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## THE IMAGE OF A CHILD IN NURALI KABUL'S SHORT STORY "BOTTOMLESS SKY"

**Abstract:** Ushbu maqolada yozuvchi Nurali Qobulning "Tubsiz osmon" qissasi tahlilga tortiladi. Bu qissa bola tilidan aytilgan bo'lib, unda bola ruhiyati, uning dardli kechinmalari va jamiyatning bola ruhiyatiga ta'siri atroflicha o'rganilib, tahlilga tortilgan.

**Kalit so'zlar:** bola, ruhiyat, odoblilik mezon, tashqi kuch ta'siri, o'zbek bolasi.

### INTRODUCTION

Literature is a complex of manners and manners. Literature is a beacon that guides people to goodness since its inception. At this point, there is a field called children's literature, the task and responsibility of which seems to be even greater before the society. Because today's child is the owner of tomorrow, the creator of our future. Literary plays a great role in instilling creativity, kindness, love for people, country, Motherland, and nature in the hearts of our owners. Nurali Qabul's short story "Bottomless Sky" is also important because it awakens love for goodness and nature in the reader.

The main of the results

The story "Bottomless Sky" is told in the language of a child. The work is based on the conflict arising from the child's psyche, its painful experiences and the influence of society (external environment) on the child's psyche. The fact that he was able to raise social problems through the life, views, and conflicts of a single child is a testament to the skill of the writer.

The work begins with the words "I was impatiently waiting for the birth of my dear Boynog, the guardian of our flock for many years." Childlike innocence, interest in animals and feelings of love can be felt in this sentence.

"The main purpose of literature, which defines its own characteristics, is to describe various spiritual experiences of a person, his spiritual world, his place in life and his dreams".[1;5]

The work is dedicated to the life of a child and is written in accordance with the mind and spirit of a child. We know that children's literature is closely connected with moral norms. This is natural, because the main task is to raise a young child into a mature person. That is why national values and feelings of universal humanity take place in the ideological center of children's literature. It is not possible without this, because the education of children and the spirituality of the next generation is the work of the whole society. The boy waited impatiently and with great joy for Boynak to give birth. This situation, which was happy for the child, was the opposite for the family. "Hey, don't give birth! It's about to go all the way again! How many times have I told you to get rid of this old man! Even without him, feeding orphaned lambs has touched my soul! His mother tries to tell Norbota about this. Boynok is hardly jerked around the boy. But the situation, the social environment of that time forces him to lose Boynak and his soon-to-be-born children.

A child of this family, living as a shepherd in the hills, far away from the crowded village, it is natural for him to be friends with dogs, lambs, and nature because he has no equals around him. . "I can't remember when I was so close to him. In my opinion, I opened my eyes when I recognized my memory and saw Boynok in our hut near Burguttepa. Since then, we can't stop seeing each other." As much as the boy loves Boynok, if he loves him, Boynok would have the same warm attitude towards Norbota. He played with him, even threw himself under him so that the child would fall down gently, accompanied him when the child climbed the mountain, and looked after him. So, they were real inseparable friends.

An orphaned lamb later joins the circle of Norbota and Boynok: "Then we were joined by a blue orphaned lamb that dragged its mother alive in the steppes of Jiydali, gives milk from a bottle, and suckles the baby that my father came across... "From day one, he always follows us and plays with us all day in Burguttepa or under the big white poplar tree in Teraklisoy." Thus, the circle of friends expanded. Mother's worries increased. You have to take care of your children, dogs, orphaned lambs and feed them. This was a burden for the family, which had been making a living from the market. For this reason, the mother often starts asking her husband to get rid of Boynok, who will give birth soon. In fact, Boynok's mother is the reason why he stays in this house. Because when Mamadazim works for the shepherd, his father brings a puppy. His mother-in-law named him Boinoq because his neck is black and white all over. When his father stopped dating Mamadazim, he left her. At that time, when the mother said "lose the dog's dog", what was wrong with the dog, and Norbota took it away saying that he was too used to it.

His father, Joravoy, is a conscientious, kind-hearted person who is stubborn only because he has seen the war, insists on his word, and is a quick-tempered person. After getting rid of Mamadazim, he decides to shoot himself. When he went to the director, the director, who weighed himself a lot, agreed on the third. "I'll give you six hundred sorted grains.

Joravoy's character is the complete opposite of the director. It is known that the conflict is an opposition of characters, ideas, and groups, and serves to express the sharp or calm flow of the mutual struggle of the characters in the plot. Nurali Qabul portrays the characters of the director and Joravoy, who are in conflict with each other, in different situations, surrounded by different categories of people. Depicting them in such different situations helps to fully understand the character. After all, they are also servants, human beings, and they are not without flaws. For this reason, one can meet Joravoy as a sincere, kind-hearted person, sometimes as a nervous person, dissatisfied with those around him, angry and angry. If "Director Bavo" is a character who forgets his conscience in the grief of his stomach, Joravoy is a character who forgets his stomach for his conscience. We can even see the proof of this in a saying when his wife put the wool of a white lamb in a bucket while taking the wool from the sheep. "- Tell your brother! Let him bring the wool and put it in its place! - they said angrily. - Could the country get rich with the wool of one lamb? Ma, take this cloth! To your father, the state is a house, the state is a wife, and the state is a child. If only someone knew that he gave his life so much! "They handed the bucket to me in anger."

There was truth in Norhol's words. How can leaders who make a living not by their own work, but by the work of others (like Joravoy), who do not direct and educate their children, who sell the state's sheep and get them into universities with money? let the narrators appreciate it. After all, they have no concepts of sincerity, conscience, or patriotism. Norkhol was burning because he knew that. Even if your father has been tending sheep for as long as he can remember, his old "patpat" will not be new. Miraculously, even though it was bad, Mamadazim intervened and took this "patpat" away. If you say something, he will say, "I will eat halal even if I have black bread." "Just like everyone in this world, your dirty father is honest!"

It is probably becoming difficult for Joravoy to be one of two because he works conscientiously and does not indulge in greed. But he gives his children and his family an honest bite. Norkhol also respected her husband even though she was angry because of his shortcomings, she sat quietly, approving what his spouse said.

The well-known critic B.I. Sarimsakov also spoke about artistry and wrote: "Artistry is the main, permanent feature of art, including the art of words. Since ancient times, many scientists have come up with different interpretations, definitions and descriptions of art. But no scientist can claim that my interpretation of art is correct. Because the secrets of this phenomenon, which is the blood and soul of art, are innumerable, and it can be found in the literature of every period, in its various directions and currents, in every national literature.



## CONCLUSION

In general, this work of Nurali Qabul, written in the short story genre, was not limited to opening the mind of a child, but also served to reveal the problems of the time and various flaws in society. The understanding of the world in the eyes of a child, the exposure of vices is illuminated in a unique way.

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