THE ROLE OF IMAGINATION IN THE CREATION OF LITERARY WORKS

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Summary: Imagination is an essential source of the Arabic language. Every human being has some desires in life that are impossible to achieve, but imagination is the power of human beings that helps man to achieve his desires, even if they are impossible. In real life, not all human desires are fulfilled, but if a human being uses the wings of imagination, he will be satisfied in that moment. Critics have written extensively on this basic element of creative writing. The understanding of the identification and research of imagination in the critical observations of East and West is still very old. But the best definition of imagination has cooled, Hali, Shibli and later critics in Urdu poetry have shed some light on it, but Hali and Shibli have paid close attention to the subject.

In this article, an attempt has been made to clarify the concept of imagination in a comprehensive way, to study the views of internal and external scholars, and then to divide it systematically and systematically for each type. Give convincing examples.

Key terms: image, imagination, creativity.

Introduction:

Reading creative text is said to be a form of struggle. If this is true, then why? To understand this issue, it is necessary to look at the creation of creative text. First of all, we need to know which elements are important in this structure, and which one is the main one, without which there is no possibility of literary creation. There is a formula related to action based on imagination based on the creation of a writing. My classical poets also say that the rhyme of imagination is poetry. Harmony in poetry is not a definite, but a characteristic, so imagination is the foundation.

In this short essay, after the summary, key terms, introduction, background, research objectives, method or method, problems encountered during the work, research questions, brief introduction of imagination, main topic, subsequent debate, conclusion, suggestions And reference letters are mentioned.

Background:

The subject is similarly cursed as a title in other languages, but there is no specific research in Pashto that answers the relevant questions. To fill this perceived

gap, I set out on this topic for a short study to pave the way for more research for me and other lovers of literature in the future.

Objectives:

Introduce the imagination to the lovers of literature.

Filling this perceived void of Pashto language and literature.

Exploring the ideas of great writers related to imagination.

Method or procedure:

The method of writing this is descriptive. Each important point is explained in its place as much as possible.

Problems at work:

Lack of sufficient material in Pashto language compared to other languages related to imagination.

Look at Arabic and Persian sources to improve writing.

Questions:

What is imagination?

What is the difference between imagination and imagination?

How to distinguish between simple, authoritative and open-minded?

The role of imagination in the creation of literary works

Imagination is one of the basic elements of poetry, it is a force that discovers the relationship between the ideas in the poet's memory through similarities or even contradictions and then combines different ideas based on these relationships and creates a new one. Take a picture The components of imaginative imagery are derived from the imagery of natural elements, but this new synthetic image is such that it cannot be found in nature; Yes, just like in water, the properties of oxygen and hydrogen disappear. (Poetry, page 43, Dr. Ehsanullah Darmal, Kabul: Soroush Bookstore, 1397 second edition)

Literature has many important elements but; Thought is then the key element that, if not present in any literary work, is not worth reading the bones of the work, all of these elements go hand in hand with each other to provoke emotions. But without a doubt the idea plays an important role in this.

In the initial discussion of imagination, we can say that a kind of word has a static meaning. That static meaning is the same for everyone in every age and is related to reason.

The second type of words, on the other hand, are those that have a dynamic meaning, have more than one meaning, and are closer to imagination than to reason.

The second type of concept is primarily related to the imagination, rather than going a little further, so it may be appropriate to say that when a Yux or an artist recounts his past in beautiful and heartwarming events, The artist has also added

additional material of his own feeling and has given a new order and arrangement to the events. This new order and arrangement is the result of an act of imagination.

۱۷۱ Critical Literature Hanif Khalil ۲۰۱۷ Peshawar University Publishers

In all the literature of the world there is a formula related to creative action which is based on imagination based on the creation of a writing. But according to Lou Johns, the attribute (imagination) is not teachable, so according to his interpretation, imagination is a divine gift and a completely natural thing. Coleridge, meanwhile, calls imagination a subject, descending to its essence and grading it.

Coleridge states in chapter 14 of his book, Biographia Literaria:

If poetry is considered a body, then good feeling can be considered his body, illusion his clothing (adornment), movement his life and imagination his soul.

Coleridge considers the imagination to be the artistic spirit and the power of the mind, recognizing it as a bridge or connection between knowledge and ignorance whose primary action is to shift attention from ignorance to knowledge. According to him, the axis of definition of imagination is its nature and genesis.

Literary theories

In literature, imagination is a special item that has a great influence on emotions and feelings. News events will give a new shape to human perceptions in interpretation, poets and writers find them in their words in the form of similes and metaphors.

Hamid Mashokhel says:

Sanam came to the front of the letter if the moon became in the hall

The mother's teeth were in her mouth and she was gnashing her teeth

In the above verse, Hamid Mashokhel uses imagination which is called creative thinking.

۱۱۰ Pages Literary Foundations Professor Mohammad Rafiq Rafiq ۱۳۹۵ Jalalkot East Publishing Society

According to Ustad Shamisa, the most important discussion in literature is the discussion of imagination. He writes: Imagination is the center of discussion of literature and literature has defined it in terms of imagination. Hoff writes in a discussion of critique that Aristotle says that literature is a metaphor, that is, it has the nature of imagination. There are four possible causes for this. The material cause of imitation is imagination. The active cause, called passion and inspiration, is in a sense the same imagination, because in unconsciousness the intellect is not active, but the imaginary force is active.

The figurative cause, though more or less the same in each language, is generally based on weight and rhyme, which are related to the persuasion of the word. But the ultimate cause of the poem, which is said to be the effect on the people, is the provocation.

The term imagination is a mental force from literature. Objects, situations, actions, and things that are not sensed and analyzed in the senses, create fresh mental images or compositions. Imagination is the personal shaping force for creation and creativity.

Shafi'i Kad-e-Kani writes in his book (Sur Khayal in Persian Poetry): All the logic books of the Islamic period have called poetry poetry and considered it the basis of poetry (imagination).

Page Images in Persian Poetry

Sometimes in the literature, imagination is used instead of imagination but some critics believe that imagination refers to the presence of a phenomenon in the mind without sensory perception; That is to say, when we are not facing Galat but the image of the Glap is shining on the mirror of our mind, he calls it imagination, and Callaj also distinguishes between imagination and imagination. It's about inventing something new and it's a concept against talent. He adds: that the genius is imaginative and talented. Imagination creates new designs from experience and sensory perception, but imagination is a state of memory in which sensory images reproduce and replicate without regard to the original text. Imagination connects phenomena like a self-contained machine with no logical connection between them, but the imagination unites phenomena on the basis of a logic and order and therefore imagination is inferior to imagination.

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As you said, the purpose of art and literature is to influence the feelings of the readers and listeners and therefore rely on the imagination both in the general composition of a work and in its singular and structural elements. When we read news about a fire or an earthquake or an avalanche. Reading this news alone does not affect us much. That is enough to say that thousands of homes were destroyed and thousands of people lost their lives in the incident. But a fictional story is more provocative than real news. In this way the story that is embodied in the form of a show before our eyes brings us under its influence.

What draws our attention to this show or story is the power of the author's imagination. And this power must be present in the writer, whether he is a poet or a storyteller or ... "

"Imagination is the language of poetry," says Shelley.

Page 4 Pashto Literature, Sahar Gul Katozi Peshawar: University Publishers

This mythical power, unique to man, paves the way for artistic and literary creations, inventions and inventions. "Anything a person imagines can be turned into a reality by other people," says Jules Verne. And this is one of the hallmarks of the value of imagination. In some places you relax. Your thoughts fly like a light-winged bird and travel back and forth in the sky of imagination. And sometimes it is possible

to find yourself in this situation when you are sitting in the middle of a human society or preparing to travel in any direction or whatever activity you are engaged in. All people are familiar with this experience and face it every day and call this imagination, passive imagination. In this case, although man intends to get rid of it, he still prefers to associate with this bird of the mind. Lack of such imagination is more beneficial for human health, because human beings can, with the help of this inner bird, in times of hardship, trouble and distress, escape from some trouble and get the time to get tired. And don't get tired. But if it is repeated too much and takes too much time, man becomes incapacitated and instead of struggling with problems, he tries to escape from the problems with this imaginary bird. Whenever you fall asleep, you find yourself flying all over the place like a captive in the hands of an imaginary mighty bird, without intention and without any time or place. There is resentment, but nothing can be done. Because human will is imprisoned. You dream at this stage and only by waking up can you get rid of it and sometimes a person in a dream encounters something that is interesting to him and that is what gives birth to new ideas, but This situation is rare. Now you have to get acquainted with another type of imagination and that is active imagination and leads to achievements that are transformative for human life. William Blake says: Whenever we can use the power of the imagination to the same extent as we can use the power of the visual, everything is possible.

"Imagination is the force that connects the mind and nature," says one commentator.

"Imagination is more important than knowledge," says Evanistin.

Man, by the power of his imagination, can travel to the future and pursue research and discover new things. By detecting them and planning for the present, they can prevent future dangers.

But what is the idea?

Definition of Imagination: This definition is as difficult as any other definition. One of the reasons for this difficulty is the use of this word (idea). Because the word imagination is used in relation to the various functions that the intellect performs. As Ruskin puts it, "The queen of imagination is hidden and complex, and its definition is impossible. But it is possible to identify it with the help of effects and signs." Let's get to know each other. If we imagine in our minds the form of an animal whose head is that of a plane, and whose body is that of a dog, this mental image is called an "idea," and such an example is an example of a simple idea. Because we've already seen the bird's head and the dog's body and it's a fantasy to do a combination of the two here.

Similarly, if we imagine a piece of land in which there is a hill next to a house with a stream of water, there is also a hill with a stream of camels grazing along the

stream, and we Before, this scene has not been seen, and our work is not just a record of previous visits, it is a mental embodiment, a fantasy.

But all the examples given are weak. Because its foundation is theoretical perceptions, that is, done by the eye. But there are also examples of ideas that are more powerful than these and have an artistic environment.

It is here that interpretations such as the creative idea or the creative idea emerge. Like the writer who in his imagination finds persons from male and female and gives each one a proportionate, personality of the story. That in principle there is no external existence and if these images, due to many visions and experiences, enter the mind of the narrator, this creation is a kind of unintentional creation. Which draws on the author's observations and experiences and not on his intentions and multiplicity of thoughts.

Ruskin, in his analysis of Khayal's character, says:

"Every poet or illustrator collects and preserves all that he has heard and seen all his life, and he does not lose any of them, not even the tiniest stain of his clothes and the sound of the leaves of the trees."

Statements utilize the power of imagination after storing these hearings and visions, and at the right time, in a timely and proportionate manner, bring forth proportional and orderly forms, thoughts and opinions.

From this we get the conclusion that the images that give birth to the idea are innumerable. Thought is more or less involved in our mental work. Imagination is the queen that connects the separate and bitter realities of life. Some types of literature require imagination. For example, poets and storytellers need this element more than proverbs and thinkers. As a human being, the power of thought is always in the process of connecting things to each other and creating new and complete forms of bones. But most people think that they do not have the power to influence the emotions of others. This is possible only with a small number of people, ie writers. And they are the ones who can bring the world of their imagination to life in a way that is more powerful and influential than the real world.

One thing I think is important here is that if we want our creations to be the best and most interesting we must have the best feeling, the best feeling is the most essential of fancy.

The power of illusion must be subject to imagination and it must be clear that the structure of the secondary imagination is carried out by the power of illusion. If this power remains subject to the imagination, it is a good proof for healthy poetry and creativity, and whenever it goes beyond the realm of the imagination, man is not only harmed and purposeless, but he is of no value. Longanus, like Coleridge, considers imagination to be the basic condition of any kind of creation.

Metaphor, Imagination and Creativity, page 3, Moeed Rashidi, translated by Abdul Jameel Mumtaz, Nangarhar: Evening Bookstore

There is another type of idea which is called "author idea". Because this kind of idea connects different types of scenes to each other, composes. In this way, the poet receives information in a work and this awareness affects his conscience and gives him another form of information and a similar understanding of this information, which has already occurred. The narrative poet, the new perception with the old perception, connects and composes one another in a kind of metaphor.

If the poet does not have a sharp understanding of the power of beauty and beyond, in addition to the perception of beauty overpowering him, the intellect overpowers him and as a result his imagination becomes weak and the poetry becomes baseless and tasteless.

And some of the poems of the Sufis are from this group. In Ibn al-Farid's poems, many instances are found for the concept that the intellect dominates the perception and feeling of beauty.

Another type of idea is the idea of discovery or the idea of inspiration and gestures. And differs from the author's idea as to why, in such an idea, the poet, instead of associating one image with another, gives attributes and spiritual meanings to the observed image. In other words it enters the interior of objects, and thereby gains access to the place of life. Rahavard then introduces himself to others through this profound journey into the womb of objects. The writer thus gains access to the spiritual peak of things and then reveals their attributes. The act of imagination, in this place, is the description of everything that these observations have given to the soul of the poet.

For example, if we look at the document, we see nothing but a series of selected colors that every human being, but also every animal, can see. This is an initial observation and the narration in the poem cannot affect the reader. Also, if we analyze the components of objects whose blood is nothing more than a certain amount of green color or large tablets of rocks, rocks or water obtained with the help of certain chemical elements. And all these things cannot reveal the hidden power in this observation, but this observation and the product of it can only be achieved by everything that the poet mixes with his soul. And it is through spirituality and the spirit in which poetry is absorbed that the idea that gives shape to this action penetrates into the interior of things in order to understand their spirit and meaning.

It should be noted that this idea is not limited to the appreciation of natural landscapes but also the appreciation of the personality and morals of the people. When the narrator becomes oblivious to this important principle and begins to analyze individuals and to carry out the method of chemical analysis in the

experimental space, he has in fact abandoned his art, even as we One of the readers of the work, his sad and heartbreaking writings, is left in a pit of indifference.

if we divide the idea into three parts and define it as "simple" idea, "author" idea, and "discovery" idea, most of the purpose is to analyze, clarify and identify the idea. But we must always remember that these three types of thought are never separate and distinct from each other during the course of action. On the contrary, each of them has a hint and color of a different kind of characteristic, and in almost all imaginary acts, this threefold idea has some effect.

There are also different theories about the difference between imagination and imagination, some of which are metaphors, some of which are images and some of which are images, but the author of the book (Poetry and Imagination) says: And to put it into words is called imagination.(٣٢ Page Poetry and Imagination)

The result

After writing this short article, I came to the conclusion that the Queen of Imagination is not one of the most powerful, but one of the most important. Imagination gives spirit to a literary work and moves it, and all branches of literature, need this important element. And the higher the literary point, the clearer the need for thought. Poetry and fiction in this regard, which is one of the most important instances of literature and in which the sparkle of the spirit of beauty is more evident than any other category, the need for an element of imagination, is in fact the expression of a known and revealed thing. .

Imagination can manifest itself in different parts of literary works, manifesting its power and function in any literary work in one form or another. And stimulates the literary work.

Debate

One of the most important formulas for creating a literary work in all the literature of the world is based on imagination. Some writers are of the opinion that the more a writer writes, the more he will learn imagination and the better he will be able to write, but Lou Johns believes that this quality (imagination) is not teachable. Therefore, according to his interpretation, imagination is a divine gift and a completely natural thing. Coleridge, meanwhile, calls imagination a subject, descending to its essence and grading it.

Coleridge considers imagination to be the force that connects mind and nature.

And Einstein believes that imagination is superior to knowledge and more important than knowledge.

Although imagination and allegory are apparently among the elements of poetry, why is poetry really nothing more than imagination? Because whatever elegance is seen in the allegory also arises from the imagination and the allegory cannot be done without imitation. The function of imagery is to convey to us what is seen or heard

through words and phrases. Why is the function of imagination so much better and more valuable, that is, to create order in words? Making, using proportions and harmonies, painting in different colors, decorating and beautifying and ... are all from the special power of imagination.

"Imagination is more important than knowledge," says Evanistin.

If poetry is considered a body, then good feeling can be considered his body, illusion his clothing (adornment), movement his life and imagination his soul.

The result

From this article it can be deduced that Kazim Khan Shaida in his half-life did not spare his poetic and mystical words to the best of his ability in every aspect of the demands of humanity. If justice is not taken away, from the point of view of Sufism and faith, Kazim Khan Shaida Kalam can be considered as an interesting source for the disciples in Naqshbandi way. It can be done, especially by those who are familiar with Pashto culture and have a radiance of Sufism in their hearts.

Suggestions

2. All freedom-seekers must first and foremost work for their freedom.

2. Every single nation should not sell its freedom at any cost.

2- All citizens of the nation should be made aware of the importance of freedom.

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