

ATTITUDE TO THE WORLD OF BIRDS IN "MAHBUB UL-QULUB".

Bafoeva Maftuna Botir kizi,

3rd course student

philology and language teaching (Uzbek language) faculty,

Bukhara State University, Uzbekistan

Abstract. This article studies the attitude to the world of birds in “ Mahbub ul – qulub “ and summarizes the process of raising a common bird as a game bird.

Key words: world, writer, prose, literature, analyzing, word.

Introduction. We read from the thirty-fifth chapter of "Kushchi va Sayyad Zikr" of "Mahbubul-Qulub": "For the pleasure of the soul, one sinless person is busy and long nights are happy with its torment. The bond of action is tied to the thread of the needle, and the eye of the person without tongue is also sewn. To make a fool of himself and to kill others" [4, 40-41]. The quoted quote summarizes the process of raising a common bird as a game bird.

It is clear that the great writer was well aware of this field. Before turning into a bird of prey, the innocent creature went through a thousand mental and physical hardships and was tortured day and night. His legs were tied, his eyes were fixed, etc

It is clear that the great writer was well aware of this field. Before turning into a bird of prey, the innocent creature went through a thousand mental and physical hardships and was tortured day and night. His legs were tied, his eyes were fixed, etc.

Alisher Navoi depicts the process of teaching hunting etiquette to a winged animal, thrown into the vortex of torture and suffering, skillfully paints the scenes of the birder's psyche using the metaphors of "action link" and "tama' needle".

According to Alisher Navoi's interpretation, a person commits such brutality in the pursuit of selfish desires, a gift from the king or beg. He pitifully describes how the hunter runs around in the steppe valleys, hunts a few helpless animals and without slaughtering them, breaks the wing of the nose, splits the armpit, and takes pleasure in it: "How many of you have been bleeding, and the armpit is broken, and the wing is broken. Tying it to his coat, he went home and rejoiced at what he and the bird had done" [4,41].

In human relations, Alisher Navoi, who was a supporter of respect for orifa, grace and modesty, and who instilled humility into the content of his life, did not like the arrogance of the nature of birders and hunters, self-aggrandizement, hatred of pomp and luxury, and conspicuous photography.

Analysis. According to scientists, life appeared on earth three billion years ago as a result of the law of gradual improvement of material. Primitive human activities began with hunting and fishing. In the old manuscripts left by our ancient ancestors, valuable thoughts about hunting and the art of hunting have been recorded.

Mahmud Kashgari's work "Devonu Lugatit Turk" is one of such authoritative sources.

5	ISSN 2349-7793 (online), Published by INTERNATIONAL JOURNAL OF RESEARCH IN COMMERCE, IT, ENGINEERING AND SOCIAL SCIENCES, under Volume: 18 Issue: 03 in March-2024 https://www.gejournal.net/index.php/IJRCIESS
	Copyright (c) 2024 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY). To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/

Hunting has been a part of the Turkic people's lifestyle since ancient times. That is probably why we often come across artistic fragments in the songs and epics of our people, focused on the image of hunting scenes. Therefore, we read from the epic "Sweet and Sugar":

Sugar boy rides on the back of a horse,

First he went hunting to Lake Chibich.

He took the gun in his hand.

So, why is Alisher Navoi's attitude towards hunters and birders so harsh? The great thinker, whose goodness and beauty, kindness, compassion and benevolence became the stable qualities of his personality, did not show sympathy for the violence of man to the birds and the animal world in general.

We read from the epic "Farhad and Shirin" of the great thinker:

Debon is a place where you can be heard,

Fire-bloody targets on the head.

Do the nightingale and say one word at a time.

Ani isq oti ne kilganin [1, 249].

At the heart of these figurative expressions lies the idea of the unity and integrity of man and nature, that they cannot be viewed separately.

The great thinker considered environmental protection as one of the important signs of human development.

The principles of preserving the animal world, caring for animals and looking at them with compassion are given serious importance in almost every work of Alisher Navoi.

In the thirty-fifth chapter of "Saba'i Sayyor", describing the scene of wild hunting led by King Bahram, the great thinker laments that the hunters inflicted too much pain on the animals. When we read the lines of Alisher Navoi, we feel the pain of the speechless creatures who are dying in pain. The pitiful situation of the animals, panicked by the bullets of Bahrom Gor and his staff, running to the side with their tongues hanging out in agony, was very impressively depicted by the humanitarian artist:

That's all the passion

That includes humanity [4, 41].

Conclusion. Independence encourages a person to think in a new way. Not only natural sciences, but also social sciences should be involved in defining the prospects for the protection of our mother planet. After all, only a person who has a deep understanding of cultural and historical values cannot be indifferent to nature, the world of animals and plants. He does not act blindly without thinking about the consequences. A generous man looks for ways to use nature's blessings wisely.

REFERENCES:

1. Alisher Navoi. Farhad and Shirin. – Perfect collection of works. Volume 8, 20 volumes. - Tashkent: "Fan", 1991, 544 pages.
2. Alisher Navoi. Sab'ai is a traveler. – Perfect collection of works. Volume 10 of 20 volumes. - Tashkent: "Fan", 1992, 448 pages.
3. Alisher Navoi. Majolisun - Nafais. – Perfect collection of works. Volume 13 of 20 volumes. - Tashkent: "Fan", 1997, 284 pages.
4. Alisher Navoi. Mahbulul - fall. – Perfect collection of works. Volume 14 of 20 volumes. - Tashkent: "Fan", 1998, 304 pages.
5. Alisher Navoi. Case of Sayyid Hasan Ardasher. – Perfect collection of works. Volume 15 of 20 volumes. -Tashkent: "Science", 1999, 236 pages.
6. Nasruddin Burhanuddin Rabguzi. Narrated by Rabguzi. The first book. - Tashkent: "Yozuvchi", 1990, 236 pages