

## The Image of "Horse" In Uzbek Animalistic Literature

Ashurova Shakhnoza Almasovna,

Assistant of Samarkand branch of TUIT under the name  
Mukhammad al Khworazmiy

[ashurovashani@mail.ru](mailto:ashurovashani@mail.ru)

**Abstract:** *In this article we can see consideration of animalistic genre of horse in uzbek literature. Cause there is relationship between humanity and horse from ancient ages. As in people's lives, the horse plays an important role in world literature too. "Sometimes the most intrinsic roots of human essence rely on horse," said prominent literary critic and ippologist D. Urnov. The owners of the horses do not want to divorce them. "Let's imagine," William Folkner wrote, "that the products that we have received from other pets are artificially received, and these animals need to be lost. But the horse gives a lot more to the human being, which gives the human heart a lot of energy and responds to its moral and spiritual nature" The story of E. Thompson's "Wild horse" is about a mustang, a cowboys` attempts to chase him. He is finally trapped. But he will not surrender; he uses his full strength to be free and gets out from the trap. The life of the wild black horse ends in tragedy: he runs away from persecutors and throws himself into a deep jar on a high rock. Black horse dies, but with free. In the 20th century Uzbek writers have created horses in their best works. A new generation of writers came into the Uzbek literature. In their works, there is an abnormal, unusual phenomenon of western novel, as well as an image of*

*everyday events. In the works of great and small art, created in those years, we see a special place in the relationship between man and nature, human and animal world.*

**Key words:** horse, Uzbek writer, people, story, literature, desert, Togay Murod

Togay Murod is certainly one of the talented writers who came into uzbek literature in the 70's of the 20th century. In those years, he became famous for his "Star shine Forever", "The Horse Neighing Night", "The People Who Walk in the moonlight" and many others.

Like his other works, his story "The Horse Neighing Night" is unique in language and style. The characters created by the Author are characterized by a great deal of character, which is quite different from the behavior of the characters we have read in the past.

The story was a bit different from the many works of our literature,

and most importantly, the brightest and most distinctive features of our literature. Tura Mirzaev, an academician of the Academy of Sciences of the Republic of Uzbekistan, recalls, "... In the 70s of the last century he (Tugay Murad) frequently came to the folklore department of the Institute of Language and Literature of the Academy of Sciences of the Republic of Uzbekistan, the department became its employee ...

The essay "The Stars shine forever" was evaluated positively in literature. This has undoubtedly brought the young writer to new creative levels. He returned to the department again to collect his new works. This time he was interested in horse riding in folklore.

The writer got acquainted with famous horoscopes Hodie Zarif (1905-1972), "Horse pictures in Uzbek Folk Eros" and "Horse Equipment". We advised him to carefully read poems such as Alpomish, Gurghoglu's Birth and Childhood, and Hushkeldi, which describe various aspects of combat training.

During our interviews, he suddenly asked, "Do the horses also weep?" We have a lot of horse tales and horse tales about the horse, and even if the horse's owner died, he had to saddle a horse and saddle his horse to the saddle. We have told the story of the horse's weeping in such cases. Then came the story of the author, "The horse neighing nights."

By presenting these memories, we would like to emphasize that Tugay Murad has created only folklore works, but that the author has made serious preparations for the creation of each work, his comprehension of his image object, and folklore as one of the artistic elements of his methodological researches. If Thomas E. Thompson led the "Wild Black horse" to liberty, J.Oldrigue returned the horse called "Tax" to Mongolia ("Wicked Mongolian horse"). Indeed, he created a unique way of drawing closer to national prose in Uzbek literature.

"The horse neighing nights" is not just about horse, but about the world, joy and sorrow, of the past. The story of Tugay

Murad is about the same topic, which was created almost simultaneously with the story of Shukur Holmirzaev "The owner of the horse". The horse, the grass, the government's efforts to take horses from their own farms and the resistance of the population are reflected in them. However, both writers sought to resolve this subject in two different genres (story).

The events of "The Horse Neighing nights" will be held in the Surkhan oasis. The hero of the work tells about his love for Momouwuvou and the idea of a sovereign to be thought of as a transient event. In his dream Chulpan, Momusuluv, who was the Moon in his mind, was now in the mood of Aftab. The next one is about the horse, about the horse. According to the hero, the horse requires latitude, and lives in the widths: "... giant horse! The runs a lot. The horse does not know what the distance is, it does not know what the area is. Horse rises and flies in deserted streaming in winter. Then there will be a real horse! The armpits are stretched, and

the chest is wide! Running! Strength will come!"

Murad's horses are very diverse: "Horse of the desert! One year old slaves, three year old youngsters, four-year-old foals, five-year-olds! Mustangs who can worth homes! Giant horses! ..."

Master of Photography at T. Murad. "When he writes about a horse, he has made such a beautiful image that he is going to send the horse he describes as "Boychibor!"

Sometimes, when the master Said Ahmad started the novel "Jimjitlik" (about the horse, his character), the teacher consulted me about the horse. One day he saw in the association and was boasting, "I've found an excellent consultant on the horse." "If I ask who it is, how much better it is, " he told Murad." Remembered Nosir Fozilov.

T.Murad's horse's love is different: "Brothers, cars are iron! No soul! Things that not having a soul will not be a hand for a man! Iron has no heart! The horse is going to be hand! This horse has a soul and has a heart."

In the story of Sh. Kholmiraev's "Owner of the Horse", the local authorities seized horses from the population.

The owners of the horses do not want to divorce them. "Let's imagine," William Faulkner wrote, "that the products that we have received from other pets are artificially received, and these animals need to be lost. But the horse gives a lot more to the human being, which gives the human heart a lot of energy and responds to its moral and spiritual nature."

In the story of the owner of the horse, the hero of the work, Inaid wants to conceal his soul from the monsters in the mountains, but he does not. Ziyodulla in the "The horse neighing nights" is able to hide Tarlon. Even at the "Horse owner", a police officer comes to the heroes' houses to take their horse. How many horses are meat in the "the Horse neighing nights". T. Murad wrote about this:

"Men, brothers and sisters, many horses have gone very far away.

How many straws have become meat!

The horses in the village stopped neighing.

In the streets, the horses' stamps stopped.

In the evenings, the horses stopped stamping the ground.

Horses did not run in the hills ...

The riders miss them very much.

Brides are coming in the car, not on horseback.

The noise of the car is spoiled the world: dut-dut-dut ...

The name of the horse gone out from the village Tarlon, who has protected Ziyadulla from the enemies, also rescues his master from enemies. Tarlon comes to the aid of Ziyodulla in the deserted land. From Tarlon's neigh "night trembled with a shock". The nerves run away. Tarlon takes his owner and returns home.

Now, Ziyodulla, who used to say, "Brothers are gone, none with him now. Only now and Tarlon are there. Now his brother, his brother, and his nephew all is Tarlon: "Ayo Tarlon, you are my brother. And now I'm no longer call them my brother. You are my brother, Tarlon ...

Ayo Tarlon, you are my brother in my life, my brother of resurrection..."

T. Murod undoubtedly utilized the experience of Uzbek folklore, his great colleagues in creation of his work. However, it should be noted that the authors of the book have been instrumental in the creation of the episode "The horse neighing nights".

We have mentioned above the memories of Tura Mirzaev, academician of the Academy of Sciences of the Republic of Uzbekistan. In the 70s of the last century, a well-known scientist, Tugay Murat, frequently visited the Folklore Department at the Institute of Language and Literature of the Uzbek Republic, and asked one of the folk-linguists, "Do the horse also cry?"

In our opinion, T. Murad did not give up this question because at that time he was working on ES Thompson's stories and works. The stories of E. Thompson's "Wild Horse" were first published in the 1989 edition of Tugay Murad's translation in the Publishing and Printing Department named after Gafur Gulom.

"The story of A. Kadiri, in essence, tells us that the story of Uzbek literature, dating back to the 70s, is a source of deep-rooted philosophical understanding. Although this story did not cover any social problems, it undoubtedly raises the vitality of the new national prose, which has emerged since its creation, with the vital material and human relationships".

The story of Shukur Kholmiraev in the stories of A. Kadiri's stories and novels is a nice addition to the horse's attitude. The story of the author, created in 1971, "The father of the horse" is a striking example. The stories of the story take place in the 60s of the 20th century. At that time, the leadership of the former Soviet Union had a policy of seizing large horned beasts and horses in their own home. Hero of Inaid is a teacher in a mountainous village.

He had three wealthy things. One is the village of Syrdarak on the desert; when his father's tomb was buried in the battlefield with the invaders on the edge of the village, Inaid once went to visit him. His second wealth was a two-room school on the hill in the hill; to this

school, many pupils attended with their horses at the far corners of the mountain, and Inaid was the only teacher for them all. His third wealth was a black horse; the eldest generation of the horse also served to his father on time, and he survived many wounds with it.

The black horse of Inaid, was loyal to his master. It was the same kind of horse that he had taken from Inod 's streams twice with the torrent of floods, and for four years, he had taken the goat from the contest kupkari. However, Inaid 's two children and his wife died in the fire. Now he was closer to his horse. The only surviving Inaid was riding on a horse and heading to the hillside, for a long time he had forgotten his grief. Months later, he returned to his village and his school. That was when Inaid was left empty, he turned into a coward. He even teaches his students how to drive a horse to school and at work in their spare time ..."

"The poor person on the camel is also pushed aside by the dog," as well as the inadequacy of Inod. Indeed, the district party committee in this

mountainous region decided to set up a new federal state with the thought of "why we are mountainous and not cultivating!" And sent delegates from local organizations to buy excessive camel.

One of the ideas in the head of Lieutenant Egamberdi Hudoyberdiyev, who was sent to buy these guys, is the idea to get a teacher's horse: "There is a good teacher, who lives in a village in the hillside of that mountain, and has a beautiful, beautiful, beautiful horse. Is not it possible to do that alone? "

The teacher does not want to divorce from the horse that the elderly in the battlefield from his father, who had been worked hard for his father, who had been protected his father from many troubles and from his father's monument: "When a late Inaid came back to the porch on foot, Guard Captain said: - Did you hear, one police officer took people`s horses and other animals. Inaid`s heart cooled: "It's new ... but I'm not going to give my horse to somebody."



In order to not give the horse Inaid was ready to give the intentional police officer the only milk cow in his home.

"- That ... you called me a friend, thank you, thank you ... Egamberdi thought, "Will I be a cow?" And the sense of ownership of a cow's cow diminished her lover's love for the covetousness. He licked the cup and stopped. "I'll be at the Eshmat's behind this mountain, and in his eyes ... lead the cow. If you give it to the old man, he will keep himself in his herd. But each word should stay here, "he said." Inaid is hiding his horse in the mountains, and no one sees it. "I will not let the horse go to the region for three or four years, and I'll give it to the acquaintances, q. " But after a getting cow, the policeman did not cease to look at Inaid's horse. He again came back and threatened a simple teacher: "We have not done that," he told Inaid. "You know everybody knows that you have a horse in the village. They did not believe that it was dead. They said that if I did not find it, I would be responsible for not doing the tasks from the government. Here I came. "The Inaid wants to save whatever

it is. So he again offered a ten-headed sheep to a policeman: "Do not say no again," said Inaid. "I have ten sheep and it's your's ...

The horse is a monument from my father. But the eagerness of a policeman again grabbed his shawl and felt that it would come down again after the sheep had done the same thing."

After an intolerable repudiation of Egamberdi, Inod decided to kill his horse rather than give it to strangers. "Inaid ... led the horse nearby the fir-trees. He stopped the horse near Egamberdi, kissed his forehead, took him to the center of the grass, and tied it to the thorns and returned home. "Egamberdi "rattles like a watercourse in a blue ridge, waved from the usual horses, widened through the usual hawks, and snatched the hawk from the usual horses, he looked. His eyes were trembling".

The horse is aware of its owner's intentions: "The horse looks at the house where the owner is entering and looks like an astonishing statue ... The horse fluttered in a trembling voice.

Then the smoke of the rifle at the door of the house was stretched out, and a bullet shake was heard. Finally Inaid, who had a rifle in his hand, came out. The horse lay down on bowing his knees and shrug his head, and when the arrowhead flipped out, the blood flowed from his forehead, and closed their eyes with horror and grief. The Inaid put his gun and sat down on the corner"

Egamberdi escaped, and his thin legs were still full of warm, warm blood. Inaid loves this quality with his favorite horse: "When the horse stopped moving, Inaid turned to her and suddenly embraced his neck and closed his eyes. The body was cool. Inaid stood up: the arched mountains, the valley, the trees, and the high school that stood in the same direction were meaningless, and the young man's eyes were dim. He climbed the horseman again and saw a white horn of a cemetery near the village gate and the ram's horn at the end of the ridge. He

pushed his horse back and put it on his arm. He began to beat his fellow man. Upon arriving at the cemetery, he left the horse near his relatives. He went out and dug a ground and buried the horse" The story ends with this quality tragedy. Only a few years later, Inaid understood the dodge of Egamberdi. But it was too late.

### References:

- [1]. Baker Ernest A. The History of English Novel. London, 1929, vol.3.
- [2]. Dancer. A. Ernest Thompson Seton and the Canadian Wilderness Imaginary: The Realistic Illusion of Nature Dream, Imagination and Reality in Literature. South Bohemian Anglo-American Studies. University of British Columbia, 2007.- №1.- P.85-92.
- [3]. [www.readonline.net/Ernest Thompson Seton's short stories](http://www.readonline.net/ErnestThompsonSeton'sshortstories).
- [4]. <http://www.literatorov.net/kanadskie-pisateli-knigi-o-prirode>