

THE PROBLEM OF MAN AND NATURE IN THE STORY

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Annotation

Recognized as the "Best Work of the Year" at the time of this article, the story "Abyssal Sky" is a comparative analysis of Chingiz Aitmatov's "White Ship" through the experiences of children. The works show the tragic end of the problem of man and nature.

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If a writer writes down what he sees, knows and feels in life, such works will be convincing. No matter what we read, we see the particles of the writer's heart. Abdulla Qahhor's stories (for example, the story of the "Patient"), Zulfiya's poetry (for example, the epic "Broken Memories"), the works of Shukur Kholmiraev. The lineup of creators like this can go on for a long time. Ulugbek Hamdam, one of the favorite writers of today's readers, also said in one of his interviews that in his novels, his life and the destinies of his loved ones are "yeast" (for example, in the novel "Equilibrium"). In many of his works, Nurali Kabul has written about his personal life, his family, his close relatives, and the fate of the villagers in which he grew up. Stories such as "The Abyssal Sky", "If the Ashes Fall into the Well", "Don't Be Late to Live", and "Those Who Didn't Reap the Wheat" are among them.

Nurali Kabul's most acclaimed, best work of the year award, "Tubsiz heaven" ("Your childhood heaven").

The story of "Abyssal Sky" is told in the language of a child. The work is based on the child's psyche, his painful experiences and the contradictions that arise as a result of the influence of society (external environment) on the child's psyche. The writer's skill is reflected in the fact that he was able to raise social issues through the life of a single child.

The play begins, "As always, I was looking forward to the birth of my beloved long-term guardian, my dear Neck." At the very least, there is a sense of childlike innocence, interest and love for animals.

The protagonists are 7-year-old Norbota, father - Joraboy, mother - Norhol, sister - Mutabar, mother, director of the state farm, shepherds - Hamro, Mamadazim.

The boy waited impatiently and with great joy for the boy to be born. It was a joy for the child, but a joy for the family. "Hey, go barren! It's going to hit everyone again! How many times have I told you to get rid of this old bitch! I'm fed up with feeding orphaned lambs anyway! "My aunt complained to my father when he was angry." (P. 1, 182) His mother tried to say this to Norbota without telling him. He doesn't even wrap the collar around the boy. But even if nothing is said about the animal, which has become a dear friend and joy to the poor child, the social environment of that time forces him to lose

Boynak with his unborn children.

The child of this family, who lives far away from the densely populated village, living in the foothills, it is natural to be friends with a dog, a lamb, nature, because they have no peers around. .

"I do not remember ever being so close to her. I think I opened my eyes when I recognized my name and saw Boynak in our barn near Burguttepa. Since then, we can't stand without seeing each other. " (1. p. 182). As much as the boy loved Boynok, Boynok would treat Norbota the same way. He would play with her, even throwing himself under her so that she would fall softly when he fell, and when the boy climbed the mountain, he would accompany her and watch her. So, they were real friends.

Norbota and Boynok are later joined by an orphaned lamb: From that day on, he was always following us, playing with us all day under the big white poplar in Burguttepa or Teraklisoy. " (1. p. 184) Thus the ranks of friends expanded. The mother's anxiety increased. We need to take care of our children, dogs, orphaned lambs and feed them. Even so, owning one is still beyond the reach of the average person. As a result, the mother often tells her husband to get rid of the soon-to-be-born boy. In fact, it was his mother who kept Boynok in the house. Because when Mamadazim was working for the shepherd, his father brought a puppy. Her mother called her Boynak because her neck was black and white. When his father Mamadazim blan does not come out, he leaves his herd. At that moment, when he said, "Lose the dog," his mother said, "What's wrong with the dog? Norbota is used to it."

His father, Joravoy, is conscientious, kind, and quick-witted, quick-witted, and quick-witted only because he has seen war. When he is released from Mamadazim, he decides to shoot himself. The director, who weighed himself a lot when he approached the director, agrees with the third. "I will give you six hundred selected sheep. You have no plans for a lamb this year. You will find twenty good rams and let them go without telling anyone. The chickens are fat. During the escape, you can spread out a couple of beds at night. Just so no one notices. At least half a lamb. Only the two of us can count the lambs. We will talk about this later "(1. p. 186). Joravoy is now silent, thinking that he will not be able to take the herd if he suddenly says "no", and protests inside.

I think the author is referring to many such leaders in the example of "Director Grandpa." The wealth of the people is shown by the "director grandfathers" who are entrusted with their wise management. The writer aims to depict the spiritual world of the protagonist by showing his behavior. Instead of trying to reproduce and distribute the people's property wisely, it is revealed that the people's property is being plundered and secretly appropriated. Here is a quote from a child-language writer: "My father said that if you look at the food of many people, this world and this world will not be prosperous." Joraboy's character is the complete opposite of the director's. We can even see evidence of this in the words of his wife, who took the wool of a white lamb in a bucket while she was taking it. "Go and tell Ayang!" Bring the wool and put it back! They said angrily. "Would a lamb's hair make a country rich?" Ma, take this joke! For Dad, the state is the house, the state is the wife, the state is the children. I wish someone knew that he gave his life so hard! "My aunt angrily handed me the bucket" (p. 188).

There was truth in Norhol's words. How can leaders who make a living by selling the sheep of the state and enter the universities with money, not by their own labor, but by the labor of others (like Joravoy), not by raising their children in the right direction? appreciate. After all, they have no concept of sincerity, conscience, patriotism. Knowing this, Norhol burned. For two years, the Volga was under the cattle. Even if your father has been herding sheep since he regained consciousness, the old patpat will not be new. Surprisingly, Mamadazim did not intervene and took the "patpat". If you say something, he says, "I'll eat halal even if it's black bread." It's as if everyone in the world is honest! "(P. 1, 189).

It is difficult for Joraboy to be one or two because of his conscientiousness and honesty. But he gives honest food to his children and family. Even though she was upset because of her shortcomings, she still respected her husband and kept quiet about what his wife said.

The images in the story of Norbota's sister, Mutabar, are very convincing and beautiful. In Mutabar's

relationship with his brother, in his abuse of his parents, you see your youth, your impeccable childhood, your whimsical and pure nature. Here the author describes the girl as if she were not using any exaggeration. That's why you fall in love with this episode. "Come on, Motijon, we're going to have a hard time," he said.

-Ho-ho, you don't have to. I'm not sleeping with you, you're sleeping with Boynak. Your hands are unclean, and your hands are unclean.

"Hmmm, my dad and I have it, or I'd cut your hair like a goat's tail!" I said, pointing to my fist under the blanket. He made fun of me and bit his lip. I was silent. And let me tell you - it was a scary place for me to sleep with Boynok and eat in a bowl. He saw me sleeping with the necklace twice. When I said, "I'll tell Daddy," I caught a sparrow and lied. Hullah Mottie prefers to follow my aunt and grumble rather than play with me. I can't even play with him. She cries even when you push her unknowingly. It is interesting that if you do not give something, when you ask for it, it cries like a bitch "(1, p. 194). We would like to conclude our discussion of Mutabar with the above from Norbota. This single passage shows the writer's skill in creating Mutabar. A real Uzbek girl.

While reading Nurali Kabul's story "Abyssal Sky", you will see Shukur Kholmiraev's "Horse Owner", Ivan Turgenev's "Mumu", Chingiz Aitmatov's "White Ship" and their heroes.

It is true that Shukur Kholmiraev's "The Owner of the Horse" and Ivan Turgenev's "Mumu" have different endings, and in both cases the heroes of the century kill their favorite animals themselves. But in all four of them, the idea is the same - to love and respect nature and animals. Other similarities are that Norbota has a dog, a white poplar and an orphaned lamb. The boy in the "white ship" has binoculars, a briefcase and stones. Into has a cemetery, a village and a horse, Gerasim has first Tatiana, then a puppy. Because Inot loves his horse, he shoots it in order not to give it to others. Gerasim, out of love for his puppy, strangles him so that he doesn't give it to anyone else. In "Abyssal Sky" and "White Ship" the situation is different.

From time immemorial, our people say, "The truth is known by comparison." The purpose of comparative analysis is to identify the similarities and differences between the objects being compared, and to identify commonalities between them. In order to reveal Nurali Kabul's writing skills, we will compare the story "Abyssal Sky" with Chingiz Aitmatov's "White Ship".

"Abyssal Sky" is told in the language of a child. In addition to the author's speech, the White Ship tells many stories in the language of a child. Both Norbota and the boy in the White Ship are seven years old.

"In that year he was seven years old and eight years old" (2. 3-b).

"I will enter eight next year, and Boynak will enter sixteen" (1. 182-b).

The friends of both are, as we have seen, unconscious beings, animals, inanimate objects.

We have already seen the process of Norbota's friendship with the Orphan Lamb. The closest people to him in the environment he lived in were his friends. The place where the child lives in the story of the White Ship is similar: "There are only three families living in the guardhouse... There is only one child in the three yards lib would see "(2. 3-b). One of the other two families is childless and the other has a nursing daughter. So the boy lived alone, without friends, surrounded by binoculars, stones - a "sinking camel", "wolf", "saddle", "tank".

In "Abyssal Sky", Norbota's parents' way of life, herding, herding, living, and making a living in the abyss are the same. was the cause. The difference is that while Norbota's parents live here together to support the family, the boy's parents in the White Ship can't stand the fists of marriage, and both of them break up the so-called family. The child is alone because he is looking for a new, better life for himself. Unfortunately, the protagonist of "White Ship" lives with his orphaned grandparents. Norbota

lives happily with her parents, grandmother and sister. Norbota has a Neck Dog and the boy has a Baltek Dog.

Above, we learned about how Norbota's circle of friends expanded. The boy's circle of friends on the White Ship is growing. The boy said to the briefcase: "I speak the same way with binoculars, now the three of us - me, you and binoculars" (2. 21-p). Norbota says, "I, Boynak, white poplar, orphan lamb." They both deal with their confidence as they choose to embark on their play activities.

The grandfather of the boy in the story "The White Ship" is a believer, worthy of his name, a believer, capable, heavy, calm. I'm big, I'm a guest, I'm a "smart" person who works hard wherever I go. That's why others say, "What would we do if a believer wasn't smart?" He looked and behaved inappropriately for his age. Norbota's father, Joraboy, knew his honor, but he could not always defend it. In the beginning, both images were people who listened to their heart and did not go against their conscience. The old believer confronted them with the story of the horned mother deer, and Joraboy with the story of the dog. The same thing applies with narcissism. One drives the sheep to the field, and the other drives the calf to pasture. During the events of the play, both children go to school. Their favorite pastime is the same: Norbota goes around nature with a necklace and protects nature with an artificial wooden rifle, while the boy in the White Ship takes binoculars and a briefcase and waits for the white ship. They both have the same attitude towards nature. When Norbota tortured the sheep of the state farm (by injecting blood, multiplying the offspring, destroying the offspring, tearing the unborn lambs from the mother's womb, skinning them for collars and hats, seeing the deeds of the Almighty) staring, only in the abyss of the sky, he is forced to mourn the loss of human beings to nature, even when he is young, as if he did not want to torment such atrocities - animals, creatures.

When the boy in the White Ship sees Orazkul's actions, he dreams of becoming a fish, diving, and sailing to the white ship when his grandparents are suffering. They both deal with their confidence as they choose to embark on their play activities.

Kadyrkul Nosfurush in "Abyssal Sky" and Orazkul in "White Ship" are very similar. Both are heroes who are not afraid to sacrifice the blessings of nature for their own benefit. In his grief, Kadyrkul peels the skins of poplars, prepares and sells nas, and soaks his feet in holy and healing water. We can conclude from an excerpt from the work about Urazkul: "If you find Urazkul's heart, you will see that you are cutting down two or three trees from a forest where logging is forbidden" (p. 2, 22). . Not to mention cutting down unsightly slate, it also hunts animals for fun.

As I read both stories, I wonder if it is good that there is a limit to love for the animal world, just as there is a limit to everything, because both children have infinite love for animals. found a tragic death due to. In order to save Norbota Karavuz from "Abyssal Sky", the boy in "White Ship" lost his mother deer, and again he was shot by his father. falls, unfortunately, he was not a fish, he could not be a fish. So he drowned in the endless ocean he loved.

The protagonists of the above two stories, even though they are 7-8 years old, love nature and do their best to preserve it. Both Norbota and the protagonist of The White Ship are role models for adults. Both stories are educational works for children, teenagers and adult readers alike.

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