

## NATIONAL IDENTITY THAT IS REFLECTED IN NOVEL “GENETICS”

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### ABSTRACT

The novel “Genetic” by Isajon Sulton is also like one of the novels written in the mentioned above genres and it is written in it about thoughts of a young man who tried to understand historical roots of our motherland with the help of science. The novel “Genetic” is created with the interaction of science and literature. After reaching independence, in our country it is started paying great attention to every field.

**Keywords:** Genetics, Isajon Sulton, O. Mukhtor, H. Do’stmuhammad, T. Rustamov, U. Hamdam, I. Sulton.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

Nowadays critique seems to have a need for active usage of terms such as “traditional novels”, “modern novels” thanks to the creative experience of several writers like O. Mukhtor, H. Do’stmuhammad, T. Rustamov, U. Hamdam, I. Sulton.

For instance, if plausible scenes are described in traditional novels because its realistic tendencies are strong, in new ones real life and fantasy mixes (“The man in front of the mirror”, “Ruins on the hill”); if auto logic characters take priorities in the first one, symbolical-metaphorical expression advantageous in the next one (‘Market’); if one of them is created from the events tightly connected with each other, the second one tries to form one entirety from the fragments occurring in different place and time (‘Eternal vagabond’) and so on<sup>1</sup>.

The novel “Genetic” by Isajon Sulton is also like one of the novels written in the mentioned above genres and it is written in it about thoughts of a young man who tried to understand historical roots of our motherland with the help of science. The novel “Genetic” is created with the interaction of science and literature. After reaching independence, in our country it is started paying great attention to every field. Our history, ancestors’ traditional heritage were given back. The legacy our ancestors left behind in the history started to be learned. Drawing a huge attention to genetics, in 1992 Genetics Institute of Uzbekistan Sciences academy was established. This institute became served as an origin for many new researches.

Writer I. Sulton’s novel “Genetic” discourses the historical roots of our it reflects our national identity.

The prototype of the novel is famous genetics scientist Ibrohimjon Abdurahmonov. This work is one of the striking example of works affirming the possibility of historically existing and modern

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<sup>1</sup> Quronov D. Some discourses about the novel. // Eastern star. 2011, 5<sup>th</sup> ed. P 115.

heroes to become fiction characters. Formerly, we used the term *prototype* for characters of historical works or the fictions about the past<sup>2</sup>.

Opening of the work starts with the description of beautiful nature of a village. Then it continues with the scene where the boy asks his father questions.

“every child is inwardly talented, they ask unexpected questions”<sup>3</sup>.

In every child’s genotype that came into this world, there is some talent that is hidden. This talent will be inherited by gene from generation to generation. To form this talent or to enliven depends on the person. Children’s brain is like a sheet of white paper, what you write that will remain on it. Our nation who loves children a lot tell them fairytales. Even if these fairytales have different content, their aim is one – it leads to amelioration of children’s education, love to life, diligence. Children start living with fantasy of tales their grandparents told them. They make their ideal out of their favorite tale characters. Hero of this novel also lives in a such kind of fairytale world.

‘Father, does giant live behind mountains? Is his breathe windy?’

‘There is a fireplace behind the Sun. The departed kindle that fireplace.’<sup>4</sup>

For these kind of reasons the boy’s talent begins forming. According to Eastern thinking nationality can be the main attribute in formation of child’s talent. So they understand the work their ancestors left, enrich their national spirit continuously. There are scenes in this novel where patriotism inherited from progenitor, feelings of love to homeland are reflected. It became hard to live in their ancestors age for the guests that came from Kipchak. So they moved to Kipchak and reside there to support their family and children. ‘A woman chulpi (women’s silver, gold ornament) cries ‘Why we moved to that place? My hair turned gray thinking that every time I heard a knock on the door it would have been someone from my motherland .’<sup>5</sup>

Before, elderlies used to sit in a circle and narrate old epic poems. By this way they taught young generation to love homeland, descendants, to value them. That day ,as always, the boy’s grandmother narrated one of the old tales. In a faraway land Er Kenja falls in love with the daughter of the ruler. On his way he finds a turtle lying turned upside-down and sets it right. He continues his travel. Then he sees stork that is going to eat a white snake. He rescues the snake. He goes on his way. He comes across with an ant stuck under a stone and releases it. Children learn from such kind of fairytales to save the environment. They will treat ancestors’ memory respectfully. Almost in every works of Isajon Sulton natural phenomena, traditions and custom among our nation are reflected. In the novel “Genetics” milk is mentioned. Our nation regard milk as a sacred thing. Milk is considered as a holly drink because it is white and one of the livelihoods.

‘Why have you spilt, damned boy! You can go blind!’ When a stubborn person’s character is being described, it can be said ‘Sut bilan kirgan jon bilan chiqadi’ (literally: what enters with milk, goes out with milk. Equal proverb : you can’t heal stubbornness.)<sup>6</sup>. In Uzbek families milk is highly valued. It can’t be spilt. Our grandmothers say ‘ Spilling milk is a great sin, its whiteness will punish men.’ Among our nation, it is a treatment to drop a woman’s milk who recently has given

<sup>2</sup> Isajon Sulton. Artistic manner. Tashkent, “Turon zamin ziyo” 2017, P.27

<sup>3</sup> Isajon Sulton After Hazrat Khizr. Novel “Genetics” P. 247

<sup>4</sup> Ibid.

<sup>5</sup> Isajon Sulton After Hazrat Khizr. Novel “Genetics” P. 252

<sup>6</sup> Isajon Sulton After Hazrat Khizr. Novel “Genetics” P. 255

a birth into a child's ear that is ailing. It is said 'Call neighbor *Kukal aunty*'. Because they feed with their milk neighbors' children if they are hungry and don't feel stinginess. By this way children of the neighborhood become *kukaldosh* (children that were fed by one woman). *Kukal aunty* says 'I bless the milk I gave you' to children who treats them well and intimidates unruly children by saying 'I'm displeased that I fed you'.<sup>7</sup>

In epic poem "Kuntugmish" *Kholbeka* and *Kholmumin* were grown up drinking one mother's milk. In their country also they were called as *kukaldoshes*. Elderlies also used to feed their neighbor' and relatives' children. Because the Uzbeks love children very much. The nation who don't want to hear babies' weeping. The author wants to mention in this piece not only that the Uzbeks love children but also people should treat kindly to each other as they are descendants of Adam. In the novel author describes a daily life of a village child. These days are passed. Formerly, grannies used to tell their grandchildren different fairytales sitting at *sandal* (a type of table which was covered with counterpane and was used in winter to keep warm). Most of the tales they used to make up themselves. And characters were people they know. The hero of the novel also listens to tales from elderlies about prophet Noah. As it is said in the fairytale, Noah's wife bakes some bread. While she was putting bread into basket she burns her hand and a loaf of bread falls to the ground. Then woman says 'oh, damned'. Then prophet Noah says 'hey silly woman, don't scold livelihood, take the bread quickly and touch with it on your eyes'. Prophet Noah's wife does so. Custom of touching with bread on one's eyes is inherited from prophet Noah. The writer mentioned prophet Noah not in vain. From the point of view of Islam, human beings are descendants of prophet Noah. In works "Stories of prophets" and "Rabguziy Tales" it is mentioned that prophet Noah had three sons and our ancestors were born an spread from the eldest son. Muslim nations call the good deed virtuous, bad deed as a sin and they animate inanimate things, make speak speechless ones.

'Don't turn over bread.'

'Why?'

'One day it will complain to the Lord about you, 'You made him strong, but made me weak. He hurt me' it will say'.<sup>8</sup>

There are a lot of sayings like this among our nation. Elderlies explain things to children by animating them, they educate them by this way. Children used to hear from grannies who sit around the *sandal*, about strange men that made people stray, giant along the road, an evil with the appearance of a girl, a black-faced man. Most of these characters were fictitious. Even if a long time passed, tales, legends and myths about them are stayed.

I.Sulton's novel "Genetics" is the work that is enriched with the ideas of Muslim's world. Among our nation there is a month for fast and mostly the old fast. At night between the 26<sup>th</sup> and 27<sup>th</sup> of Ramadan Allah started sending surahs of Koran to prophets. Therefore, these days of Ramadan are called "the night of *Laylatulqadr*". A lot of people wait for this day. There are several legends and myths about these days were made up among people. In "the night of *Laylatulqadr*" people meet *Khizr* and he helps them or a bird that looks like stork flies over and when it flaps its wings people's prayer will be heard in heavens, even things they are holding will turn into gold.<sup>9</sup> By describing this day writer made composition more artistic. Presented the human being's spreading gene by connecting it with the world of Islam. The Uzbeks' mind, thinking is absorbed

<sup>7</sup> Isajon Sulton After Hazrat *Khizr*. Novel "Genetics" P. 256

<sup>8</sup> Isajon Sulton After Hazrat *Khizr*. Novel "Genetics" P. 257

<sup>9</sup> Isajon Sulton After Hazrat *Khizr*. Novel "Genetics" P. 263

with Islamic spirit from their childhood. We can observe this in values absorbed with this spirit, traditions. Also, there some funny stories about the night of Qadr (short form of Laylatulqadr). In order to make the novel more artistic writes about the following event:

“In village when a man was watering furrows, an old man came to check the water. At night while walking in the moonshine, the man came across with that old man and got speechlessly petrified. He hardly reached to the old man and grabbed his thumb.

He didn't released his thumb even if the old man said ‘What a silly guy are you? Let my hand off!’

‘Dear grandpa, pray for me, please, may my economy be abundant. I have two daughter, I wan a son’ said the young man begging.”<sup>10</sup>

Village population is naive and ingenuous. They believe in everything. I.Sulton described in this novel such kind of people. In the novel he mentioned about aunty Sofia. There is no name like Sofia in the Uzbek language.

I haven't told aunty that in the Greek language “Sofia” means “divine wisdom”, in the Arabic language “pureness”.<sup>11</sup>

Main hero of the novel loves his aunty very much. She is described as a faithful, diligent woman. As an interpretation of the name Sofia, there is given a legend about a woman with the same name. According to the legend, long ago there was a girl whose name was Sofia. One day she had a dream. In her dream the moon falls down. Her dream comes true. She gets married to a very good man. Truly, this is the story of prophet Mohammad's wife Sofia.

In Turkish nations treat the moon with a special persuasion. From the very early centuries different viewpoints toward it appeared. The moon even was deified.<sup>12</sup>

The writer meant descendants of Eva's gene by the image of naive, sincere, magnanimous aunty Sofia. Even in science there is such a gene and it is called “I-type gene”.

In the part of novel “Brother Ubay” some examples from characteristics of Brother Ubay are given to explain the reader that in his veins the gene, blood of his diligent, honest, fearless ancestors' is man are flowing.

Any hero's type that is mentioned in the novel by the author is enriched with the Uzbek nature, Uzbek education, Uzbek spirit. The main hero of the work falls in love with Intizor, the girl who came from Kipchak. Even if he meets the girl in his youth, thoughts about Intizor don't leave him until he gets older. But he couldn't tell about the feeling hidden in his heart. ‘In one hand I considered love as shame, was ashamed to have this feeling that seemed as a sin inside of me, and when I thought that someone would know about it, my face used to get hot because of embarrassment, as if I have done unforgivable act by the parents wo believed me very much and

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<sup>10</sup> Isajon Sulton After Hazrat Khizr. Novel “Genetics” P. 264

<sup>11</sup> Isajon Sulton After Hazrat Khizr. Novel “Genetics” P. 267

<sup>12</sup> Khojajev T. Uzbek literature and folklore of the first half of the 15<sup>th</sup> century. Phd dissert. 1994 P.76

holding some bad things inside of me that they don't know. Villages are like this, even talking in the street with coeval girls wasn't allowed. Because girls were the honor of their families, men.'<sup>13</sup>

For Uzbek men to value, to be jealous of their women are inherited from their ancestors. According to Uzbek traditions father or brothers of a young ladies didn't use to let them go out, to weddings. Uzbek men used to be ready for anything to protect the honor of all women of their family. The words that were said to women carelessly seemed as a shame for them. That is why they cherish women like the apples of their eyes.

While reading Isojon Sulton, except national spirit we can see that traditional medicine is also mentioned. If a bumblebee stings a person, among people it is a treatment to put tomatoes, glue and other cold thing on stung area. In the novel some features of bumblebee are mentioned. Blue bumblebees and caterpillar that can be found in rotten apples are cure for cough. Our ancestors tried to treat illnesses with the help of natural medicine.

Writer wrote about two viewpoints of appearance of human being. It is mentioned that if religiously, it is said that human being was made by the God, scientifically, it is said that men take their origin from monkeys.

The author states his ideas about it and tells about our ancestor's traditions on choosing names. In ancient times as the number of people got more and more, the necessity of differentiating them is appeared. Therefore, they chose Toshboy (literally: stone) wishing them to be strong as rocks, Shamolboy (literally: wind) wishing them to be fast as wind. So from that period naming became a tradition. But some ancestors from history books didn't have names.

'Once upon a time...People used to live in valleys among mountains. One day a huge giant attacked them. He used to make them work enclosing them. When he felt hunger he used to eat one of them. Thousand years ago Er Kenja i.e. Kenja *botir* (literally: strong man) took a trip to kill the giant. The moon becomes airier. Lower part of clouds seems black, they remind monsters flying in the sky. Kenja Botir watches them without any fear sitting in his father's hug. Kenja Botir is little, but his brothers are older. However, Kenja Botir goes to fight with giant not his brothers. The reason for this is his brothers moves out from parents' house, but Kenja stays with his parents. Therefore, he must have grown up as clever, fearless boy.'<sup>14</sup>

We come across with number "three" i.e. three sons, three daughters in Uzbek fairytales. 'An old man had three sons'. But the plot is almost the same, the youngest son or daughter are more clever and enterprising.

According to Uzbek traditions the heir of parents' property is the youngest child. Other children used to move out from their house, but the youngest one stays to take care of their parents. The fairytale above informs us about these kind of family traditions. The youngest child takes responsibility about his parents life. Generally, it is mentioned that in Uzbek families the youngest children have big responsibility and fearlessness.

Why it rains above the roof of lonely man like me,  
Who will feel sorry for the poor's condition... (folk song)<sup>15</sup>

<sup>13</sup> Isajon Sulton After Hazrat Khizr. Novel "Genetics" P. 282

<sup>14</sup> Isajon Sulton After Hazrat Khizr. Novel "Genetics" P. 301

<sup>15</sup> Isajon Sulton After Hazrat Khizr. Novel "Genetics" P. 307

The genre of the song is one of the ancient genres of folklore. People's spirit is reflected in it.

'Meaning of lyric songs that are in common genre consists of describing person's spiritual life, internal feelings. This description appears in concrete images by feelings. As if good and bad events that occur in daily life, sorrow and merriment are reflected in a song, attitude towards life and work is also described.'<sup>16</sup>

Difficulties in Soviet Union period, "cotton policy" and its leading with great challenges, torments are also reflected in the song above. The author seems to want to explain by the work that our ancestors not only were free people, but also they were under the colonialism and had many difficulties, reached independency not easily.

'Your politeness is worthy to be praised, father' he says 'My tears are ready to flow out when you greet putting your hand on your chest. I would sacrifice myself for you, father. Look, my father passed away, you are my father instead now!' <sup>17</sup>

Greeting each other is typical for every nation's custom. People ask after each other and get to know their condition. As Uzbek people love children very much, grandparents caress their grandchildren calling "father", "mother". They valued their grandchildren as they appreciated their parents. They even ready to sacrifice themselves for their grandchildren. Caressing words like these in our writer to use these national words is to demonstrate our ancestors love to youth. There is a conversation between genetics and Omon in the novel. Omon suggests to sell and earn some money on selling discovers in the field of genetics. Genetics says that one day they will need to buy these discovers from them. After these words Omon objects to it. Then Genetics explains him who he is.

'Oh, no one cares about your discovery? People only pay attention to your housing, your appearance.'

'And this is the problem, my friend. Our nation shouldn't live like this. The whole world is worthy to pay us levy. Because this nation educated them. Because they are descendants of people who introduced this world with science, culture.'<sup>18</sup>

In this novel writer encourages the readers to glance at the period when ancestors lived by narrating the incidents as forefather. Tells how weddings at their times. Heralds on horses used to call everybody to buz boy's and buy girl's (buz yigit and buy qiz are people whose wedding is being celebrated) wedding. That times everyone believed in God. From their viewpoint the creator of the whole world was the Lord. In chapter "Hukmi mutloq" the hero asks Genetics 'Who are we? What nation are we? How have these traditions, ceremonies, lullabies, songs, weeping, epic poems appeared?' Genetics introduces the hero with his gene's history. Every generation placing information in their children'.<sup>19</sup>

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<sup>16</sup> Uzbek folklore essays 1<sup>st</sup> volume P. 244

<sup>17</sup> Isajon Sulton After Hazrat Khizr. Novel "Genetics" P. 318

<sup>18</sup> Isajon Sulton After Hazrat Khizr. Novel "Genetics" P. 332

<sup>19</sup> Isajon Sulton After Hazrat Khizr. Novel "Genetics" P. 341

Our nation used to share the bread they baked and the meal they cooked with their neighbors. The reason for this was the following words of elderlies: ‘If you investigate into seven generations further, you will see that every nations are relatives to each other.’

The Omon’s grandfather had pneumonia. That times this was untreatable illness. In traditional medicine there was some ways out. People gave quince tea, tied hot bread on patient’s breast. They used to say that heat will treat cold.

Before we mentioned some information on traditional medicine. Our naïve nation thought that the smoke of harmala can cure any illnesses. When Omon falls dawn, his mother smokes harmala and makes him stay in bad a day. According to beliefs of our ancestors, as modern medicine didn’t exist, every illness can be cured naturally. Omon was interested in position of stars, but his parents always criticized him ‘forefathers were Chulpon (the brightest star’s Uzbek name) and you will be Chulpon.

Actually, Genetics admits that scientist such as Mirzo Ulugbek was our ancestor. Talent that is in our ancestors’ genes was inherited by our generation. Those genes leads us to bright future.

By this novel author presents whose descendants the Uzbeks are, and what this nation can do. If you have a look more deeply, you will get acquainted with heredity of the Uzbeks, importance of formation and maintaining of human being , and connection of these issues with the power of the God.<sup>20</sup>

Actually, great people such as Tunyuquq, Bilga kxoqon(kxoqon literally means “ruler”), Mirzo Ulugbek, Avicenna, Abu Rayhon Beruni, Mohammad Musa al-Kxarezmi and others and the work they did is mentioned.

This novel of the writer is one of the valuable sources in realizing national identity of the Uzbeks. This work tells the story of ancestors’ genotype connecting with the science. The author interpreted artistically whose genes exist in the Uzbeks’ genes with the help of the connection with genetics. The samples of folklore our ancestors left for us have long period history as people’s genes.

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<sup>20</sup> Isajon Sulton. Artistic manner. Tashkent, “Turon zamin ziyo” 2017, P.26