



COMPARATIVE INTERPRETATION OF THE REALITY

(About the stories "Yellow Girls", "Feast of Demons" and "Giant of the World")

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Annotation

This article compares and analyzes the stories of the famous writer Nurali Kabul "Yellow Girls", "The Giant of the World" and the story of the great Uzbek classic Abdullah Qodiri "Feast of Demons". The article focuses on the study of the relationship between the reality of a work of art and real reality in the context of the period. The comparative method was used in the process of understanding the content of these works created in different periods.

Keywords:

Jinn, devil, giant, event, color, fable, cave, mentality, talent, detail.

According to Eastern mythology and religious beliefs, in low-lying places we call demons - creatures that are different to the human eye, sometimes in human form, and in most cases cause harm (for example, twisting the mouth, face). Nurali Kabul's story "Yellow Girls" [1, 9-15] is also written on the theme of jinns who make their flesh tingle when they hear it. In general, many works have been created on the themes of jinn, ajina, devils, giants, fairies, blonde girls, or there are episodes in the works depicting their participation. Of course, they perform some function in the play, depending on the author's wishes. These images are not added to the work surfing. A work of art cannot be created by depicting simple events in a certain order. The work of art is taken from real-life events, in which the writer's point of view in the play plays a decisive role.

The story of the "Yellow Girls" begins with the phrase: "It was my mother who caused this untouchable event." The boy blames his mother for the incident, the details of which are still unknown to the reader, and describes it as an event that no one has been able to reach.

The story refers to the place where the events took place - a gray hill on the edge of the cliff, which in ancient times was formed by the burning of some large building. In the millennial Kultepa, there will be blonde girls with yellow hair from nails to hair. Although the boy had no clear idea of what the blonde girl was like, he was convinced that she was something like a wrinkle. Another reason why a child has a strong belief in insu is that it is said by a mother who never lies.

The main event for the plot of the work is that in the event of the fable, a guest came to the house of his neighbor Pardavoy and told his father to the guest. In this situation, for the first time, the child's name is Daniel. Daniel goes with his father to play "pistin – pistin" with the guest's son.

Daniel's father was strict. He yelled at his father. Her mother, on the other hand, is a tolerant woman who, according to neighbors, "reconciles everyone in the family." Daniel loves her more than his soul. That's why he overreacts to everything his mother says. The mother

also wants her granddaughter not to walk the streets from time to time, because the young man is quickly healed by sex.

In the story of the "Yellow Girls", the event takes place between evening and night. As usual, the boy was eating dinner and lying in the net, when his neighbor Abdusalom's cousin Pardavoy came and told his father to the guest. As the child follows his father, the process of events accelerates. In the story, objects, things, images of objects, the environment in which the child lives, furniture, etc. also have a special meaning. Such details usually serve to express the local color in the play, to give a natural tone to the events.

The writer still convinces the reader by describing the child's belief in a future event. Initially, the changes in the child's psyche caused by the mother being influenced by rumors about blonde girls, kultepa, do not arouse any abnormality in the reader. The importance of substantiation in the artistic influence of a work is enormous. An unsubstantiated incident violates the authenticity of the work. No matter how strong the child's desire to go to the Pardavoy's, his heart is drawn back, remembering that the way to go will pass near Kultepa. He had never been so strange in his life. While he was still at home, for some reason his arms and legs did not obey his footsteps like anyone else's. As if flying in the air without setting out, he grabs his father's coat by the chin. Under the influence of intense panic, his legs twitched and he set off with a slow step.

At this point, the author introduces the tradition of our national mentality as a motivating detail in the events of the work. As you know, home when a guest from afar arrives, the host, at the request of the visiting guest, asks his permission and tells the tea-drinkers to talk to the visiting guest. This good habit is still preserved in more rural areas today. The national color is expressed in the episode of the child's father telling the guest.

While reading Nurali Kabul's story "Yellow Girls", I remembered the story "Feast of Demons" that I read many years ago. For this reason, I once again looked at the "Feast of Demons."

According to the scientific conclusions of the researcher of the literary heritage of Abdullah Qodiri - Qodiri scholar Bahodir Karimov, today we have two textually different copies of the story "Feast of Demons" (1923, 1936) [2, 137-141]. Compared to the 1923 edition, the 1936 edition, which was revised and perfected by the author, formed the basis of our research [3, 16].

This story is told in the first person, i.e. in my language. Although the narrative in The Feast of Demons begins with a child's story, the conversation is continued by his father, Osar aka (Togon aka in the 1925 edition). In the end, the story ends again with less involvement from the boy. The essence of the work is a narration of an incident that Osar aka had many years ago - when he was newly married.

It is interesting to note that Osar aka was "busy" with the work of the garden, and when he returned home late that day, "after a long time" with the work in the garden, he had a feast of demons. They (jinns) greet Osar aka like old acquaintances and invite him to their circle. Usually, according to our national mentality, a blessing is said when a new guest comes to the circle. The play details the fact that Osar aka did not recite the Fatiha when he came to the table: "They dragged me out and dragged me into the net. Usually, when entering a meeting, a blessing was recited. However, I was preoccupied with their various questions and actions, and I forgot to say the blessing." Literary critic B. Karimov emphasizes that there is a basis for the incident indicated by the writer: "It is known that the jinn and the devil cannot perform their deeds in the place where the name of Allah is mentioned. Abdullah Qadiri was well aware of the authoritative sources on this concept." [4]

The deeper a writer delves into the subject he or she is trying to cover, the more vivid the work of art he or she writes becomes. "In the story of the Yellow Girls, we said, 'It

happened between dusk and midnight.' B.Karimov, a literary critic, explains that in the story "Feast of Demons" the event takes place between evening and night time: "The author moves the time of the event forward to the evening. Between the evening and the night, the demons feast. There is a hadith that the devils are released from sunset until the darkness of night. Every detail that is photographed, every the storyteller, who pays close attention to the word, meets his protagonist between the night and the evening to the demons"[5, 101-105].

Usually, food is given to the newcomer. In the story, Osar aka is invited to a party before feeding. In my opinion, it is worth noting that Osar aka, at the discretion of the hosts, listens to music before meals, and is unable to control himself under the influence of music:

"I didn't know anyone, the winner must have been the speaker," he said.

"Let a table be set for my brother Osar!" he said. Another in the net confronted him:

"Let's have a party first, and then we'll all look at the table together!" he said, turning his face to me.

"You'll miss the party, too." Shall we have a party first? "He asked.

Even though I was hungry, I had no choice but to agree with him from the point of view of my hospitality.

The musicians began to adjust their instruments. "

Recently, the telegram social network www.savollar.islom.uz came across information on the subject. It says, "If a person hears a song, the devil and demons will come to him in an instant and start dancing. If a person saw this, his heart would be broken and he would die"[6, Question 4030].

By the way, when it comes to the influence of music, we have to take examples a little longer, we follow the course of events:

"The exercise was magical. I was crushed to the ground, captive, a wave came from inside me and I began to gasp, not knowing where to hit myself. The musicians were still slowly intensifying this quiet exercise ... I couldn't stand it, I started to cry. I don't even know why and why I cried. I cried for a long time. Finally, the exercise is over. It's over, but it's over with me, too. I was crippled like a man crushed between two millstones. I didn't have any movement. I opened my eyes. Everyone in the meeting seemed to be laughing at me. I stared at the ground, ashamed of myself.

Literary scholar Umarali Normatov describes these analytical works as "adventure literature" and explains his opinion as follows: their peculiarities: the extraordinary mystical nature of the plot, the richness of sharp intrigues, unexpected changes in the course of events, the reversal of the characters, the fact that the protagonists face various trials and overcome various obstacles and survive various disasters. aspects are mentioned. In Uzbek literature, the first modern examples of this species were created by Abdullah Qodiri, "The Feast of Demons", "Kalvak Mahzum", "Toshpolat Tajang" were the first experiments in this direction "[7].

There is another story on the theme of Nurali Kabul's works called "The Giant of the World" [1, 3-8], which we found necessary to dwell on.

The events in the story "The Giant of the World" are similar. The plot of this story, like the stories "Yellow Girls" and "Feast of Demons" listed above, is told in the first person, that is, in the language of "I". The events in all three stories, the psyche of the protagonists are carried out not by the writer, but by another person - the language of the narrator. In the stories "Yellow Girls", "Giant of the World" the protagonist is a young boy, and in the story "Feast of Demons" the story is told by a married man who knows black and white in life. This allowed the writer to reveal both the characters and the events from different perspectives.

The authors used this method to convey the story to the reader. This method allows the writer to express the narrator's inner experiences more, and the limited aspect is that it is

impossible to write down some parts of the story that the child does not understand. When narrating a child's language, the writer must adapt to the child's psyche and language. In this case, the author's language reflects the child's age, inexperience, playfulness, in short, his whole nature.

The child's name is not mentioned in this story. This time, the giant, not the demons, is to blame for the incident, which took the child away from the environment in which he lived and took him to a completely different world. Of course, the giant in this story, unlike the giant in Uzbek folk tales, is close to demons. His mother's words "Do not approach Abdurahman, he has a demon, he turned into a giant in his childhood" are a confirmation of our opinion.

The boy said that wild cats occupied the place, and Duniyotepa was located on the edge of a terrifying cliff. There were innumerable golden jugs in it, guarded by a one-eyed giant black giant. Everyone in the village knew that there was a giant in the cave, and they told legends about him that they had never seen or heard of.

The boy thought of the one-eyed giant a lot. Thinking that the giant might be seen, he drove his lambs before everyone else. On the day of the accident, as usual, he puts half a loaf of bread and ten candies (bread in the left pocket, ten candies with povidlo in them in the right pocket, which is frozen in syrup) and continues to graze the lambs along the jar as usual. Apparently, the writer managed to portray his protagonist in the eyes of the reader through a simple detail. Such artistic details serve to increase the value of the work.

As he approaches the cave, the child freezes with strong fear and amazement. She feels her hair stand on end as her cap falls off. Because at the mouth of the cave stood a terrible creature. He remembers the thought, "I guess I was hit by a giant, now it's over." Although the protagonist of this story is very similar to the children in life, they are not exactly the same. In this single episode, which depicts the image of a child in a story, the characteristics of dozens of people are summarized.

In all three works, the description of abstract heroes (demons, fairies, giants) is described in a way that attracts the reader. In a good play, everything, the person, the event should be vividly portrayed, just as we enjoy watching a good movie, we should also enjoy reading it.

In the analysis of these works, we first turn our attention to the "Feast of Demons":

In the story "Feast of Demons", Osar aka looks at the people at the party: "After collecting my name, I looked at the people at the meeting. It's like I've seen a lot of them somewhere ... When I look at them, they look like strangers I've never met. I was amazed that they treated me as if I knew them, called me by name, asked me what I had done, and even told me that I was still in love."

In "Yellow Girls", "Naked blonde girls sitting around the campfire, curling each other's long, blond hair. They were all similar to each other and there were so many that it was impossible to count them. No one was looking at us, everyone was busy."

In the story of "The Giant of the World" at the mouth of the cave appears a terrible black giant with one eye, his eyes covered with wool, with both hands resting on the wall of the cave. "But the memory of the giant is so ingrained in me that I can even draw a picture of him. I remember just like yesterday. He didn't seem to be laughing, crying, or standing still." Also, after so much talk at the end of the story, special attention is paid to the analysis of events by the protagonists and those around them. The analysis of events, as well as the depiction of abstract heroes (demons, fairies, giants), ensured that the work was educated. At the end of the story, how do the protagonists and those around them evaluate the events?

When the boy regained consciousness in the story "Yellow Girls", in the analysis of events, he said to his mother-in-law: "How many times have I told you, don't tell me the stories of those ajinayu and dervishes!"

The teacher, who heard the story at the "Feast of Demons", said, "Panic, fantasy!" (By the way, this story is published in the edition dedicated to the 110th anniversary of the writer's birth (Abstract story). Prepared by: Khandamir Qodiri [8, 1-4]).

"After I got better, I did my own analysis of what happened," says the storyteller in The Giant of the World. "I confess. It was all because of my imagination, my curiosity about big and small events."

In all three stories, the knot of artistic plot events is the final solution. As the writer develops the plot of the work, he works thinking about how the events should be resolved. The conclusion at the end of the work is also a unique, already good solution - one of the important factors in the success of the work.

The Demon Feast concludes: "I told my teacher about what my father had seen, and he laughed:

"Panic, fantasy!" He said.

- Is it really scary, what happens to a person if scared? - I asked, sir:

"I'll tell the kids next Friday, and you'll know what a panic it will be if you're at this meeting, too!" He said.

I definitely go to school on Fridays and hear from our boss that panic appears in a person. If you have time, you can go on Friday."

The ending is the same in "Yellow Girls": "... My father still says," It happened in front of you. " I say, "No, in my dream." My mother and aunts also say, "Not in your dream, but in your right."

In the story "The Giant of the World" I still go to the World when I go to the village. Now Abdurahman has stopped digging the cave. But there is still a broken tractor in the stream. Dunyotepa also seems to have declined in my view. Archaeologists have excavated the cabbage. But to me it is still more magical and sacred."

The last word is about an irreversible childhood that will be remembered for many years to come.

Recently, during one of the conversations of Sheikh Muhammad Sadiq Muhammad Yusuf (may Allah have mercy on him) during the holy month of Ramadan, the subject we are talking about was the jinn. We are on topic We would like to draw your attention to a part of this conversation:

The word "jinn" is an Arabic word that means "something invisible," that is, something that is blocked is called a jinn. Demons are also called "demons" because they do not look ordinary.

About demons, Allah has revealed forty verses in seven suras in the Qur'an. One of the suras of the Qur'an is called Surat al-Jinn. In all of this, it is stated that demons are beings, that is, we believe in the existence of demons on the basis of the Qur'an. Demons, like humans, are a world of their own. They have men and women, they have offspring, they have food and drink, they have faith and disbelief. According to our belief, the jinn also have a believer and a disbeliever. They, too, will be questioned, and on the Day of Judgment they will be taken from heaven or hell depending on their deeds in this world. At the same time, demons are not visible, but they can see us. It is said in the Qur'an: "They will see you, and you will not see them."

However, demons have the ability to enter into various forms. In many hadiths, it is mentioned in the hadiths of the Prophet (peace and blessings of Allaah be upon him) that he appeared to people in the form of a white snake in Madinah Munawwara. Demons are the

power that has taken over everything and ruled the world. God rules the world. Demons are creatures created by Allah from fire. Although they have some abilities, they are as helpless as human beings in the sight of Allah. ”

After listening to the lectures of Sheikh Muhammad Sadiq Muhammad Yusuf, may Allah have mercy on him, Haji Abdullah Arif's "Book of Hajj. The poem "Feast of Demons" in the series "Voices of Wisdom (Fifty Hadiths)" comes to mind. [10]. Although we have never seen such an event in our lives, we have heard a lot and a lot. I don't know, but it's the effect of our childhood calming down, "Shut up, grandparents are coming." Maybe, after all, in this magical world, there are mysteries that make our minds weak, our minds limited, and they are many.

Demons, ghosts, giants, devils, fairies, blonde girls are the eternal heroes of our literature. There are also many works depicting them. The work cannot be imagined without artistic texture, creative imagination. There is a saying that these words can be applied to people who are living in the name of a person who is living an unworthy life. There are many such words in works of art.

(It should also be noted that sometimes the phrase "demon-possessed" is used to refer to people who have lost control of themselves in a difficult situation in life, and who have no control over their behavior at the time. the word "so-and-so has a giant" is also used in reference to those who do not tire. In this case, the word is used in a positive sense).

The "Feast of Demons" depicts an uninhabited, wild, "perverted, owl's nest" as the scene, while the "Yellow Girls" depicts a millennial cult on the edge of a cliff that was once the site of a large building fire. The story of Dunyotepa's Giant depicts Dunyotepa Hill on the edge of the cliff and a cave in it. In all three cases, the separate lives of creatures with separate worlds are highlighted. In all three stories, the solution is the same - abstract. After all, in this boundless world, our minds are limited.

The beginning of the Demon Feast was as follows: "When my father began this feast, I was terrified of my existence, and I said to myself, 'Don't meet such a feast of demons.'

Last night my aunt came to visit us: at night, my father, mother, aunt and uncle talked for a long time, and then they started talking about demons, fairies, giants. My father could not refrain from repeating the "feast of demons" he had seen. " From this passage from the beginning of the story, it is clear that in the course of events, as in the present, statements about demons, fairies, and giants were in some cases the main topic of conversation. Also, if you pay attention, the boy says, "... at night, my father, mother, aunt and uncle talked for a long time, and then they started talking about demons, fairies, giants (emphasis ours - A.T)."

In today's article, we talked about three stories involving demons, fairies, and giants and commented on them as best we could.

All good works are the result of talent and hard creative work. Of course, by comparing these three stories, we are far from believing that the stories "Yellow Girls" and "The Giant of the World" were written under the influence of the "Feast of Demons". (When we contacted the author during the writing of this article, he noted that the author was not yet familiar with the "Feast of Demons" story at the time these stories were written). Granted, it's natural for every writer's style to be different, but the subject matter of the stories and the idea they want to convey are consistent. When we also look at the stories of Nurali Kabul, we can feel the interconnectedness and balance between these three stories through a comparative study. In these stories, the author writes about the events that took place among the people, just like in the story "Feast of Demons". The creative individuality of the writer is such that the author does not make a final decision on the outcome of the event, leaving the solution open to the reader's attention. The reader observes for himself whether the event is panic or real.

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