



Description of The Human Soul Through The Character of The Dog in The Novel Koraquyun

Ashurov Bekzod Shavkatjon ogli¹

¹Department of Uzbek Literary Studies of Namsu.

*Corresponding author's E-mail: Ashurov Bekzod Shavkatjon ogli

Article History	Abstract
Received: 06 June 2023 Revised: 05 Sept 2023 Accepted: 06 Dec 2023	<i>In this article, the characters of the novel "Koraquyun" by the writer N. Norqabilov, their ideological and artistic characteristics, and to what extent they serve the writer's artistic goal, are discussed. In particular, special attention is paid to the images of animals in the works.</i>
CC License CC-BY-NC-SA 4.0	Keywords: Roman, Karaquyun, Erman, Itolmas, flower, N. Norqabilov, dog, wolf, S. Bazarov

1. Introduction

Different impressions about the literature, history, and culture of a particular nation are created by studying the work of art. The role of fiction is incomparable in educating a person in the spirit of virtue and goodness. Therefore, literature does not choose a nation, people, tribe, clan. In the literature of any nation, the environment of the time in which a person lived is reflected. Humanity has been created in such a way that artistic interpretation of changes in the world of human understanding, feeling, and thought has been taking place under the laws of art. At the core of art, life and man, his artistic image, through the manifestation of his expression, ensures that the fate of the individual, his inner world, rises to the level of artistic characters. Literary experts write, "Artisticity is a set of features that determine whether a work that came into the world as a product of creative and spiritual activity belongs to art. Figurativeness is considered the primary condition of artistry, it means perception of reality through artistic images, thinking through artistic images. "

Since the artistry exists in an integral unity with imagery, imagery also has its own principles. Speaking about this, the literary critic Tokhta Boboyev puts forward such a theoretical view: "Imagery is the main feature of art, a unique form and method of mastering life, its "language", and at the same time, life events have overcome it. judgment". Imagery - serves to reveal the most characteristic essence of artistic creation. Therefore, it includes all such things as the artistic hero, artistic language, nature and its phenomena, society, humanity, objects, objects, and the animal world. Through these, the artist reveals the criteria of artistry.

"Since the main subject of literature is man, his various states, actions, and aspirations can be material for an artistic work. But the events embodied in the work of art are not just a description of the events that happened or may happen in life, but are a form of them processed from a certain point of view. As noted by literary critic Abdugafur Rasulov, he comforted himself by saying: "Nature endures all the vagaries of man. It didn't happen. Nature also rebelled against man. The conflict between nature and man has turned the doomsday into cash. Man hastened to destroy not only nature, but also himself. There are clear signs of the apocalypse. In fact, in the development of Uzbek prose, reasonable conclusions can be drawn by observing the relationship between nature and man in the works of writers who have a unique style. In front of the miracles of nature, not only man, but every being and animal sighs, but sometimes we understand and sometimes do not understand what kind of pain is at the root of this sigh. Ernest Seton-Tomson, Chingiz Aytmatov, Nurali Qobul, Togay Murod, Normurod Norqobilov ijodida ham mana shu kabi talqinlar ifodalangan bo'lsa-da, hammasida o'zgacha bir tasvir mavjudligini, bu esa insonni o'zligini anglashga, ichki olamidagi ziddiyatlar bilan kurashishi emas, ularning sabablarni anglashga undaydi. Normurod Norqabilov is well known to readers with a number of his works. He is an artist who describes the complex relationships between man, nature, and the animal world in modern Uzbek prose.

S. B. Bazarov expressed the following opinion in his research: "Normurod Norqabilov roams the mountain villages: hunters, mountaineers, teachers, girls and women, animals like wolves, dogs, bears, and leopards. learns the verb a lot. Adam wandered the market, trying to evaluate as much as possible. In it, relationships, real and false behavior, distortions, types are displayed. The writer saw colorful duels between animals and humans, described detective relationships. In his work, the writer tries to reveal a number of emotions that stir life in a beautiful way. Instead of an introduction, he writes such thoughts on paper. In the writer's novel "Koraquyun" it is described that Erman, a young man from the mountains, falls into captivity, and after his release, he raises an animal in a cage, that is, in a flower, as a "live bullet" in order to take revenge on someone named Itolmas, who sentenced him to slavery. Gul is made from the wood and branches of Sariqtol, a strapping tree that grows in certain areas of the mountain.

One of the most interesting images of Gul can be found in the novel "Cruel Age" by the famous Buryat writer Isai Kalashnikov, in which Genghis Khan's life and battles are described with great skill. Due to his disobedience to the ruler of the tribe, the teenager is kept in a flower that was worn on the neck of Temuchin - Chingiz Khan. It is during these times of captivity that he develops a strong hatred towards people. We believe that comparing the miserable life of Genghis Khan with the flower worn around his neck and the situation of Karaquyun in prison allows us to draw valuable conclusions. We think that this will be the subject of a separate interesting article. The dog in the flower is Karaquyun, Itolmas - the person who sentenced Erman to captivity. Karaquyun is the living arrow of Erman, who was brought up against this. In this work, it is skillfully described that Erman is incapable of understanding the transformations taking place inside the captive animal Karaquyun, just as a free person does not understand the psyche of a captive person.

An animal's suffering from the pain of captivity, its face shaking the heavens, sad sighing, the growling of a dog - there is something mysterious in its voice, more like longing than anger. The fact that he cries out from within against indolence is amazingly surprising. An animal like a black rabbit hides the pain in its heart that is about to burst out of its throat. To Erman, the dog's voice seemed to be the voice of an evil, terrible creature with forty thousand legs. Although the name is a dog, the lion was an evil, ferocious creature. Hoping that the scent of my grain would stick to the dog's nose and stick in its memory, Erman laid Itolmas's unique woolen coat under the dog's feet. The most favorite food of an animal like a black hare is wolf meat - kashkar meat. Feelings of fear, worry, and anxiety are not unique to humans.

We can also find works that depict the life and nature of wolves, which belong to the group of wild animals, with high skill. The story "Kokyo" by the Kazakh writer M. Avezov is a proof of our opinion. Despite the warnings of the wolf cubs that the wolf cub will never get used to human hands, wolves are not friendly to humans, a boy named Kurmash adopted a young wolf cub and the adult wolf - Kokyo him. kill and escape is described. The writer points out that the reason for Kokyo's savagery is that he was humiliated and tormented by farm dogs in his youth. The description of the events analyzed in this article is also very close to the content of the above story, but in this case, the behavior of Erman, who tormented him in captivity, caused the hero dog Karakun to go wild. We intended to write a special article comparing Mukhtar Avezov's story "Ko'kyol" with Normurod Norqabilov's work "Koraquyun", therefore we have shortened the topic.

It is known from the experience of world literature that there are also examples of the use of dogs as a means of revenge. In particular, it is appropriate to mention the famous French writer Guy de Maupassant's story "Revenge". Since we have the goal of writing a separate article comparing the novel "Koraquyun" by the Uzbek writer N. Norqabilov and the work of the French writer, we want to limit ourselves to this information here. Many works of art are not a description of interesting events, but a microanalysis of the human mind and psyche. Everyone can understand the world and people only at the level of consciousness. Therefore, Sobirjon Bazarov emphasized in his research that today's literature pays more attention to the processes taking place in the human psyche rather than to the events outside the person.

It is through the image of Erman in the novel "Koraquyun" that the writer describes human emotions and human qualities through the image of animals, and a person becomes drunk with his own emotions, unable to feel other people's feelings, and is relieved by a small achievement. , we can see that he is unaware of the happenings around him, indifferent, indifferent. Regardless of the type of fiction, our writers try to devote their main attention to the solution of universal problems and the interpretation of ancient values. In many works of N. Norqabilov, one can observe the deep analysis of reality, look into the human psyche, express the heartaches between humans and animals,

understand the essence of life and the identity of a person. While observing his works, we begin to understand more deeply the humanized situations depicted in each animal image.

"The dog in the flower - Karakuyun, did not stop near midnight and began to growl furiously in a continuous chorus. Erman, who had just fallen asleep in a wide, heavy black fur, was not just the sound of a dog, but a terrible evil crawling across the ground - forty it sounded like the ghost of an evil, terrible creature with a thousand legs. And if the burden of sleep that hangs like a stone on his forehead is not immediately relieved, at least this nameless creature will squeeze the grass, scatter it, gnaw and twist it, and then crawl inside with thousands of strong legs. It is as if he is tying his body and soul, unimaginably cruel, until he opens his jaws wide and pulls him to his stomach. By humanizing the universe, writers give "soul" to nature, animals, and things. At the bottom of this is great talent. The development of events in many works shows that one can see the uniqueness of the spiritual interpretation in the image, the variety of artistic and visual tools, and the breadth of the topic. It is a proof that along with the people of the time of the social era, he always finds his vision in fiction based on his generalized principles.

Through the character of Erman in the novel "Koraquyun", Adib tries to skillfully describe the experiences of his contemporaries, the conflicts in the inner world of a person, based on which one can feel a new look at life, humanity, and a deeper understanding of oneself. Erman, who is still living in the agony of unbridled vengeance, cannot help but relive the following scene in front of his eyes, even in a certain sense, as Koraquyun becomes more and more powerful. Karaquyun, who became the target of a real plague, is moving silently and soundlessly towards the horsemen who are coming in a row on strong and strong horses. As he was leaving, he caught a glimpse of Itolmas, a man with broad hair, eagle eyes, and a very short black beard, who was coming at the head of the group. Due to the dense juniper trees and thick grass, the dog never gets in the way, only the horses start to get restless at the last minute. However, not until the horsemen were alert, the Karakoyun, who jumped out of the fir trees at lightning speed, stuck to the very throat of Itolmas.

In the work, negative qualities such as revenge, painful suffering, anger occupy a high place. In the course of events, negative characteristics are also vividly embodied. Our hero expresses his anger as follows: "Erman As Azbaroy was fed up with his soul, he found the strength to unleash all his anger on Itolmas. On that day, he swore: "...the time will come, if I don't become a dog and cling to your throat, if I don't make your meat bite the dogs, and if I don't eat and drink, let everything I eat and drink get into my intestines, let it be haram!" Looking at the writer's novel "Koraquyun", the Armenian enemy described in the work used an animal - a purebred dog - to take revenge on Itolmas. Through this image, features such as suffering and thinking of an unconscious animal like humans have been expressed in various interpretations. Of course, in this place, the writer interpreted the characteristics that are characteristic of a person and those that are not.

We are witnessing the trampling of human dignity by Itolmas, who is depicted as a man with broad hair, eagle eyes, and a very short black beard. "How many times during captivity Erman was killed in front of the rabid dogs of Itolmas - every time, even if I didn't die before, now I'm dead," he said in the last moments of his despair, on the thick flowered felt thrown on the bed the dogs were taken away with the unobtrusive gesture of Itolmas, who was lying on his side. But you say that the prisoners were killed many times during this past opportunity. Oh, how can we forget the horror of those days! In short, the life of the bandits, if an analogy is allowed, was in the hands of the leader of the people - if he wanted, he would throw them under the feet of the dogs, if he wanted, he would leave them alive.

Some of the characteristics of humanity are clearly visible in the images of various animals drawn in the novel. We can witness this in the image of the Karakuyun icon. "By the way, the existence of a powerful creature in this area, which is gaining strength day by day, was known to all the wolves of this area, even to the fruit-eating bears of the mountain, who do not show their blackness in vain. So, in short, if no animal without a clue or a pack of wolves from the neighboring pass approaches this destination, the rest of the creatures will wander far away. However, despite this, there are always animals that are confused and confused." Through this image, the writer skillfully describes the image of the animal. The writer had a special approach to the image of Erman. At the beginning of the play, he is described as a person who is revengeful, hateful, and sad. He absorbs the hatred and tragedies of his stony heart into metaphorical images. Conflicts between humans and the world of plants are skillfully interpreted. The unity of man and nature encourages a deeper understanding of the connection between them.

Through the image of Erman, we feel more deeply the loss of love between people, mutual love in the world of plants, and the attitude towards animals. This is how Erman's experiences, feelings and thoughts about his enemy are penned by the writer. "In a fit of anger and hatred, he put his father's name on an oath and swore, "I will not interfere, I will not join the plot, until I eat your head." A child of a man, especially a mountaineer, should not take an oath first.

2. Conclusion

The writer Normurod Norqabilov, through his thoughts and observations in the images of the novel, puts forward ideas such as some qualities that are decreasing in humanity, many universal qualities such as love for each other, humanity, sincerity, and the relationship between people and animals. . The works of Normurod Norqabilov, the author of many novels and short stories, are distinguished by the uniqueness of the scope of the topic, the richness of emotional effects, and the characteristic of vividly expressing the unique aspects and secrets of the animal world in the world of plants that you and we do not know.

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