

INTELLECTUAL NOVEL IN WORLD LITERATURE

Roziyeva Dilfuza Salimboevna

Bukhara State Pedagogical Institute

Department of foreign languages

"Methodology of teaching foreign languages"

Teacher of the department

Phone: 91 440 5223

Annotation: It should be noted that the patterns that appear in the relatively broad panorama of the requirements of the intellectual novel genre are formed in European literature. Jonathan Swift's *Gulliver's Travels*, Daniel Defoe's *Robinson Crusoe*, Herbert George Wells' *The Time Machine*, *The Invisible Man*, *The World Struggle*, Jack London's *Martin Eden*, Theodore Dreiser's *Daho* ", Oscar Wilde, Dorian Gray's novels play an important role in the development of the intellectual novel genre. **Keywords:** Intellectual novel, Renaissance, fiction, philosophical-social, Oriental philosophy, human emotions, world literature, mythological poetics, myth.

The emergence and formation processes of the intellectual novel, which has a unique place in the world of art, including in the examples of literary fiction, with a history of painstaking research, are one of the areas that need to be scientifically studied. In the category of works that have an intellectual character or contain intellectual aspects, not only the world examples of novels are of particular importance, but also large lyric-epic works, epics, and didactic works of folk oral creativity. For example, such folk epics as "*Ramayana*", "*Kalila and Dimna*", "*Mahobhorat*", "*The Battle of Igor's Camp*", "*Gorughli*", "*Alpomish*", "*Manas*", "*Kalevela*" can be cited. These large-scale artistic canvases are intellectual in nature, primarily because they provide an idea of a common interpretation of myths and life events, their philosophical and social depth, and the scope of their scientific and spiritual significance. In the system of written literature, such classic works as Yusuf Khos Hojib's "*Kutadgu Bilig*", Ahmad Yugnaki's "*Hibbat ul-Haqoyiq*", Nasiruddin Rabguzi's "*Qissai Rabguziy*", Farididdin Attor's "*Mantiq ut-Tair*", Saadi's "*Gulistan*", Abdurahman Jami's "*Boston*", Alisher Navoi's "*Khayrat ul-Abro*", "*Saddy Iskandariy*", "*Lison ut-Tair*" are also very characteristic of their intellectual environment. In this regard, the examples of literature from the European and American continents are distinguished by their greater genre perfection, ideological and artistic maturity, and breadth of image movement.

The courageous researches of Alighieri Dante (1265-1321), a mature writer of the Renaissance, the contemplative word artist, especially the poetic epic "*Divine Comedy*" are valuable in this regard. This work, created in the poetic way, in the form of a trio, has a wide range of features and qualities characteristic of an intellectual work, including an intellectual novel. Dante, who came to the creative field with his courageous personality, carrying goodness and justice with the creativity of the people in the difficult and oppressive era of the Middle Ages, became known for his intense creative activity as the most advanced representative of the environment in which feudal relations were being destroyed and a new capitalist development, a secular character was emerging in science, literature and art. Along with Dante's masterpiece "*The Divine Comedy*", another significant collection of sonnets and songs called "*New Life*", and his book "*The Feast*", devoted to the interpretation of

philosophical ideas, were warmly received by a wide audience. Studies of Dante's work emphasize his affinity with Eastern spirituality and representatives of science. In his works, he used the ideas put forward by such Central Asian thinkers as Ahmad Ferghani, Abu Rayhan Beruni, Abu Ali ibn Sino. In his works of social character, such as "Bazm" and others, he expressed his attitude to the advanced humanistic ideas of these encyclopedic scholars, applying their views to life and the development of science. According to the famous scholar Najmiddin Kamolov, Dante studied the ideas of Ibn Sina and Ibn Rushd, whom he admired, through their works translated into Latin. The great Albert, whose works Dante admired and whose work he also gave a worthy place to in his other works, such as "The Divine Comedy", Romer Bekin, Sigismund Brabant, Gibert de la Parde, Guido Quascento, were also admirers of Eastern philosophy, including such famous wise scholars as Ibn Sina and Ibn Ruyd. For example, the great Albert was a famous scholar who synthesized the philosophy of the Middle Ages in Europe with the philosophy of the East, and who justified the great influence of Eastern philosophy on the West. He considered Ibn Sina his and tirelessly promoted his works and great humanistic ideas. Professor N. Kamilov writes:

"The poet Dantes also accepted the works of ancient Greek thinkers such as Plato in the interpretation of Ibn Sina and Ibn Aziz. Ibn Aziz's "Tafsiri Kabir", Ibn Sina's commentary on "Al-Fannut al-Targhani", and the reflections in Al-Farabi's works "Monarchy", "Party" and "Divine Comedy" were deeply rooted in his mind, and they equalized his views on man and the world" [Najmiddin Kamolov. Caravans of Thought. Tashkent – "Manaviyat", 1999, p. 77].

Dante's fruitful use of the philosophical, moral, and social ideas in the works of Eastern scholars such as Ibn Sina, Al-Farabi, Ibn Rushd, and Beruni in the creation of masterpieces like the "Divine Comedy" is evidence, first of all, that the East and the West have always been one place.

Although Dante was largely influenced by medieval customs and scholastic knowledge in his time, in the work "Divine Comedy" he brilliantly reflected modern issues in life-retrospective colors, creating completely new, noble and fair interpretations. This only made a socio-philosophical conclusion to the culture of medieval Europe. This great writer, who firmly defended human ideas, fought mercilessly against the church, religious ignorance and hypocritical customs that were rampant at that time. At the beginning of the first part of the work "Inferno", Dante's thoughts:

The command is obligatory, my mercy is due,

He is the highest glory, he is the highest honor,

He is the honor and reward to reach the throne [Dante Alighieri. The Divine Comedy. Dokhaz. Gafur Ghulam Publishing House of Literature and Art, Tashkent. 1975, p. 13], - he writes.

Dante, who looked with great hatred at the church that uses religion as a weapon and does various things, was at the same time in the heart of God's grace, and in all his work, in the end, he was very faithful to the path of God and died.

Dante called his work "Comedy". The word "Divine" was added to it long after the writer's death, and this word does not imply that the book was of a purely religious nature, but rather that this name was used to express its artistic highness, its unique creation. In addition, the exaltation of this unique work is explained by his devotion to the path of God. In creating the "Divine Comedy", Dante turned to mythological poetics and made effective use of allegory and symbolism. The form and idea of the "other world" associated with hell, purgatory, and paradise in the work served as a basis for this "world", which is a poetic interpretation of important issues related to real life. According to the architectonics of the work, the author divided the "other world" into three parts - "Hell", "Purgatory"

and "Paradise". Each part consists of 33 cantos, and the introductory part consists of one canto, a total of 100 cantos. "Hell" described by Dante (the first part of the work) is a place carved into the center of the earth in the form of a funnel, with 9 stepped pits in it. Sinful souls suffer in these stepped pits. The lower the level, the more severely the soul suffers. The important thing is that Dante casts his political opponents into hell, especially the clergy of the Christian religion, and places them in the last levels of hell. The poet thereby emphasizes that punishment is inevitable for the past of various sinful people in life, for their evil deeds, betrayals, and injustices committed in the open world. In this part, Dante shows the painful fate of hypocrites who have committed various vices analyzed in the works of Ibn Sina or his faithful Ibn Rushd, who have rejected and condemned the path of the perfect man.

The deep philosophical views of the scientist encourage us to take a deeper look at the problems of the world, the scale of human tragedies, both past and present. Indeed, it is impossible to show that the evils of the Middle Ages that shook man are ten times greater today.

The master poet Virgil takes Dante to the seven stages of Purgatory after "Purgatory". Those whose sins are not so serious are purified in these stages and enter directly into paradise. When they reach the gates of paradise, Virgil disappears from sight (he could not enter paradise because he was not a Christian) and Beatrice, who immediately appears, takes Dante inside and shows him the nine-tiered paradise. Dante sees that a special place has been allocated in paradise for the representative of worldly power, Emperor Henry VIII. This emperor was a ruler known for his just state affairs, patriotism, and generosity. Dante used the aspect of interpreting the idea of a just ruler in a broad direction by "seeing" such emperors, rulers, famous people in the bosom of heaven.

In the "Divine Comedy", special attention is paid to the depiction of natural phenomena. The color and darkness that reflect the sadness in "Hell" are replaced by the light blue sky in "Purgatory". Dante compares the gardens in "Paradise" with the beautiful gardens and meadows that grew in his homeland. The close experience of nature, the strength of the feelings of love for the bright world, contrary to religious extremism, indicates that the poet is a writer who is an advocate of virtue. A significant work of world literature such as the "Divine Comedy" is an artistic canvas that carries the virtues of intellectuality with its aspects such as the harmony of philosophical views with mythological motifs, religious and divine ideas, the of the fate and work of spiritually mature scientists, the interpretation of the moral qualities and vices of human related to eternity, the glorification of the state and life-giving necessity of science, intelligence, discovery, talent. Therefore, it belongs to the group of bright works from the system of intellectual novel progression. For example, Dante, having traveled through the worlds of "Hell" and "Purgatory", before entering the world of "Paradise", bathes in a clear and pure spring, and then enters the field of "Paradise". This fact was emphasized by great scholars, including Najmiddin Kamilov, who emphasized that Dante mastered the science of logic, that is, the science of logic is the key to understanding all sciences and the world. "Fountain" is such a great figurative expression, which is a poetic-figurative interpretation that glorifies one of the important virtues of the "Divine Comedy" - the power of science and intelligence [Najmiddin Kamilov. Tafakkur karvonlari, p. 98.].

As is known, the clergy of the Christian church act on the principle of "Do not what we do, but what we say." That is why the great humanist Boccaccio, in the "Decameron", devotes all his strength, knowledge and talent to exposing the evils of the Christian religion and its leaders, which sow the seeds of ignorance. In his short stories, Boccaccio, who used comic elements from folklore, also

artistically interpreted the good qualities of ordinary people, such as dexterity, wisdom, and cheerfulness. The writer thus aims to glorify goodness and virtue, emphasizing that those who have exemplary morals are the beauty of life. For example, Count Anversky (the eighth short story of the second day) is expelled from his homeland as a result of slander and becomes a horse breeder in another country, and finally, due to his strong will, after many wanderings, he returns to his homeland. The idea that truth and justice, which has been ingrained in the minds of the masses, will be celebrated at the end of the novella, is expressed in this story.

List of literature:

1. Najmiddin Kamilov. Caravans of Thought, p. 98.
2. Shavkat Mirziyoyev We will continue the national development path with determination and move it to a new time. Volume 1. Tashkent- "Uzbekistan"-2018, p. 18
3. On approval of the concept of state policy of the Republic of Uzbekistan in the field of interethnic relations (Decree of the Republic of Uzbekistan). "People's Word", November 19, 2019.
4. Literary theory. Isajon Sultan. -T .: Teacher, 1986
5. Dante Alighieri. The Divine Comedy. Dokhaz. Gafur Ghulam Publishing House of Literature and Art, Tashkent. 1975, p. 13