

**THE WORKS OF CHINGIZ AYTMATOV AND THE  
CONTEMPLATION OF THE BOOKSTORE**

**N. P. Bozorova\* ; L.K.Turabayeva\*\***

\*Associate Professor,  
Candidate of Philological Sciences,  
Tashkent State Law University,  
Tashkent, UZBEKISTAN  
Email Id: n.bozorova@tsul.uz

\*\*Associate Professor,  
Candidate of Philological Sciences,  
Head of the Department of State Language Teaching,  
M. Avezov University of South Kazakhstan,  
Shymkent City, KAZAKHSTAN

**DOI: 10.5958/2249-7315.2022.00009.0**

---

**ABSTRACT**

*The article summarizes the influence of the works of Chingiz Aitmatov on the thinking and imagination of the reader. On the basis of the author's artistic thinking and philosophical observations, the author analyzes the universality of the description of national problems. It is also noted that the writer's works encourage the reader to think, analyze and grow spiritually.*

**KEYWORDS:** *Chingiz Aytmatov, Word, Thinking, Nation, World Writers, Writer, Legend, Art, Imagination.*

---

**INTRODUCTION**

Every nation has a past, a present and a future. In fact, the nation is the whole image of this trinity. In the works of the great writer Chingiz Aitmatov, we see the Kyrgyz people in such a whole. Although this image form represents a nation, the content represents a human being. Although the protagonists of the writer belong to the same ethnic group as their way of life, they reflect the whole of humanity with their destiny and thinking, pain and suffering, dreams and aspirations. Based on the author's artistic thinking and philosophical observation, national problems have risen to the level of humanity. For him, not only his own nation, his own brothers, but all human beings were relatives. Although the lines from the author's pen depict Kyrgyz grass, a person living in any part of the globe has no doubt that this grass is his home - a beloved corner of the soul. That is why Chingiz Aytmatov is rightly called "a writer who conquered the world" [1].

Chingiz Aytmatov is a genius writer based on proverbs, fairy tales, epics, legends and myths. He entered literature as a miracle of the twentieth century, during which time the world turned its attention to Turkish literature; has earned its rightful place among the world's writers with its own word, its own voice and its own style. This is evidenced by the fact that Chingiz Aitmatov's works have been translated into more than 180 languages and published more than 80 million copies. [2]

In the works of the writer, the fact that the original phenomenon is moving away from its essence, the impact of the time on the human heart, soul and thinking is depicted in bright colors. The great writer, realizing that the cause of all problems is man, also offers the solution to him. Ignorance pushes a person to break the boundaries of limitations, to have spiritual power, to analyze the sciences of man and the universe. It should be noted that almost all the works of the author are based on a certain legend. The essence of the works is illuminated on the basis of this little

narration or legend. Literary critics admit that this is a unique style of the writer, a unique artistic device. [3] Probably so, but Chingiz Aitmatov, a true scholar of folklore, does not refer to folk tales in his works only for style or direction. Perhaps he is trying to find the root of the human problems he is dealing with today, to find solutions to global problems. Most importantly, the author uses ancient legends to encourage people to understand their identity and to reflect on their true nature. For example, the author of the story "White Ship" had two tales. One was his own, and no one knew it. The other was told by his grandfather. Then there was none left" [4, p.66]. The story of the old believer, which reveals the idea of this story, is in fact a sign that the great writer is losing the minority of the human race, which has the same origin, and as a result he is becoming insensitive, heartless and hopeless. The child's name is not mentioned in the story. This image, which is familiar with beauty and cannot be combined with evil, can be called the heart of all human virtues. His subtlety, purity and innocence, his striving for goodness and light are painted in unique colors. The writer was saddened by the worries of life, duties and responsibilities, especially for his loved ones, and what he sacrificed, in short, to become an old believer. That is why the boy says, "I don't know why, I feel so sorry for my grandfather and I love him so much that I want to cry in the end" [4, p.97]. The writer repeats his past over and over again to the child, allowing the old man to find his identity. The purpose is to ensure that these melodies permeate the student's whole being and that the truth pervades his or her heart. So, the essence is in this narration. Which part of humanity has a defect, and what are the consequences of this defect, and what ointment should be applied to it? The author raises these issues for the reader with a single story about the Mother Deer. In the process of reading the book, the student puts himself in the place of a child and an old believer, and they are in pain, observing the human qualities that are disappearing day by day: kindness, love, kindness, happiness.

The narrations in other works of the author also serve to show the cause of such vital problems. For example, the author's novel "Oltovlon va yettinchi" in the novel "Doomsday" describes the invincibility of the invincible people as they are muted to the enemy and lose their freedom. The main reason is that the solution, deprived of itself, its identity and its national culture, will no longer exist, and that a nation without a future will face extinction. The story of the "Louvre" in the story "Olapar running along the shore" shows the catastrophe that will befall humanity as a result of violating the laws that balance nature. The story of the goddess "Cassandra and Appalon" in the novel The Cassandra Seal shows the calamities that result from unbelief and human interference in the affairs of the Creator, and the story of the "Eternal Boat" in the novel "The Falling Mountains" , insecurity, indulgence in worldly possessions, enslavement to lust and indulgence in excess of need, enmity in the heart, enmity, revenge, the loss of humanity from the ancient traditions, the wrath of the Creator The The legends of other works by the great Kyrgyz writer also call for a discussion of the eternal and eternal realities of human life. So, the key to Chingiz Aytmatov's works are the narrations and narrations included in the work, and their correct analysis will undoubtedly help to understand the true meaning of the author.

In today's age of technology, everything is evolving rapidly. Man is going out into space and conquering the universe. He even claims that he is a slave, using his knowledge and even claiming to be creative. This is the problem that torments Chingiz Aytmatov and threatens the fate of all mankind. As Ozod Sharafiddinov admits, in each of his stories, "how do we live?", "how should we live?" were asked and answered. It is important that these answers are expressed not in the form of general abstract considerations, but in a highly emotional climate with a total drama through the lives, struggles and sufferings of the people of the twentieth century"[5, p.418]. Perhaps this lofty expression - the artistic pathos or the desire to turn again and again to the human qualities that are becoming rarer day by day, leads us to the world of Chingiz Aytmatov.

Readers of the author's works feel as if they are standing on a huge mountain. As he climbs this mountain, his thoughts become clearer and his spirits rise. The world looks different. The freedom

of the heart and soul is acquainted with the power of the human mind. Believing in the power and power of the word, the student understands the longing of the dawn from the works of the great writer. The history of mankind listens to the mournful cries of an ancient song. Chingiz Aytmatov's profound observations on human destiny, the balance of the universe, nature and human relations are astonishing. Because the heroes of the writer are people who can "Equate to the sea and the sky" with their thoughts, "prove with their own existence in the face of the eternal power of nature, and thus be worthy of the depth and height of the universe" [6, p.369]. Most importantly, from his short stories to his large-scale novels, Hazrat Inson is interpreted as a man of power and wisdom, and the author encourages the reader to live accordingly.

Chingiz Aytmatov wrote: "It is necessary to write in such a way that the reader sees in your work the vital necessity for himself, cannot stand up to the last line, regrets the end of the work and thinks for a long time about what he read" [7, p.484], - a writer who was able to turn his ideas into reality. Indeed, you read every work of a writer without looking up until the end, as if you have lost something or lost someone after reading it, or the fate of the heroes itself occupies your mind for a long time: their you will share your destiny, your joys and your sorrows. As the author himself admits, "The last page does not determine the life of a true work of art, the work does not end with the story of the heroes. After reading, the reader moves to the heart and mind. He will continue to live and be affected by the pain and light of the awakened conscience, the flame of truth" [7, p.484]. His novels such as "The White Ship", "Olapar Running on the Beach", "Day of the Century", "Doomsday", "Cassandra's Seal", "and Falling Mountains" have enlightened the hearts of millions of fans. One who reads these works observes the essence and main problems of human life. He feels part of nature, and generally agrees with the writer. Therefore, we can say that Chingiz Aitmatov is with us in our thinking, in our existence, even though he is not physically among us today. The great writer Edigey Boron, who remained steadfast in his beliefs in any situation, or Orkhon Bobo, who believed in the noble intentions of his heart, the strange dreams of the Mermaid, or the love of nature. The child who knows the story, who believes in his own fairy tale and becomes a fairy tale Arsen Samanchin, who realized that there was no way to enter through the invisible gates of destiny, said goodbye to the world with repentance and remorse. There is no doubt about it.

#### **REFERENCES:**

1. Ramazonov N, Bozorova N, Niyazova N, Cherie O. On the Relationship of the Sufi Concept of Faqr (Rqf) and the Characters in the Lyric Poetry of Alisher Navoi. Journal of Hunan University (Natural Sciences, 2021; 48(8):204-213.
2. Rahmatov YG, Bozorova NP. The periodic evolution of people's proverbs. Academicia: An International Multidisciplinary Research Journal. 2020; 10(11):1959-1963.
3. Niyazova N, Ardatova E, Soyipov X. Obuchenie yazykam kak osnova razvitiya yuridicheskoy nauki i obrazovaniya. Obshchestvo i innovatsii. 2021;2(2):137-143.
4. Chingiz A. White Ship. Selected Works. I skin. Tashkent: Sharq; 2006.
5. Sharafiddinov O. Chingiz conquered the world. In: Aitmatov Ch. (Ed). Falling Mountains (translated from Russian by I. Gafurov). Tashkent: New Age Generation; 2016.
6. Chingiz A. Olapar running along the beach. Selected works. Volume II. Tashkent: Sharq; 2012.
7. Aytmatov Ch. Vystuplenie na VII s'ezde pisateley SSSR. Exo mira. Moscow: Pravda; 1985.