

THE IMAGE OF THE MOUNTAINBEG IN THE WORK OF THE NURALI KABUL

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ABSTRACT

The article reflects on the velvety Colorite in the stories of the writer Nurali Qobul. The behavior of the velvet mountains, the animals in it, the mountain dogs with nature guards, was subject to analysis. It is illuminated that the mountainbegi, whose task is to preserve the mountain and its riches, harm nature, abuse their duties. It is revealed that the mountainbegis who caused harm to nature would eventually be punished by nature.

Keywords: Colorite, man and nature, correctness, creatures, bear, wolf, hunting, conscience, mountainbeg, destruction.

With his creativity, Nurali Kabul brought into literature The Velvet Colorite – the village where he was born and grew up, the proud mountains, the way of life, Customs, dialect of the Velvets. This feature is prominent in all of his verses. The uniqueness of the writer's work, especially his stories, is also determined by this feature.

It is impossible not to dwell on the subject of Man and nature in the stories, Man and creatures, man and the herbivores, when it comes to the artistic skill of the Nurali Qobul in verse, his own style, in our opinion. Because in the beautiful velvet mountains, it is natural that these themes are very close to the soul of the creator, who was born and raised in the bosom of nature.

In Uzbek literature, separately illuminated works, reflecting the attitude of Man and nature, are rare. Especially a significant part of the creativity of one writer are cases dedicated to this topic. We mentioned that this topic meets in all the stories of the luminous Kabul. True, in all his verses may not constitute the main idea of the work. But of course, we face the images of nature – the relationship of Man and nature, man and creature, man and the world of plants. We can see that these are inextricably linked with each other, cannot live without each other, the influence of one on the other, the relationship with each other does not remain unanswered, attention is stimulated, indifference and the punishment of a negative attitude. One of the creators who gained fame in Uzbek literature until the work of

Poetry with works depicting the image of Man and nature is Shukur Kholmiraev.

We have all loved the stories of Shukur Kholmiraev on the topic of nature, such as “laughing with a laugher”, “lame turna”, “Bandy Eagle”, “death of a hunter”, “the man who flew into a ravine”. Although all these stories are dedicated to nature and the creatures in it, neither story repeats the other. Each has a different writing style, theme. The writer wrote the stories with such skill that you draw several conclusions from them. The first is the idea of being understood directly, while another is the conclusions drawn through the symbolism in them.

“In recent years, talented young people have come to our literature with their voice, their say, their heart full of pain, ” -said the author poetry Khudyberdi Toktaboev, who expressed his opinion thirty years ago – in 1984. One of these is the luminous Shell. The unity of Man and nature, the man who adored nature in love, will be the one who adored himself in love above all – the Nurali Qobul, who created stories and stories on such topics, took his last verse from the life of herders and called it “no delay to live”. The work brings three Proverbs as epigraphs. One

of these is” it is better to say the right thing than to become a minister". So, the story is about correctness, honesty, conscientiousness.

As noted by Khudoyberdi Toktaboev, Nurali Qobul passes his thoughts on correctness, honesty, conscientiousness in his verses, which reflect the unity of Man and nature.

The story of the writer Nurali Qobul “wolf hunt (Mountainbeg)” begins with the epigraph “the Forest appeared before Man, and the desert appeared after him (Shotobrian)” (in our first chapter we touched on the writer's artistic taste for choosing an epigraph). The story tells of a boy who was born and raised in a hunter family during the course of the story, but who was disappointed with his father's livelihood, grew up and eventually became like his father, even a evil Hunter on his father's side.

At the age of nine, after going to the first grade of a rural school and graduating from the compelling seventh grade, which received the nickname “camel, nor camel”, he went to the fields behind the remote ridges to shepherd in gratitude for his recovery from his teachers. In the period leading up to his marriage, while he was feeding a single flock, he stopped going out from the threshold to the street after his marriage. He kept seven or eight sheep, which he had acquired in pastoral care until the day was hot, and which became the property of his father. The days began to pass in this Zail. He also went to the army for two years. Upon his arrival from the army, he became a hunchback for his son, who was born in his service. Knowing that his son would not go to the direction, the Merciful Hunter finally burst: "- it's now. See your day, son. Work somewhere and take refuge in yourself. I got out of debt. Look at your brother and take his wife down to the house he built. If you were... - said the Hunter one day over breakfast”(1:169-b)

After this, his father moves into the empty house of a Tursunboy Shepherd, who has moved to Mirzachul with two oxen beds while he goes out into the street. With the help of Hayitboy mountainbegin, there will be a mountain bike to the Jarbulok plot.

For the sake of livelihood, the exalted wife to Gulasal, who initially shot nine pieces of thyme, said: “ – This is now a livelihood until she catches the head of something. My father also raised my palate when he returned from the hunt. But I'm not going to hunt you down,” he says.(1:174-b

Gulasal, observing Jabbor's remarks and actions, was able to say, “after all, hurt the creatures...”.

The mother bear banged herself under the Spruce until her head was pollinated, and the Earth roared. His voice became increasingly choked and hoarse. Then the ring and the wind waved and silenced with a whimper." (1:211-b

From the murmur of the wounded mother bear, her children reacted in a thin voice, slowly their heads on two sides, thinking that our mother was bothering us. Two-legged creatures began to involuntarily panic as they approached. The Bears roared and shook each other, often looking havoc behind them, and roaming uphill until they swayed. The writer's skill is that the mother bear and her children were chosen for the impressive output of this hunting scene. Seeing that the Bears do not know what to do, you feel sorry that there are such disgruntled ones among us. Involuntarily, your hatred of the Hunter – mountaineer Awakens and you feel sorry for the Bears, which are left without a mother.

The story” Ignorance and murder (the day when the new snow fell...) “also cites the ENA's hunting of Suyunboy for the purpose of monetizing bear grass: "to hurt a living soul is sick, which touched you in your diaper. You do all the nonsense with your mind!.. If you Horse deer today, bear tomorrow! You make a living that no one else has done, you slaughter the Bears and you pay the grass!" (2: 6-b

Due to the fact that the hero of the story Suyunboy touched the mutton Meda, he ate a week of deer, a week of salmon. He also tries to hasten his work by telling the fault of others: “ I do not shoot the animals as they were before! John desin! Eating mutton touched my soul, I throw one deer or a goat every week. Would it diminish with this? What to me when reduced! Never should deer be fed as herds? The adults themselves come and shoot as they please. Devil Holbeck drives them to a place where it is convenient to shoot deer to look good.” (2: 6-b

It appears that one of Suyunboy's statements is that in this verse, as in the verse “the wolf hunt”, the mountainbegs themselves are head-on to the impossible hunt. In order to look good on the “big ones”, the cheekbones, deer walk, take them to places where it is convenient to hunt. The writer shows in both stories that the mountainbegs themselves, who are tasked with such tasks as preserving the mountain, protecting trees that cannot be cut, preserving the animals, are actually harming nature, bringing the creatures a king. True, in the story” Ignorance and murder“, events like those in the”wolf hunt " do not take place around the mountainbeg, but around shepherds. But in the same sentence that Suyunboy quotes above, the writer mentioned these points.

Surkhan Oasis child Shukur Kholmiraev also reflected the nature and people of his native country in his many stories. “Walk, we go to the mountains!"the verse is also one of those. The story reflects the same theme as in the stories we analyzed above. Archazor mountains, hills, barren steppes-it is so lovingly depicted the expanses of the desert that it becomes sealed before our eyes. In the process of reading the story, you are disappointed that there are people on Earth like a capable herdsman.

The Almighty herdsman is also a selfish, cruel person who, like the compelling mountainbeg and the Suyunboy shepherds, harms nature, creatures. The story quotes the thoughts that the child Nurali heard from an adult: "this man was a big sniper at the time. Fired eleven deer in one shot. Then somehow got sick and lay for six months. When he recovered, he threw the sniper.

Behold, again began, said his granddaughter, yesterday the bear came to shoot!"

The Almighty herdsman also shoots eleven deer instead of one and not two, giving a vada to pass his friend's wedding with venison. Brings a crest to deer like a executioner. After lying down for six months, says I quit hunting. Unfortunately, the learned owl will hunt again, even shooting a bear. Let the animals in the bosom of nature stand beside him, and he does not hesitate to hurt even the Karabakh, which he raised by feeding him. In the process of moving from the mountain to the desert, the most end of the villagers leaves. Having accompanied them for several years, the enviable Karabakh of the whole village is “aged”, pulled out to the unnecessary and left tied to a tree. Later, Nurali's puppy – moves to take Karabakh away. Unable to get out of it, the puppy is beaten and plunged into the country dogs. We can say that a capable herd is a bloodthirsty who does not know what compassion is. Her own woman, Aigul

old woman, also said of her, "baby Paul, she won't shoot to eat, no! From shooting, he finds peace in making jonly lifeless. Let the horse turn off his!"he says.

"I was also a pastoralist for a while. However, at that time (I was studying in absentia) I would hide from my fellow students that I was a shepherd. Now I know that the most pure period of my life was those times."(3: 3B) The Writer illuminates the life of shepherds in a number of verses because he is well versed in the life of shepherds. The shepherds in his works are usually depicted as pure conscientious, kind to the creatures ("the Abyssless sky", "no delay to live"). But the image of Suyunboy is a general reflection of other Shepherd images.

The hero of the story "wolf hunt" the compelling mountainbeg acquires the hunting of all the smallest birds: sparrows, squirrels from squirrels, bears, foxes, wolves. "Walk, we go to the mountains!"the story's protagonist, Kadir podachi, is the same. At this point, we again turn to the thoughts of the young old woman: "O, by the fact that this land I threw this hunting, day by day would not be disappointed if she did not shoot something...then she herself lay sick say...did not winter come hard, remember, the snow fell thick. The feathered Caciques descended down the mountain. Good people sprinkled grain on them. If it were ... I was in home. When I go into the fire,it's not. I went out. No. when I looked, he crawled in the snow. I ran from behind. As long as one mile is walking, "what happened to you?"I say. " I heard kaklik's voice, " he says. Rifle in hand."

When he heard that money was allocated by the state to those who hunted wolves, the mountainbegi did not know bosar-tusari. While the event was actually aimed at Wolves attacking herds, strangling sheep, the mountainbeg has a roaring wolf that made it a habit to shoot and make money. The car went into the desert and also came hunting wolves. When geologists came to explore the mountain, they were guided by the mountainbeg that they knew the mountain well. The mountainbeg also used this situation to hunt wolves. The geologists' helicopter also hunted wolves. Each hunted Wolf was brought and abandoned by himself to a tight accountant, not dragging him to government offices. He would take half of the money given to the Wolf for himself and give the other half to the mountain tribe.

"In addition to a deeper way of expressing the various mental states and concepts of its characters, the traditional landscape is also a way for the luminous Kabul to encourage the preservation of nature by promoting the beauties of nature with pleasure. Therefore, in his works one can often find unique beauties of rural nature, images of lush landscapes." (4: 95-b In the stories of the luminous Kabul dedicated to the relationship of Man and nature, the beauties of nature are: the Wiccan mountains, the big rivers, the shoals, the cuttings, the clear sky, the white veil clouds, the lush trees, the mysterious forests, The Wandering Birds, all-all created so that man can enjoy. It is described that the balance between them should not be disturbed. True, we know that all the blessings on earth are made for Man. But it is also necessary to use them wisely, to treat them correctly. It should be the limit of human domination over nature, as is the limit of everything. As we have already said, We are all aware that neither good nor evil will be left unanswered. Literature, however, once again mentions it. Nature responds to him for each of our attitudes. He urinates us for the affection and attention we give him. And if we harm him, he will surely punish him.

The writer Nurali Qobul also continues this tradition in his works, which reflect the attitude of Man and nature. Once again he mentions that those who hurt the animals and harm nature

will surely be subjected to the wrath of God. Both the proud mountainbeg and the Suyunboy Shepherd pay the ransom of their deeds.

His father, Rahman, who disliked the Hunter's deeds and did not welcome his livelihood from the back of the hunt, became a hunter like his father. In one of the processes of monetizing the wolves that the mountainbegi hunted, the tight accountant becomes unable to come to terms with. Having always learned to take money tightly through an accountant, the mountainbegi this time will require more money to get a cow instead of a dead cow.

"So the calculation of this oil remained to ourselves. There is also Mannon here...three hundred to you," said firmly in a low voice. – I brought vedomostniyam with money in one way. I will rectify a hundred more to the two wolves of the night.

- Give at least half. My cow is dead, cow

I want to...

- Money as if you fell from heaven, not obsessed with you for so long

I'll bring it up. But once you have a child with your own mind, you will not say that yours has become little. You speak again...

- Do you take an equal half? What else do you need? Money

are you not giving By Your Side?!

- You can't get a penny if you say so! Did you know?!

Because you shoot so many animals, I can even put them in the right place if you want! Ungrateful make!

- Don't insult me! Bake sleeve when you need money! But don't insult! - said the captivating shoulders tremble

- Who are you! He has passed past your father-grandfather!...

- Turn off your voice! Shoot now!

- You are a father! Horse! I make clay the one that the as you man shoots!" (1:236-b)

Mannon would not have a tight downfall as the clerk tried to reconcile them. The statements of a tight accountant were made on the bone, passing through the foot of the mountainbeg. Taking his rifle, he was shot in the chest. Firmly began to run towards the mountain. The mountainbegi pressed the trigger as if they were targeting the Wolf. The gun rumbled and the bullet kissed the tight right shoulder. He then threw his rifle into the shadow, and howled as he stood. Not because he shot the tight, but because he cried with his children in mind. He could not even remember when he cried the last time. As he approached his house, he would be full. "He thought that the roof and the inside of his house, which had been slaughtered in the bare ground, were left with a plaster, and the trunk was not walled up. The sprouts planted in a bedspread ditch have not yet reached the height, lay in water. I could not have done these things until I was chasing after the Wolves, thinking that sadness was heartbroken...

...He wanted to return to his childhood, which was left for a minute in the tree at the foot of the mill..." (1:238-b)

The mountainbegi eventually found itself in disaster. He dug a hole in himself. He could also have a happy family, share the joy of his children, give them affection and the opportunity to grow up with the father. Unfortunately has to spend the most flowering, full of strength of his life behind cold fences.

The world is wounded, in which a person is glorified by his intelligence, his consciousness and separation from another animal world. In addition to praising such an opportunity given to a person by nature, Fiction also shows bot-bots the positive and negative effects that will be given to nature by mankind.

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