



COMPARATIVE ANALYSIS OF THE SPIRITUAL WORLD OF IMAGES (IN THE EXAMPLE OF CHINGIZ AITMATOV'S NOVEL "DOOMSDAY")

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Annotatsiya

Ushbu maqolada Chingiz Aytmatovning "Qiyomat" romanidagi bir qator obrazlar qiyosiy-tipologik jihatdan tahlilga tortilgan.

Annotation

In this article, a number of images in Chingiz Aitmatov's novel "Doomsday" are analyzed from a comparative-typological point of view.

Аннотация

В данной статье со сравнительно-типологической точки зрения анализируется ряд образов в романе Чингиза Айтматова "Плаха".

Kalit so'zlar:

Roman, obraz, qiyomat, adabiyotshunoslik, Konrad, iymon, fojia, qahramon, qiyosiy-tipologik tahlil, qismat, muallif niyati.

Keywords:

Novel, image, resurrection, literature, Conrad, faith, tragedy, hero, comparative-typological analysis, fate, author's intention.

Ключевые слова:

Роман, образ, воскресение, литература, Конрад, вера, трагедия, герой, сравнительно-типологический анализ, судьба, авторский замысел.

As world literature enters a new century, the aspirations to understand the human psyche, to reveal the spiritual world, and to somehow find a solution to the common problems of mankind in the world of art have increased. As a reflection of these aspirations, a number of literary and artistic works were created by literary figures. We can include Chingiz Aitmatov's novel "Doomsday" among such artistic creations.

The novel is devoted to universal problems, the solution of which makes a person think deeply, such as the weakening of faith, spiritual depression, drug addiction, and unprecedented cruelty to nature due to the tension of the relationship between nature-society-man-faith today. 'worked out.

While the events of the work seem to consist of different plot lines that are not related to each other at first glance, the problems raised in the middle require each other and complement each other in the comparative-typological plan.

Another important aspect of the author's unique innovation, his works being widely accepted by the general public is that the work caused another innovation in the field of comparative literary studies. While observing the scientific research carried out in the field of comparative literary studies, we specifically recognize the five aspects listed by the literary scholar NIKonrad as the object of comparative literary studies. That is, "the first aspect is the

comparison of the literature of peoples with a historical commonality, the second aspect is the comparison of typological features in the literature of different peoples, the third aspect is the comparison of the literature of peoples in different places and times, the fourth aspect is related to each other. comparison of literatures that have typological characteristics without it, the fifth aspect, comparison of literary relations" ¹. In Chingiz Aitmatov's novel "Doomsday", the plot, characters, their paths of fate, character, fate are very close to each other, rich in common aspects. The writer compares each plot line to another plot direction, each character's life to another character's part. In this way, the author's intention, the idea of the work, which he envisioned from the work, is embodied more vividly in front of the eyes of the reader.

The first commonality: Avdi Kallistratov and Isa alayhissalam.

Avdiy Kallistratov, who, despite being expelled from the religious seminary for his blasphemous views, the main character of the work, "desperate to express his deep thoughts and ideas about God and man in contradiction to the rigid tenets of the old religious teachings" and tried to examine the issue of faith, ²and two thousand parallelly compares Jesus, who a year ago spent his whole life trying to strengthen the faith of the people in the society in the one God, who sacrificed his life for their unity in the "Kingdom of Justice". The unique innovation of the writer is not limited to showing that two heroes who are very close to each other can serve as an example to others with their truthfulness, integrity of faith, and strength of faith throughout their lives, and the difference between them over time it is clearly manifested in the fact that it has become so far away, that the entire society, nature, human tragedy has risen to the level of doomsday.

In the struggle for faith, at the beginning of the millennium, Jesus was crucified due to the opposition of a few priests, and two thousand years later, Avdi was persecuted by the entire community in several places, in particular, from the religious seminary, which became the plague of the century. He resisted the fact that drug addiction itself drags hundreds and thousands of young people into its whirlpool like a vortex, he was thrown from the train carriages because he called to the right path, and his views about it were rejected by the press, moreover, because of his lack of faith in life in the Moyinkum desert. He was tied to a tree by people who had lost their way and were addicted to alcohol, who had nothing to do with anything but their stomach. tries to deeply convey to the reader that unbelief, rising to the level of doomsday, destroyed the lives of not only Avdiy, but also Grishan, Petrukha, Lyonka, and Ober, Mishash, Kepa.

Second commonality: Akbara and Bo'ston Orkunchayev.

expresses the suffering of the good in the eternal struggle between good and evil with successive losses in the lives of the two characters.

Akbara and Toshchainar are desert creatures who have spent their whole lives trying to live by their strength and intelligence, and their first disappointment in their lives is due to the massacre in the deserts of Moyinqum. The first offspring of wolves die in a brutal massacre of the province's meat distribution plan. After a while, they lost five more children due to a fire in the Aldashboyi reed fields. The story of the wolves who gave birth to children

¹Konrad N.I. Izbrannyye trudy. Literature and theater. - M.: Nauka, 1978. - S. 32-33

²Ch. Aytmatov. Doomsday. - T.: "Generation of the New Age", 2015. p. 48

in a last attempt to leave offspring ends with a tragedy after the wolf cubs were taken away from their den due to the misfortune of man in Issyk-Kul.

Tragedy happens in the life of Boston Orkunchayev, who found a special place in the society with his diligence, truthfulness, and humanity, just like in the life of a wolf:

"- Wolf! The wolf took the child away! Faster, faster!

Boston lost consciousness, pulled the rifle from the wall and ran out of the house after Gulimkhan.

...Akbara fled. Boston ran after him with a rifle raised and shouted in an unnatural voice:

- Stop, Akbara! Don't touch my son! I will never harm you! Leave the child, don't touch him! Great! Listen, Akbara!"³

The tragic events in the life of both characters depicted in the work are very close to each other - the main reason for the divorce of children, the destruction of good people's lives, and the destruction of pure feelings is the terrible events in nature and society, the spiritual crisis of people, and apathy. , the writer tries to repeatedly convey to the reader that evil is the result of a person's dehumanization.

In general, while analyzing this and a number of other characters in Chingiz Aitmatov's novel "Doomsday" from a comparative point of view, in order to correctly and deeply understand the author's purpose, artistic intention, the main idea of the work, each an image, to put ourselves in the place of each hero, to draw a conscious conclusion from the terrible events that are happening in their lives, not to repeat the mistakes they made, moreover, to fight in solidarity against the inhuman evils that are being committed in society, faith We witnessed the necessity of not deviating from li.

³Ch. Aytmatov. Doomsday. - T.: "Generation of the New Age", 2015. p. 424

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