

# INTERPRETATION OF GLOBAL PROBLEMS IN THE WORKS OF CHINGIZ AITMATOV

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## Abstract

Soviet literature of the 20th century, unlike world literature, was created on the basis of a single literary direction - the principles of socialist realism. Only a few creators were able to create works that would serve all eras equally with the requirements that socialist realism placed on literature. Chingiz Aitmatov was one of them. One of the most important services of the writer is that he initiated the tradition of expressing his great sorrows and ideas through the images of "little people". Also, his attitude to objective reality was realized through the synthesis of the genres of mythology, folklore, and fiction in his stories and novels.

**Keywords:** Socialist realism, mythology, Western and Eastern culture, character biography, poetic style, artistic concept, historical process, religious plots and motifs, artistic interpretation of the 20th century.

## Introduction

At the stage of development of each national literature, the socio-political events of the period when the creator came of age are of great importance. Because the writer or poet, in a certain sense, as the heart of the nation, reflects the pain of the people and society in his works. The examples of verbal art they create, firstly, develop the nation's thinking and worldview, and secondly, serve as one of the important factors in raising national literature to new levels.

The creative activity of the Hero of Kyrgyzstan, Kyrgyz People's Writer Chingiz Aitmatov falls on the 1950s-60s of the last century, when the Soviet Empire established complete rule in Central Asia, the policy of Russification was rampant on all fronts, and in general, during the most difficult times in history. He is considered one of the most important creators not only in the development of Kyrgyz literature, but also in the life of the Uzbek people. In his works, Chingiz Aitmatov depicted the lifestyle, heroic character, aspirations, desires, goals, and struggles of other Turkic peoples, including the Kyrgyz people. In almost all of his works, one can see images close to the psyche, worldview, goals, and pain of our people.

## Discussion

Chingiz Aitmatov's name has firmly taken a place among the great writers of world literature. A writer who was able to breathe the breath of his time into his works naturally becomes a favorite creator of every nation. After all, a work written with talent does not choose a nation and people. Moreover, Chingiz Aitmatov not only brought the lifestyle, heroic character, and aspirations of the Kyrgyz people to the world stage with his works, but also embodied the image



of Central Asian, including Turkic, peoples in his works. Turkic peoples, including the Uzbek people, saw their own goals, desires, and struggles in the images created by Chingiz Aitmatov. That is why almost all of the writer's works were translated into Uzbek, making him a favorite of Uzbek readers.

The images in Chingiz Aitmatov's works, which serve to glorify man, universal, spiritual and moral values, are considered literary symbols of all nations. Among the creative works, it is of great importance that it is focused on the artistic interpretation of the changes and tragedies that may occur in the beginning, fate, today, tomorrow and even in the future due to globalization processes. The artistic interpretation of the problems of globalization, as noted by literary scholar Suvon Meliev, is analyzed in detail in the writer's novels such as "The Mark of Cassandra" and "Falling Mountains". It should be noted that globalization is causing humanity to become individualistic, to move away from the image of humanity, and to cause atrocities on the level of the apocalypse due to the violation of nature. From this perspective, we found it necessary to include the writer's novel "Qiyaomat", which has another deep symbolic meaning and has caused a lot of debate among Uzbek writers and literary critics, among the works that reflect the artistic interpretation of the problems of globalization. Because in Chingiz Aitmatov's novel "Qiyaomat", the situations of goodness and nobility, goodness and correctness, justice and truthfulness, and the apocalypse - the final judgment - are shown by reflecting the problems of nature, society, man and faith. Aren't the atrocities committed against Akbara and Tashchainar: the loss of their land to live in their own nature, the death of their wolf cubs due to the ruthless burning of their reed beds, and the kidnapping of four wolf cubs who came to the new world by Bozorboy, who is completely devoid of human qualities, and several other facts, global problems that are dooming nature?

It is known that the process of globalization is associated with the rise of human thought in science, technology. However, the development of technology has a negative impact on human thought and biological development to the point of even leading to tragedy. In both of the above-mentioned novels, Chingiz Aitmatov artistically embodies the problems caused by these globalization processes on the example of an individual, nation, and country. Through the images reflected in the works, he warns people whose hearts are turning to stone due to globalization, tries to purify the hearts of society, and prevent the escalating tragedies.

Another aspect of Chingiz Aitmatov's poetic style is that his heroes often face the trials of natural disasters.

In 1970, another of his famous works, "The White Ship," was published, and a feature film of the same name was shot by the leading director of Kyrgyz cinematography, Bulat Shamshiyev. This film is one of the most successful films based on Ch. Aitmatov's works.

The work "The White Ship" very attractively depicts the tragic fate of a Kyrgyz boy who encounters evil and turns into a fish. The boy is alone. His elderly grandfather Momin, a connoisseur of ancient legends, acts as his parents. The boy, having deeply felt the essence of the legends and myths he heard from his grandfather, and having accepted reality as a beautiful fairy tale, encounters the cruel world of adults with the impression that he has come to terms with the reality. Like any tale, the work "The White Ship" also gives readers and viewers a spiritual, moral and aesthetic lesson. The heroes of Chingiz Aitmatov's work "The White Ship"



never even dream of leaving their home - the forest. Because civilization itself threw them into this barren wasteland. For people who have been moving from pasture to pasture for centuries, from mountain to pasture, following their cattle, city life is boring, boring, and fake. Therefore, no force can drive them out of this place. Only three families live in the forest: Old Man Momin with his old woman and granddaughter, Orozkul with his wife Bikey, and Seyidakhmed with his wife Guljamol and their daughter.

The main idea of the work "The White Ship" is built in such a way that none of the characters can leave the small area where they live: everyone is tied to each other by invisible threads.

The plot is very simple: the ignorant Orozkul is always drunk and beats his wife because of childlessness, Old Man Momin is a mute by nature, unable to do anything, trembling and suffering, begging Orozkul. A child watching this from afar cries and yearns for his fairy-tale world. Thanks to the narration introduced in parallel with this real-life scene presented in the story, the chronotope, that is, the category of space and time in the plot of the work, rises to infinite cosmic scales. The story begins with the history of the origin of the Kyrgyz people. Due to the symbolism in the story, the past and the future meet at the crossroads of the present. An old man who is a believer by nature, who believes in fairy tales and legends like a young child, and listens to them with tears in his eyes, lives in a whirlpool of tragedies. A child who is detached from real reality and is absorbed in the world of fairy tales is a link, a bridge connecting the past and the future. Orozkul is the embodiment of ignorance. Ignorance, as is known, has demanded sacrifice in all times - in the story, the horned Mother Deer, and in the story, the Child becomes a victim of ignorance.

When the old man Momin rebels for the first time in his life, that is, when he rides Akbash to pick up his grandson from school, ignoring Orozkul's nagging, Orozkul gets drunk and throws his wife out of the house. Look at Falak's stupidity, this woman begins to curse not her husband, but her own father, who had spoken to her husband. Whatever Momin achieved in this life, everything came to naught. His son died in the war, his wife died in his wake, and his daughter left her child with him and went to the city. The situation of his eldest daughter Bikey is more miserable than the fate of all his children. And he is doomed to live under the curse of his next old woman and the oppression of Orozkul. The scale of these tragedies is vast, these tragedies have no end. As if this were not enough, Momin Baba's shooting of the horned Mother Deer - the savior of his people, his past, and the future of his child with his own hands is based on such vital logic that no amount of fantastic thinking can deny this fact.

It is rare to find a person who has not been influenced by the works of Chingiz Aitmatov. He skillfully used mythology to branch out the plot, reveal the characteristics and psychology of the characters, combine real life and mythology, and depict the artistic landscapes of man and the world in his works.

In the novel "A Day of the Century", Aitmatov raises ecological and spiritual problems that are relevant for all mankind against the background of a simple desert landscape. The destruction of natural harmony and the erosion of spiritual values form the main ideological direction of the novel.

Through this work, Chingiz Aitmatov seeks not only to form ecological consciousness, but also to awaken the responsibility of modern society to itself, nature, and the future.



The situation of Mankurt in the work is interpreted as a spiritual metaphor that warns not only about the fate of one person, but also about all of humanity. Through this narrative, the writer directly expresses the processes of “spiritual alienation”, “cultural gap” and “spiritual coldness” observed in society at the end of the 20th and beginning of the 21st centuries in an advanced artistic style. Mankurt is not only a product of slavery, but also a new form of complication that emerged as a result of technocratic thinking and a consumerist society.

The writer’s story “Oqkema” (1970) deeply explores the contradictions of human beauty, goodness, and life, as well as the problems of ecology. The film “Oq kema” also gained fame as a work. The story "The Sea is Running" (1977) reflects important spiritual issues and ominous scenes of life during the Soviet era. The novels "A Day to Remember for a Century" (1980), "Doomsday" (1986), and "The Mark of Cassandra" (1990) raise universal human aspects of our time, the fate of our mother planet, and powerful philosophical, moral, and social problems. The image of a man who has forgotten his past, is indifferent to everything, knows nothing but obedience and execution of orders, and whose feelings and delicate emotions have faded away, became one of the important aspects of Aitmatov's work.

We aimed to study the closeness between the work of Chingiz Aitmatov and Uzbek writers in the following areas:

- 1) the closeness of the themes and problems expressed in the work;
- 2) similarities and differences in the fate of the characters;
- 3) commonality and originality in the description of reality and solution.

The theme of war occupies a special place in the creative heritage of Chingiz Aitmatov, whose youth coincided with the years of World War II. Indeed, what the writer saw and experienced during his time is skillfully described in the stories of the writer "Face to Face", "Jamila", "Silhouette", "Early Returned Cranes".

His work had a significant positive impact on the consciousness, worldview, behavior and lifestyle of ordinary readers in our country, taught them to overcome difficulties and obstacles in life with intelligence and perseverance. Because the events described in the writer's works, the scenes drawn, the fate of the characters created are valuable in that they are close and understandable, as if taken from our own lives.

### Conclusion

At the same time, Chingiz Aitmatov's themes, problems and events are striking in their similarity to the works of Uzbek writers, their harmony, their ideological orientation, artistry, closeness of intentions, and goodness. It would be more correct to seek the reasons for this in the similarity of the language, dialect, religion, lifestyle and history of the Uzbeks, Kazakhs, Kyrgyz, and Turkmen, who are originally descendants of the ancient Turkic peoples. Therefore, their literature and culture are also close to each other.

The textual ideas of the writer's novels dedicated to solving modern problems are a factor in solving global problems.

Chingiz Aitmatov used folklore not just as an artistic decoration, but as a philosophical concept that preserves the historical memory and moral values of humanity. Therefore, in his works,



folklorism is manifested as a spiritual bridge connecting the past and the present, a literary phenomenon that brings national thinking to a global scale.

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