

**A POETIC DESCRIPTION OF THE PHILOSOPHY OF HARMONY BETWEEN MAN AND NATURE IN THE NOVEL "BLACK WHIRLWIND"**



**Literature**

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**Abstract**

In this article, the author N.Norkobilov's novel "Black whirlwind" is studied in terms of human and nature problems. The novel reflects the poetic reflection of the same problem, the literary and philosophical scope, the national identity. The philosophy of the novel, which emerged in the course of the literary contrast and comparison of social and natural laws, is illuminated through the analysis of several important episodes.

In the works of the writer Normurad Norkobilov, who occupies an influential place among the representatives of his generation, describing the problem of man and nature in different literary perspectives, we witness the deep philosophical tones of nature, animals and society, which are not noticed by many artists. Such philosophical conclusions, which reflect the problem of man and nature, can be traced back to the author's first collection, "Blue Lake" (1987), "The Forgotten Song" (1990), "Face to Face" (1993), "Yellow Flower" (1996), "Pakhmoq" (1997), "Temur' cave" (1999), "Angry bird" (1999), "White house in the station" (2000), "Ovul oralagan boru" (2005), "A raging river" (2005), "Whirlwind" collections of short stories and short stories such as "A Day in the Life" (2007), "The Lonely Man in the Mountains" (2011), "The Man Abroad" (2018), and the novels "In the Steppes" (2009) and "Black whirlwind" (2016).

This aspect of N.Norkobilov's work is connected with his deep knowledge of folk art, the way of life of the people of our villages, the nature of our Motherland, as well as the creative traditions of world literature L.Tolstoy, J.London, Ch.Aitmatov, S.Thompson. We believe that the long-term scientific expeditions of the Uzbek Television and Radio Company, conversations with many of our compatriots who love nature, observation of the secrets of nature in harmony with society and nature, childhood in the steppes, adolescence led the writer to write such original works about mother nature.

The author's works have attracted the attention of our literary critics from the very first examples. A number of researches and articles of our master literary critics U.Normatov, A.Rasulov, D.Turaev, Y.Solijonov, K.Yuldashev contain significant opinions about N.Norkobilov's novel, short stories. In the works of the next generation of literary critics, there are attempts to study the author's works on a specific scientific problem, a monograph. The work of such researchers as U.Rasulova, D.Kholdorov, K.Khamroev on the author's short stories and narratives is one of such scientific attempts. However, with the exception of some notes of our great scientists, the works of N.Norkobilov have not been specially studied on the basis of the problem of man and nature, the philosophy of nature.

Therefore, in this short article, we have decided to think about an episode in the author's novel "Black whirlwind", a delicate point in the philosophy of nature.

Professor A.Rasulov in his book "Art is a novelty" writes about the work of N.Norkobilov: "The writer Normurad Norkobilov is one of the most creative people of the last decade of the XX century. His works reflect the nature of the mountains and foothills, the people. It is permissible to analyze and interpret them "[8, p. 134] (emphasis belong to Kh.F.). It is the people of the mountains, the mountains, the animals that live in and around the mountains, the birds, and even the insects that are the object of Norkobilov's work. The important thing is that N.Norkobilov, as the teacher A.Rasulov said, does not deal with the image of nature, animals, community itself, but incorporates his conclusions in the text of the work. Man, who lives in this environment, emphasizes the understanding and interpretation of the philosophy of nature through animals, even rocks, soils, and steppes. The harmony of man and nature is an artistic interpretation of the points of destruction of such a peculiar harmony. A.Rasulov analyzes the psychological-parapsychological situation between the images of father (Ernazar polvon) and son (Usar) in the author's story "Rocks also cry". He wrote about the plight of his father, who was offended by his son Usar's inability, and how he threw a stone like a head on a mountain in anger stay" [8, p. 135]. The drama in the heart of the father in the play intensifies, and the conflict between father and son reaches its climax. The incompetent son, tired of his father's insults and admonitions, commits a grave sin. He raises his hand to his father. Stumbling from what he had done and from his father, he accidentally knocked down Osar, who was fleeing along the foot of the mountain. A rock larger than that will be crushed by its own weight. At this point, it would be appropriate to draw the scientist's conclusion about this unique event: "In my opinion", the scientist wrote, it seems" (Emphasis ours - Kh.F.) [8, p. 135]. While one hundred percent agree with the scientist's views, it can also be partially continued. Because this event is not just a coincidence. Beneath it lies the great philosophy of our wise nation. After all, the heart of nature beats in harmony with the people who hold it in high esteem. Nature itself takes revenge on those who offend pure people, such as mountains and rivers. At the same time, there is a wise saying among our people: "The curse of the Father is an arrow". But science cannot explain such delicate phenomena. Even parapsychology, which focuses on the study of these aspects, is only speculative in this regard.

In N.Norkobilov's novel "Black whirlwind" the description of such delicate cases is often observed. All this serves to understand the problem of the harmony of man and nature, the problem of incompatibility. We think that the philosophy that comes in the following episode has not been said by any writer who has ever dealt with the depiction of nature.

The protagonist of this novel is a dog named "Black whirlwind", not a man, despite the fact that many people are involved in the image. The author gathers all the big and small episodes in the work around this image. He also builds the first and last sentences of the novel into this image of a dog. The first sentence begins, "The dog in the flower, the Black whirlwind, did not rest until midnight, and began to growl angrily in a continuous voice. The last sentence reads:

would fly” [3, p. 214]. These two sentences alone show that the work is built on the contrast of the philosophy of freedom and captivity.

Black whirlwind is a huge dog that is being fed by an Armenian in a flower (strong cage) to destroy its enemy *Italmas*. His birthplace, the first period of his life, has nothing to do with freedom. Erman brings this dog from his brother Kalaybek's when he has not yet opened his eyes. To bury him as a murderer, he bury and kills his two twins alive. To make the dog more ferocious, he feeds it with wolf meat. In this way, the dog wants to cultivate a sense of hatred for all beings except himself. It does not set the dog free at all. He waits for the day when the enemy will come and take revenge on him. Time is running out. But the dog, even though it has been kept in a cage since birth, never leaves the sense of freedom that came into its body through the ancestral gene. As the dog grows up in the flower, he occasionally smells the scent of wormwood, which his ancestor – Olarit, who lived in freedom. It creates a stronger sense of freedom than murder. This feeling makes him not a slave who fulfills the narrow-minded desires of mankind, such as revenge and envy, but a lover who strives for the great and just laws of nature. Because such a great sense of law and justice was embodied in Olarit, the ancestor of the flower dog, the descendant of the wolf.

Olarit is such a horrible dog that wolves tremble when they hear his voice. One day, a pack of dogs led by Olarit wolves wolves around the herd. The Olarit gang chases them. But in the distance, Olarit stops the chase. However, due to a few more minutes of bravery, the wolf pack could have been crushed. In the same place, the writer discovers a philosophy of being that is difficult for an ordinary reader or a person far from nature to understand.

So what was the reason for Olarit to stop the persecution? Cowardice or fatigue? Or a deal with the wolves, trying not to break the gap?

The same questions, in our opinion, apply to the average reader or to those who do not have a deep observation of nature. Because they have a hard time finding another explanation for this puzzle. Therefore, the author explains such a complex and at the same time complex philosophy of nature as follows: Because it is not perceived, it always plays the role of a destructive object ... Yes, it really does exist. It originated at the time of the appearance of animals on earth, and to this day they live in silence”[3, p. 130].

Above, we focused on the philosophy of “revenge nature” in the example of an episode in the story “Rocks Cry Too”. The rare case observed with Olarit is similar. This, too, reflected a philosophy of the essence of a similar being-nature.

To further clarify the matter, the author gives an example of his philosophy: As observed (referring to the Olarit incident - Kh.F.), lo and behold, the rabid dog was about to touch the cat. If he does it again, it's over – say the salty cat's day is over. But at the last second, the course of

events changes dramatically - the dog deliberately allows the cat to turn left at the last moment, and thus the cat escapes the inevitable death ... The reason is that the dog chased the cat in the usual way, but at first did not see anything wrong with it. therefore, he inadvertently obeyed his inner instructions and allowed the cat to escape ... the dog is restrained not by an extraordinary feeling of compassion, but by a sacred rule instilled in him by Mother Nature” (emphasis added. Kh.F.) [3 , p. 131].

In our opinion, this is the subtle inner philosophy of nature – embodied in the concept of restraining guidance. We often say that the animal world lives by instinct. But the dog and cat mentioned by the author, or the relationship between Olarit and wolves, reflected a deeper law than instinct. After all, instinct urges the dog to chase, snatch, destroy. He wants to be dark, strong and victorious according to his instinct. The "restraining direction" prevails over all his instinctive desires. Nature controls that the "guide" is not broken. As a result, justice will prevail in the ongoing natural affairs of the vast globe.

So, the writer N.Norkobilov conveyed to his reader such a huge philosophy of nature through a small and seemingly insignificant art plate. Under the text, he was referring to a hidden divine law within the phenomena of nature. At the same time, he promoted the universal philosophy that an animal or a beast that lives by its own desires should live in an environment of justice without violating the ancient "instruction", and that an intelligent person violates the boundaries of justice, considering himself a noble being.

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