

Artistic interpretation of scientific achievements in the novel "Signs of the End Times" by Chingiz Aitmatov

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Abstract: The development of science and technology has reached its peak in the XXI century. Socio-political, cultural, educational and economic life has changed radically. Nevertheless, our century has posed a number of challenges to humanity. Chingiz Aitmatov's works deserve recognition for their artistic interpretation of the same tragedies, social tragedies and human problems. One such problem is the achievements of science and their positive or negative richness in human life. According to the author, the achievements of science and technology do not always serve for good. The tragedies that are taking place in different parts of the world today, show that above ideas are true. The purpose of this research is to synthesize and determine the transformation of scientific achievements into artistic reality in the works of Chingiz Aitmatov. To achieve this goal, the task was to analyze the author's novel "Signs of the End Times." The article reveals the achievements of science on the example of the interpretation of sociological views.

Keywords: sociology, synthesis, artistic interpretation, prophecy, apocalypse.

Every work of Chingiz Aitmatov, a brilliant thinker and punctuated writer, sings about the pain and suffering of the world and man, and is full of social ideas, so the whole world love and read it. Odil Yakubov once said: "You want to read each work of the author over time, and each time you discover new and new aspects." The same can be said about the author's philosophical novel "Signs of the End Times (Cassandra's logo)." During careful analysis of the works of Chingiz Aitmatov, there is another new aspect - the phenomenon of the transformation of scientific achievements into artistic reality. If we analyze the novel "Cassandra's logo" according to sociological views, the proof of our opinion will become more concrete.

"Sociology latin.soci (etos) - society + greek.logos - means science, doctrine. It is the science of society and some social orders, processes, social groups, the relationship between the individual and society, the laws of human interaction "[3,557]. There are many examples of those in this work.

On the one hand, Andrei Krilsov (Filofey), the great geneticist, can predict the future of the fetus in the mother's womb, who forced him to go into space on the one hand, and declared himself a celestial monk, and on the second, futurist Robert Bork, who served the public interest throughout the world during his whole life, predicted that humanity would be on the brink of extinction because of human immorality, and on the third, Oliver Ordock, a cunning, ambitious, ardent fighter in the dream of winning the election and becoming president. Interestingly, in this struggle, the verdict of fate seems to be a little unfair...

Raised in an orphanage, Andrei Krilsov grew up to be an intelligent father, graduating from a medical institute and reaching an academic level. He was really interested in the creation of man, from the formation of the embryo in the mother's womb, to his growth, to his nourishment, and finally to his birth. It was this miracle of nature that prompted the scientist to create X offspring, mancurts who had

no parents, no relatives, but only served for the Communist Party. The scientist, who realized too late that his action was a tragedy, first lost his wife, and then the convicted woman Runa, who caused him to re-awaken his broken, crippled human feelings. He could no longer live on an academic land that had forgotten even the laws of genetics. He decides to head into space. In return for his mistakes, in order to atone for his sins, Filofey found a way to identify before birth a generation that could pose a future threat to society. The probe, created by the scientist, signals in the form of a red spot on the mother's forehead in the first week of pregnancy. It was the refusal of the human offspring to be born, to be helpless in the face of their destiny, and to refrain from sin as if it were the cause of the decline of society. Because when this fetus saw the face of the world, of course, it would have been either Hitler or a bloodthirsty Chikatillo. It was as if Filofey had found a way to turn humanity, a society, from the path of destruction. The message had to be conveyed to Earth immediately, so the monk sent a letter to the pope about the great discovery. The publication of this letter and its delivery to humanity is the responsibility of the Tribune gazette. The whole human race is in a state of confusion and fear. So, can a mother with a signal on her forehead give up her child? What will be the fate of the discovery, which is in stark contrast to the words in the scriptures, "Grow up and increase your number," "I am proud of the abundance of my ummah"? At a time when all these similar questions were being asked, the ELECTION process, a very important political event for the society, was beginning.

The image of Oliver Ordok, who aims to win the contest in the best sense of the word, is reflected in these scenes.

Oliver Ordok, a dear friend who once studied futurology with Robert Bork in Academy, was also a discerning, intelligent, and resilient speaker who was determined to fight politicians as a presidential candidate today. Ordok first appeared in trade unions, then in the field of environmental movement, appeared on television and in the press, and showed great talent. Interestingly, there were white-gray spots on his face, which gradually disappeared as he became more successful in life. One of his opponents (a doctor) said: "The spots on Ordok's face are a spiritual indicator of his ambitions, his thirst for power. If fate had not laughed, his whole frail body would have been covered with such antique spots from head to toe, and he would have gone to the cave in the same way." [1,69] It should be noted that Ordok means "Satan" in Hungarian. Satan's qualities also "adorned" Oliver's nature. At a pre-election rally at Alpha Baseball from six to eight, Oliver was left with this quality. Naturally, the future president was about to be asked questions at the rally about the world-famous event - the discovery of Filofey. Aware of this, the candidate turned to his dear friend Robert Bork, who had just returned from a trip to Europe, in order to give a wise opinion on the incident. In the work, the image of Robert Bork begins to appear in the places before the letter of Filofey. Returning from a conference in Europe, the scientist was troubled by the idea of society, its destiny, the search for new ways and forms of development, the transition of people to a new way of thinking and living, about which he wanted to create a "masterpiece". While flying over the Atlantic in such a dream, Bork witnessed a galaxy of whales, which he often dreamed of: "Whales swam in a sharp triangle, like cranes flying in the sky. About twenty whales. The plane began to fly straight, but the whales were still floating below. The whales burst the waves, threw fountains over their heads, and at a glance sank into the depths of the ocean, and again floated to the surface with their bodies like mountains" [1,22]. It's a scene bound to endear you and excite your senses. But the end of the whale's journey was a tragedy. They were on their way to the shore to shoot and kill a little. A similar incident was recently reported on television. The

philosopher-writer Chingiz Aitmatov, in the person of Robert Bork, answers the mystery, which is still unknown to science: He suffers, but he cannot endure the impurity of human nature, the cruel and terrible evils, and he cannot withstand the onslaught of destructive passions in a man of worldly intellect "[1,62]. This means that the mass extinction of whales is a rebellion of nature against the immorality, prostitution, pain, robbery, dishonesty, and illegal activities (human trafficking, drug trafficking, terrorism) that are rampant in society! In Aitmatov's words, the crisis of the "secular mind" is due to the fact that a small number of such intellectuals are human beings. In the work, one can see the proof of this idea through Filofey's letter: A red spot on a pregnant woman's forehead does not appear gradually: "What is accumulated in the father's genes for years, centuries, as in computer memory, in this case, everything is shown" [1,34]. This was the reason for the fear and confusion of the crowd, which could not accept Filofey's discovery. The only person who understood this phenomenon correctly, who was able to feel Filofey, his idea with his whole body, was Robert Bork, whom the crowd later called "Filofey's spy on earth." That is why the wise politician Ordock asked Filofey whether to trust him or not: "So, Robert, do you advise to support Filofey's letter?" [1,78].

Finally the meeting began. Oliver Ordock began to defend his program, but voters asked the expected question: "Mr. Ordock," said a woman's voice, "I'm Anna Smith, a schoolteacher. What could you say about the letter of Filofey in the space that was published in "Tribune" gazette?" [1,109]. In this case, he initially stressed that Filofey's signals should be understood as a warning of an impending catastrophe. But the mob, which rejected the idea, also changed Ordock's worldview: "This is not an exaggeration at all, believe me, this is a conspiracy against humanity" [1,120]. Now he accused Filofey of invading humanity, psyche, and civilization, and earned the trust and respect of the crowd, who "could not see beyond his nose." In short, the image of Oliver Ordock is a symbol of hypocrites who forget their little faith in the path of power, fame and selfishness. It was these individuals (or rather the crowd) who led to the downfall of Filofey (Andrei Krylsov) and Robert Bork, who sought to prevent humanity, society, and progress from declining.

From the above analysis, it can be seen that Chingiz Aitmatov's novel "Signs of the End Times" puts forward ideas on sociology. Filofey, futurologist Robert Bork is an image that serves society, the future of humanity, while Oliver Ordock is a selfish hero who puts only personal interests first. As we read the work, it seems as if a thoughtful writer is teaching us the science of anthropology. Each of us, first of all, as an individual, must be responsible for society, be able to respond independently to our actions, and serve the public interest. Only in this way sustainable development can be achieved

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