

THE MAIN ARTISTIC FEATURES OF CHINGIZ AITMATOV'S WORK

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Abstract

This article examines key features of the artistic world of Chingiz Aitmatov, one of the greatest writers of the 20th century, whose work seamlessly blended national tradition with universal philosophical concerns of the modern era. Particular attention is paid to the synthesis of myth and realism, moral and philosophical issues, the type of hero, symbolism, and the role of folklore motifs in the writer's poetics.

Key words

Universal culture, spiritual crisis, man-made disaster, traditional values, artistic synthesis.

Аннотация.

В статье рассматриваются ключевые особенности художественного мира Чингиза Айтматова — одного из крупнейших писателей XX века, чье творчество органично соединило национальную традицию с универсальными философскими проблемами современности. Особое внимание уделяется синтезу мифа и реализма, нравственно-философской проблематике, типу героя, символике и роли фольклорных мотивов в поэтике писателя.

Ключевые слова

Общечеловеческая культура, духовный кризис, техногенная катастрофа, традиционные ценности, художественный синтез.

Chingiz Torekulovich Aitmatov occupies a special place in the history of 20th-century world literature. His works, written in Kyrgyz and Russian, have become a phenomenon not only of national but also of universal culture. Aitmatov is a writer and thinker, a humanist, and a philosopher who managed to artistically pose questions that transcend a specific era or national context: the fate of man in history, the responsibility of the individual, the price of progress, and the relationship between memory and oblivion.

The relevance of Aitmatov's work stems from the fact that his works continue to resonate with contemporary relevance in the face of spiritual crises, man-made disasters, and the loss of traditional values. The writer's artistic world represents a unique synthesis of epic thought, mythological consciousness, and realistic poetics.

One of the most distinctive features of Aitmatov's work is the organic fusion of national and universal principles. The Kyrgyz steppe, mountains, nomadic culture, folkloric images, and legends are not confined to ethnographic descriptions but acquire a universal philosophical meaning.

The works "Mother's Field," "Farewell, Gyulsary!", "The White Steamship," and "And the Day Lasts Longer Than a Hundred Years" demonstrate how the fate of a single people becomes a model for the destiny of humanity. National identity serves not as a backdrop, but as a way of understanding the world. Through a specific culture, Aitmatov speaks of eternal values—love, duty, memory, and sacrifice.

Myth occupies a special place in Aitmatov's work. The writer actively uses mythological themes, legends, and archetypal images, reinterpreting them in a contemporary context. For Aitmatov, myth is not a textual embellishment, but a means of philosophically understanding reality.

The legend of the mankurts in the novel "And the Day Lasts Longer Than a Hundred Years" becomes a powerful metaphor for historical amnesia and the loss of national and personal memory. In the story "The White Steamship," the myth of the Horned Mother Deer is juxtaposed with harsh reality, symbolizing a lost moral ideal. Thus, mythology enters into dialogue with reality, revealing the tragedy of the modern world.

The symbolism in Aitmatov's works is multilayered and philosophically rich. Images of roads, trains, steppes, water, and wildlife carry deep semantic meaning and help reveal the protagonist's inner state.

The problem of moral choice occupies a central place in Aitmatov's work. His characters often find themselves in situations of extreme moral challenge, when they must choose between good and evil, memory and betrayal, humanity and cruelty.

Aitmatov doesn't offer ready-made answers. His works are spaces for moral dialogue, in which the reader becomes a participant in the author's reflections. The issue of human responsibility to history and future generations is particularly acute. In his novel "The Scaffold," the writer raises global issues: violence, power, and the destruction of civilization's spiritual foundations.

Mythology occupies an important place in the work of Chingiz Aitmatov. This use of myth allows the writer to transcend specific historical time and understand modernity in universal terms. In the context of 20th-century literature, this approach is associated with the phenomenon of neomythologism, characterized by the reinterpretation of archaic narratives in new sociocultural contexts.

Unlike traditional folklore myth, Aitmatov's myth does not reproduce a sacred model of the world in its entirety. It is fragmented, vulnerable, and under constant threat of destruction. This is fundamental to understanding its function: the myth in "The White Steamship" does not affirm the harmony of the world but, on the contrary, reveals its loss. Thus, mythological consciousness becomes a form of moral protest against the degradation of human relations.

Aitmatov's heroes are typically "ordinary" people: shepherds, railroad workers, mothers, and children. However, behind this outward simplicity lies a profound inner complexity. These are people endowed with a high sense of responsibility and moral sensitivity.

The image of the mother (Tolgonai, Naiman-Ana) occupies a special place, embodying the archetype of motherhood, sacrifice, and spiritual strength. Female characters in Aitmatov's work are distinguished by their tragic depth and symbolism, becoming bearers of national memory and morality.

The hero in Aitmatov's prose is typically an epic, mythological figure seeking his path, embodying the eternal themes of good and evil, honor and dishonor, and memory. He faces moral dilemmas and often has connections to national legend or epic poetry, such as the teacher Duishen, the journalist Avdiy, or even animals with symbolic meaning. The hero type is multifaceted: from the "first teacher" bringing the light of knowledge to the village to the seeker of truth (Avdiy) in "The Scaffold" to the heroes of mythological tales ("The Piebald Dog Running Along the Edge of the Sea"), making him archetypal and universal. Heroes constantly face dilemmas where good and evil, honor and dishonor, intertwine, requiring decisions.

They are woven into the fabric of national legends, myths, and parables, which imbues them with archetypal traits and makes them bearers of universal human values. The heroes are often closely connected to nature, and animals (as in "The Piebald Dog" or "The Scaffold") can

act as full-fledged characters, reflecting their inner world or symbolizing higher laws. They are not simply realistic figures but also bearers of symbols, for example, Duishen as a symbol of the struggle against ignorance, or the wolves of Akbar and Tashchainar in "The Scaffold" as symbols of the connection between man and nature and loyalty to the laws of the pack.

Thus, Aitmatov's hero is a man at the crossroads of time and eternity, bearing within himself both the features of modernity and a deep connection with the origins, with the mythological memory of the people.

Chingiz Aitmatov's artistic and aesthetic principles celebrate the beauty of the human soul, the beauty of a difficult yet pure life, and the natural beauty of his native land. Nature, as an aesthetic value, is presented in Chingiz Aitmatov's work as a theme of endlessly renewing life, a celebration of harmony in the relationship between man and nature.

Aitmatov's work cannot be clearly classified as belonging to any one movement. His realism is imbued with symbolism, philosophy, and mythology. This is a "new type of realism," in which concrete social issues are combined with a metaphysical dimension.

The writer breaks down the boundaries between epic and modern novel, between folklore and psychological prose. This artistic synthesis allows him to speak of modernity in the language of eternal images.

The work of Chingiz Aitmatov represents a unique phenomenon in world literature. His artistic world is distinguished by philosophical depth, moral intensity, and an organic synthesis of myth and realism. Aitmatov succeeded in creating literature that simultaneously addresses national memory and the universal values of humanity.

The writer's works remain relevant because they raise questions that transcend time. This is the key characteristic and enduring value of Chingiz Aitmatov's work.

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