental condition. Now he is not in condition of serving the country and doing good works. After all, life is running out, and man is mortal. This situation troubled him. Why his fate is so complicated. May be, because he was a lifelong atheist. Did he want it voluntary or did they force him to do it?

Thus, the hope of being forgiven in the final days of his life, made a believer. It is this hope that provides him the inner spiritual power. Now he can't just die. He starts thinking about the possibility of looking for the idea for to which he can devote his life. He doesn't want to leave the world to restructuring demagogues in such uncertain situation. He comes to the conclusion saying: "Man has always been expected to build and flourish

the mother earth". He feels the death funeral ceremony and afterlife. Therefore the dead man can not enjoy the rays of the sun and the joy of life. In afterlife one can't create or win love and compassion. People are able to enjoy the blessings of a beautiful light of this world. Therefore, one must thank God and live with patience till the last minutes of his life. Because the life means living. Thus, one cannot die in this world while he is breathing and enjoying his life. At the same time, one cannot be indifferent to events taking place in our life.

The literary critic N.Rahimjonov says the following about modern literary hero : "What if the contemplation with experience is a main hero". [10] We studied the way of life of the novel's hero and his actions motives ruled by his religious views. We found out that in the the dynamics of the character in the first place, genetic factors, and secondly, the impact of the external environment played an important role. Thus, the genetic information of self-reproduction (the regulator) process occurred with the hero on the basis of environment dialectical unity. All changes occurred on the basis of possibility of choosing genetic population. Therefore, the dynamics of the hero is identified by his contemplation and spirit.

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