



POEMS ABOUT TYPES OF “NURALI”

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ABSTRACT

In southern Uzbekistan, EPOS about Nurali, the son of Avaz, a child of the son of Gurugli, are widely known and popular among the people. About Nurali The Epic was originally written in 1945 year, while over the next 75 years folklore scientists have discovered that the epics about Nurali are more than twenty, and about forty variants have been recorded, several epics have been published.

The epics about Nurali are being studied as four according to the biography of the protagonist

- 1. Epics related to the birth of Nurali ("Nurali's birth", "Nurali's youth", "Nurali and five hundred Mullabachcha", "Tuqqizyuzkuntuy").*
- 2. The epics of Nurali's teenage years ("Oysanam", "Suluvkhon", "Nuralining yutulishi", "Jorxunmaston", "Suvarisi").*
- 3. Nurali's youth, marriage to adulthood, friends about having children ("Gupponoy", "Nuraliva Semurg").*
- 4. Epics indicating that Nurali is an epic ruler ("Jahongir", "Emirqul", "Sherali").*

All the epics of the series "Nurali" show how the epic hero is perfected. The adoption of physical games, as well as military games, exercises such as horse-riding, fighting, fencing, speeding, sniper training for the birth of a friend Nurali, the study of good manners, dexterity, agility, courage qualities are consistently explained.

From the epics about "Nurali", "Mallasavdogar" is the most common. So far, more than a dozen variants of the Epic have been recorded and the network has been published.

The children of Gulnor and Nurali, whose wife Uzumkoz was purchased by Ahmad, are told of the suffering they suffered when there is no substitute in the epic. Upon returning to the land of Avaz, he learns the story and finds his wife and children. Ahmad leader, who slandered, will be punished.

„Nurali” series poem is also praised for his generosity and patriotism, and it is noted that goodness will be in triumph.

KEYWORDS: *Epic, category, epic hero, biography, illuminating*

DISCUSSION

Under the friendship of southern Uzbekistan, the epics of the biographical category about Nurali and Sherali, in particular, about his sons, are firmly established and widely distributed among the descendants of Avazkhan, which are part of the series of Gurugli. It is a huge task to categorize and analyze the epics belonging to all the sets of horoscopes recorded from the representatives of the schools of

horticulture, and considering that the volume of one study does not allow us to raise, solve this task, we seek to base our thoughts on the example of epics related to the genealogical category instead. In addition, the peculiarities of the traditions of the Kashkadarya schools of Surhondaryabakhshi, the breadth of the distribution circle and the character of survival, artistic delicacy of the poems associated with the children of the only Avaz reflect and play an



important role in showing its place in the common uzbek friendship.

Writing the first samples of the Epics, which form the biographical series "Nurali", which belongs to the genus Avazkhon, begins with the variant OmonniyozOlloberdiev in 1945 year. And the fact that the epic hero has a friend of Nurali about the son of Avaz, is the first time folklore scholar H.Zarifov, then his followers and the people will confess and explain their initial scientific thoughts[1]. Many folklorists, when thinking about "Nurali", mainly refer to the option of Fozil Yuldoshugli.

The first about the epics of the constellation "Nurali" created a relatively large research work called folklore scientist Q.Mamashukurov analyzes about 20 variants of the epic in the dissertation "ideological-artistic basis of the epics of the series "Nurali"[2], which divided them into three categories and expressed their relationship.

Although K.Mamashukurov first introduced good thesis about the variants the "Nurali" category, in particular, about their motives, and came to a rather successful conclusion, but still leaves the issue open about the friendship schools of southern Uzbekistan, that is, the variants of the epics of the "Nurali" category are included in the object of analysis, when it is not emphasized

The researcher correctly named the epics associated with the name of Nurali, the son of Avaz, a biographical series with light, and they will be in three groups, depending on a period, character and feature in the biography of the protagonist:

1. The plot depicts a relatively completed period of life of the main epic hero/son of FozilYuldoshugli, MamatrayimBakhshi, Umirsafar, variants of QoraBakhshiUmirov,OmonniyozOlloberdi's variants

2. The plot depicts a period of the life of the epic hero, more precisely the youth / BozorOmonov, the variants of the son of QuziRuziyev, Rakhmatulla Yusufugli, MuminRahmonov, Yusuf Utaganugli's variants.

3. Related to Nurali's childhood, his defeat or sale of epics /epics such as"mallasavdogar", "Nurali and Guliyor", "Gulgunpari", "Avaz and Ayzaynab", "Nurali's defeat", "Suluvkhon"/.

We primarily focus on materials collected in the following years mainly on the Avazhon genealogy category:

A / Nurali biographical series;

B / Nurali genealogy;

C / we think Sheralishould be learned to distinguish it from the categories. The Avazhan genealogical category includes such categories as "Nurali's birth", "Nurali's youth", "Nurali and five hundred mullabachcha", "Jorkhunmaston", "Oysanam", "mallaSavdogar", "Nurali's salvation of

Avaz", "Nurali and Semurg", "Zulfiddin", "Amirkul", "Sherali", "Sherali's band", "Jahongir".

Also included in the category of Avazhon genealogy are the epics that determine the features of life, struggle, biography and character of the eldest son of Avaz.We consider it worthwhile to analyze not only as Mamashukurov, but also the following types on the basis of archival materials and the sources that we have laid down for many years, like the stage of the development of the biography of each person, when grouping the epics of the "Nurali" series in this order, the life of the epic hero

1. "The epics of Nurali's birth, childhood, years of study."Nurali's birth", "Nurali's youth", "Nurali and five hundred Mullabachcha" „nine hundred day wedding "and a small category named "mallasavdogar".

2. The epics of Nurali's teenage years "Oysanam", "Suluvkhon", "Nurali's swallow", "Jorkhunmaston", "Suvparisi".

3. Nurali's youth, grown up years "Gupponoy", "Nurali and Semurg"/.

4. Poems showing that the main hero Nurali is a hero, the worthy successor of the Avaz dynasty is an epic ruler / "Sherali", "Jahongir", "Amirkul", "Nurali will save Avaz", "Sherali will be a band"

In this grouping, we were based only on poems written from the Sherobod School of friendship. It is for this reason that the works, which describe the life of the hero relatively fully, like Q.Mamashukurov, become part of the activities of the hero, are the epics, in which it is possible to create an independent poem about each courage of the hero, as shown by epic traditions. Therefore, an attempt to positively assess the works that fully describe the biography of the hero leads to the erroneous conclusion that in itself the second type is immature, incomplete comrades.

However, for the first time some of the series of the "Nurali" category in the repertoire of the representatives of the Sherobod School of friendship were included in the scientific research and Q.Mamashukurov's analysis on the basis of available opportunities and resources is important in the study of the friendship of southern Uzbekistan.

As we thought about the "Nurali" biographic category from the Friends of the "avazkhon" genealogical category, we selected QodirBakhshiRahimov as an object of analysis, aka-ukaQoravaChoriUmirov, Chorshanbi Bakhshi Rakhmatullayev, Qahhor Bakhshi Qodirugli and partly the friends on this topic in KhushvaqtBakhshi repertoire. There are the following reasons for this:

First of all, none of the epics from the category "Nurali" in the repertoire of Bakhshi, whose name is mentioned, have yet been taken as an object of separate scientific analysis.



Secondly, the same Bakhshis are the eternal followers who saw the teacher of the Kashkadarya Surkhandarya friendship today and the coach who is preparing five or ten pieces of apprentice in the same time.

In the third, The Epics, which we are analyzing, are written in close proximity to the requirements of practical folklore studies.

Fourthly, the constellation "Nurali" represents the idea of our people to continue their genealogy without interruption, reflecting the connection between ancestors and generations.

On the main ideological directions of the epics of the prose of the generation of Avazkhon, it is necessary to dwell on the composition of „Tarkibadakhshon” which was originally written by ChoriBakhshiUmirov.

The composition of the epic "Tarkibadakhshon" covers many events. Folklore learner M. Jurayev. The idea that the number three magics of represents the three world – sky, ground, underground realms is quite detailed reflected in the course of the events of the epic "content"[3]. What attracts our attention is not only the analysis of the witty mind, ingenuity, which showed many directions of theme, the unprecedented heroism of Avaz, even more courage than Avaz, dedication, but also the connection points of the Genealogical and Avaz genealogy.

The poem begins with the traditional motivation-dreaming. The same motivation abounds with the second - the infancy of Gurugli. One of the reasons why the epic hero wants to get married in old age is probably the hope that the soul will not disappoint, whether he will have a child. At this time, when a difficult task is put, there is no one to do it.

When it comes to carrying out the work of Gurugli, even though Gurugli brought up forty young men from forty countries and brought up in a manner, unworthy, heroic, Intrepid, domesticated, Gurugli, their silence is again a seed to the motive of theft. At rest, when there is such a mental tension, it always turns out to be a substitute field.

Avaz is always portrayed as a faithful to Gurugli, justifying the eaten salt, a worthy child of the epic hero. However, the fidelity of the pronoun does not always correctly assess. The reproaches, slanders, views as coming to him are regularly continuing. For this reason, the substitute content makes a request to Gurugli as soon as the journey ends:

*Holsiraydi, labim toza qotgandi,
Bu tanamga jabr-zulm o'tgandi,
Intizor deb Isfaxonga ketganda,
Tog'ang Ahmad o'g'il-qizim sotgandi.* [4]

Tired, my lips are clearly cooled
It was my body that was oppressed,
When longing goes to Isfahan as,
Uncle Ahmad sold my son-daughter.

The same soul, firewood, please note that the composition shows that the „Tarkibadakhshon” poem is a posthumous work from the "mallasavdogar" poem, which belongs to the "Nurali" category, according to its place in the sets of the "Nurali", that is, from this point we return to the study of the "Nurali" category from the genealogical category.

The second point that caught our attention is that the Avaz faced Zulfizar, the daughter of the King of Kuktoosh, who was bound to become a dragon sucking on the Poloponmountain. Zulfizar, who survived thanks to Avazhon, devotes himself to Avazh because he freed:

*Аждаҳардан сақлаб қолдинг қонимди,
Фидо қилай сенга азиз жонимди,
Бағишлайин гулдай бўган танимди,
Зулфизарман, бўлай сенга эрка ёр.* [5]

You saved the Dragon Blood,
May I offer you my dear life,
Dedicate identified flowerly garden,
Zulfizar, let me give you a chance, –

when that is achieved, the substitute will refuse. However, the intervention of the king Saidhan in the process of events is based on the second marriage of Avaz. That is, when Saidhan comes alone, saying to his daughter that after Avaz has bound in dragon's mouth, again soul to himself, what will I do if my child has left, die until he lives without offspring, Zulfizar is alive, standing with a substitute. When Saidhan knows who Avaz is, when his daughter survives, the heir to the throne says that the son is forced to have no children:

*Эшитганда, болам, менинг сўзимди,
Қаратмагин ерга мени юзимди,
Номард деб ҳам ўйламагин ўзимди,
Бир фарзанднинг орқасидан фарзанд
бўл,
Мен берайин ёлғиз бўлган қизимди.* [6]

When I heard, my child, my word,
Do not draw my face to the ground,
Do not even think that Coward was my own,
Be a child behind a child,
I had my daughter who was lonely Let me
give.

Not only because Saidhan saved his daughter, but also in search of a successor to the throne, he can



invite Avaz to his childhood and persuade his daughter to marry him. The thought-out replacement for Zulfizar with a wedding-watch cannot stay here, because it must fulfill the main task. Going on a journey, says to Zulfizar: "I have a son in a circle, a horse is light, if you give birth to a son put his nameSherali, if you see a girl you know yourself"[7], these words will serve as an alternative to the beginning of the biographical series "Sherali" about the next generation of the substitute or his second son. Although it is not complete "Tarkibadakhshon", the composition of which can link the poems sets of gourmets, in other words, category "Gurugli". This epic, which combines the categories of Gurugli - Avazhan - Nurali - Sherali, in this or that sense, has also preserved the features of southern Uzbekistan's friendship in terms of its ideological direction and development of its images.

We will also try to check these features on the example of two points related to the epic-the series"Nurali" and "Sherali". In fact, " folklore works are great historical documents of the past, the same folk materials give convenience to the interpretation of some pages of the past from which they came out and the study of the life of people who lived in that same marriage[8]."

We touched on the epics associated with the above luminous biography, emphasizing the need to study it into four.Nurali's birth, childhood epics / "Nurali's birth", "Nurali's youth", "Nurali and five hundred mullabachcha", "mallasavdogar" /also describes the coming into the world of the epic hero and the troubles that have arisen since childhood.A large part of the epics of this category are the so-called variants with the name "mallasavdogar". We are capable of more than 20 options of this epic BakhshiRahimov. We chose those that were written from Qahhor Bakhshi Qadirugli, Chori Bakhshi Umirov, Chorshanbi Bakhshi Rahmatullaev. Because the five variants recorded from the four fortunes are much more thorough with the preservation of epic traditions, fortune, ideological direction in themselves, surpass all manual options, even published ones.

Waiting for the birth of the light of Nurali gift of the friend of „Mallasavdogar", the forty-day wedding Kahrabakhshi variant, the election of the king of Choribahshi, the gift of Gurugli, the gift of Gurugli begins with the events of the blind bet on the way to the guest, forced to visit the land. In each of the four options lay two lines of plot[9].

The first is that the incoming guest will overcome the pronoun to the plural and become a friend and in any way out of the genitive[10]. Because, the second incident, Ahmad leader, is obliged to sell the Children of Avaz, so that the replacement is not in a Chambil[11]. Once the same

condition is fulfilled, the second, of course, comes from the condition of convincing Gurugli thatAvaz has left the wheel. Only in the option of ChoribahshiNurali and Gulnor are sold without permission from Gurugli[12]. Sharp differences are also confronted when opening the hero character, overcoming obstacles on the way, introducing additional plot lines, while maintaining similarities in the options[13].

The variant of the gift of Qodirbakhshis characterized by its artistic Highness, The fact that events are consistently connected, the psychology of the hero is given extreme subtlety. The poem begins with the events associated with the birth of the state Nurali, which in other variants do not meet. That is, when the son of the beautiful Hasan's Ravshan is born gives a wedding to country, but the daughter of Avaz, Gulnor ignores the birth . A bitter substitute goes to his father and says that she intends that if she gives birth to a beautiful son, she will give a wedding. The arrival of the expected son into the world will give rise to the fulfillment of the condition of the son, will give impetus to the recent development of events.

Events in the option of happiness of Avaz will continue almost the same as in the option of happiness of Qahrabakhshi[14] until he reaches the girl who is the guest chasing him on the Tajangriver and is blinded by the girl. If, in the option of Qodirbakhshi, lick the eye of the substitute with the tongue of the Girot, then in the gift of laughter, the substitute will lie blind for forty days and will provide him with food of the Girot. When Gulnor went and told his father that Avaz was blind and remained on the road, The King of Shirvon sent Twenty-five thousand troops and ordered to bring the Avaz. They throw a net in the Olatov and grab the Girot and return to the trail that the substitute is dead. With the help of ChiltonsAvazwill bewoken andcome Shirvon with opened eyes. And after two years, he escapes, taking the Gulnor from his bosom. He will overcome the king's arms that follow in his footsteps along the way andGirot will not let to go Chambil wreath when he wants to leave the nest after looking for his children.

An interesting episode is included in the variant of ChoriBakhshiUmirov[15]. That is, when the malla merchant takes away the Children of Avaz, Qoraman and Olaman chief will face a gang of robbers. Qoraman and Olaman, who captured the caravans, are retreated more than a thousand lines to introduce the identity of the universe to the listener (reader). The king of Iran, Humayun, walks on the Chambil and dies in the Hand of the Avaz. His brothers Husayn and Husniddin took the throne of Iran, leaving Humayun's wife Hilala unattended. She thinks When I see having children , the Hilala goes



out of the country with the thought that king would kill my mother-in-law as it turned out and in order to save two sons approaches a mountain. "Let my children stay after me and feed on the crows, let them bury themselves," said the Hilola, who had dried the sill from hunger, dehydration, sucking poison into the chest. But even if this event is carried out over and over again, the children will survive. Because "together with mother's milk poison did not affect infants, the rest of the children were immortal." While the Iranian Mullah faces a merchant mother-child named friend, the brother is caught and here is a message from the past-returning case, giving the Yard /House/ throws. Hilola darkens his son, begins to call his dotes the universe. Children learn to insert the way they grow up. Even after Mullah Dust is killed and plundered his property, his mother dies in grief for this stigma and grief. Poison from infancy was a robbery that he did, not cutting a sword, did not pass to his brother for an adult. These same robbers pull the light and Gulnora and Avaz from the Malla trader to get his father's revenge. Avaz is once wounded by them in battle, and then only through his eyes knows that the arrow affects them, and in this way frees the Children Of Qoraman and Olaman. The fact is that it was from "Qoraman and Olaman", Chori Bakhshi incorrectly entered it to "Merchant of the malla".

Chorshanbi Bakhshi variant stands close to the variants of Jura Eshmirzaugli and Khushvaqt Bakhshi Mardonkulov. However, based on all the major events in the gift of Chorshanbi Bakhshi, the efforts are strong, all the heroes, the personages will move with a clear goal, the event of the 360 martyrs associated with antiquity will be included. As in the published variant of Jura Eshmirzaugli, the situation of retreat from the circle of decency, epic traditions do not meet. The published variant is inferior in all respects to the Chorshanbi Bakhshi variant.

The second option, sung by Qodirbahshi, is characteristic of the representatives of the Boysun School of friendship and is completely different from the options we have considered. The similarity is only in the sale of their children and their finding. This option begins with the fact that after Avaz sees a bad dream and goes out on a hunt because of the offer of Gurugli. Even in seven days on the plain Lake, the substitute, who could not hunt for anything, faced the traders who came to the attic and asked money from them. But as soon as Khayitovsar does not give a monetary, he will get used to fight with him and drive away with the caravan, and after Khayit refuses to pay money to the Avaz, his property will be taken and put in prison. Much more after the occasion comes from the king of Egypt to the Chambil and invites Gurugli to the wedding.

But Gurugli do not even want to go to the wedding and send someone. However, when asked who will go to the forty-year-old with Ahmad's proposal, Avaz will not be afraid, as always, except for a substitute. And Ahmad the old accompanied Ahmad Ovsar out of prison to kill Avaz on his wedding trip. As soon as Egypt goes and returns to fulfill the conditions of the Sanamgavhar, Ahmad Ovsar repeatedly commits suicide, but the sensitivity of Giro, the substitute with the help of children Avaz will survive. The reasons for the sale of children of substitutes in this variant are also different. He went in search of a Gurugli, Ahmad remained in Chambil. he lay down as a wedding-watch. Ahmad insults passing Nurali. And Nurali, having asked his mother for a horse, joins with a dove, and Ahmad turns over the son of his Ahmad from the horse and takes away uloq. Ahmad therefore has bad image of Nurali, Gulnora and Uzumkuz.

The first type of poems light does not show great heroism, but it is also not so passive. In them, the pronoun is actively involved. After all, the patronymic of the father is necessary for the child to find the right perfection, to embody good qualities, to grow up as a hero. Therefore, it is still inappropriate to demand heroism from the seven-year-old Nurali. However, this type of poem also features characteristic of the future epic hero bravery, perseverance, protection of or-shame, patriotism, hatred of the enemy, the formation of qualities that distinguish between good and evil are in the spotlight.

In the variant of Chori Bakhshi Umirov, Nurali defends Malla merchant, through him justice, the head of the robbers defends against Qoraman and Olaman. He breaks down their guys in a solo fight. Or, when his father throws a substitute Qoraman, a glade of Light will throw away Olaman from the horse. Also in all variants it is recognized that the young Nurali does not see to lick at the enemy, to tell the secret, and even to tell who is his child. The conclusion is that although the heroism of the first type of poem Avaz is shown in the general plan, People who are also learning to call Nurali passive, do not give grounds. Because in the spirit of the events of these epics, in many episodes, the people are shown that their hero is a successor, a new generation is formed, suitable for him as a substitute, grandfather is a worthy successor to the father's Affairs.

In order to depict the epics in the variants of "Mallasavdogar", it is necessary to first determine the problem posed in the work, the ideological orientation of the work, or the ideological intention of the bakhshi and the school gifts to which it belongs.



For this purpose, it is desirable to analyze the condition of the image of Ahmad in the work, taking into account the norms of the task assigned to him by Gurugli, as well as the task entrusted to him by Nurali, as well as by Avaz. Only then we be able to determine the ideological and artistic features of the epic, the personality and skills of the poem, the peculiarities of the school of friendship. Because the image of Ahmad is given to Samarkand, Bukhara and other schools of friendship as his true counsel, sponsor of the epic hero, and even revered and glorious, who served as the ruler in place of him when he went on a journey anywhere. In this place, he is truly among the people in honor of the transfer of "uncle is greater than the seven fathers". At the same time, he is sometimes seen as a cunning man even in the Samarkand friendship. However, this is to a lesser extent. And in the friendship of kashkadarya-Surkhondarya, where there is always Ahmad old, of course, there is some disappointment, there is a more terrible event. /By the way, in Samarkand and other schools of friendship, if Ahmad is respected as an integral part of the rank of poem, then in the South Uzbek schools of friendship, the rank of Ahmad is poorly applied to him, but the ratio of leader is the main one. By replacing the same adjectives and applying the old man instead of the captain, one leg is not too old, one leg is on the Grave, it is emphasized that the unpleasant behavior, which he should think of the world, is not suitable for his age.

Ahmad is blind to seeing especially the successes of Avaz, his glory, his heroism. The reason is that during the period when the events in the epos are taking place, Gurugli is growing, sooner or later he will take his place with someone. The only worthy candidate for this is Avaz. He is three-sided: a/ since the most Alpine Bahadir among the Sons of Gurugli: B / although adopted, his son and b) clever, thoughtful, faithful, first-caught son of Gurugli for his work punctuality corresponded to the continuation of the work of the epic hero than Hasan.

By the way, in the repertoire of representatives of poetic schools of southern Uzbekistan, the Hasankhan category of epics are practically not performed. It is not a mistake to say that the epics of "Hon dalli", "Hasankhon", "Ravshan" took place by reading and hearing the option of publishing from the repertoire of this oasis. We did not face the fact that in the 60-90-years the elderly performed epic from the Hasankhan series. BoborayimMakhmuradov, KhurramEshbu'rievs are the options performed as a result of reading and mastering the epic "Khon Dali", in which said "Hasankhan" in the world.

M.Saidov, M.As folklore scholars such as Muradov have shown, in the Surkadarya-Kashkadarya friendship, Avaz came out of the first

plan, and even sometimes it is described in a way superior to the next created poems Gurugli[16], and Ahmad's inability to become the ruler of the land of a stranger, in particular, a stranger to Avaz.

In order not to alienate the authorities, the replacement must first be avoided. At that time, the succession itself passes to the children of Ahmad. In the category of "Gurugli" series, Ahmad first can not see the fame, reputation of Avaz, then his more intent will lead to an evil hue. In his examples, which reflect the last period in the biography of Gurugli, Ahmad is not only to kill Avaz, but even as if to end his generation, the intention comes to mind and does not return from any humiliation for this purpose.

In our opinion, although the attitude to the tradition is strong in the friendship of southern Uzbekistan, in particular in the poems of the "mallasavdogar" category, more real life events are reflected in them, which are also clearly seen in the struggle of Ahmad against kindness.

The main ideological direction of poems in the "Mallasavdogar" category is focused on the activities of Gurugli, Avaz, in particular, Ahmad qari. The times when the epics that we are analyzing occurred looked at the ideal hero, who shook the world of evil, trembling, passing a blow to any enemies, even mythological creatures, Dragons, trembling. The Ideal hero is the one who was born and grew up, able to continue his work to the Chambil, which is a symbol of freedom and prosperity, fullness and happiness, which he built thanks to his labor, struggle, happiness, it is natural that the hero worthy of realizing his dreams, appoints the heir as a ruler.

All poems Gurugli in the category of "Avazkhon" generation resents childlessness, the harmony is felt and visible. But in case of concern in his own head, he relies only on the pronoun, he believes. Because only the substitute will come to the aid of earth as a child, taking upon himself all the pains in overcoming those difficult deeds. The people also know the service of Avaz to the Land of Chambil. Forty young men will also confess to their strength, intelligence. The same cases show that in itself the replacement of the throne of Gurugli is the only worthy candidate. It is natural that any relative of Ahmad or Ahmad, who occupies the throne of Avaz, will be blessed by the legacy of the kingdom. This theme-the struggle for the inheritance was reflected not only in the poem of the series "Gurugli", but also in such world-famous poems as "Mahabhorat", "Ramayana", "Manas" - from ancient times. Therefore, the issue of succession to the throne is firmly put on the agenda in the category of all the friends sung by the Bakhshis of southern Uzbekistan, including "Nurali", and Ahmad seeks to lose his generation, and not only to himself, but also to



himself, in the way that Ahmad did all the cunning, evil, evil, cunning. In poems of Kashkadarya-Surkhandarya poetic schools Ahmad is interpreted in the style of a symbolic image as the embodiment of the world of evil, which has all the characteristics that do not correspond to humanity. Ahmad's anger, initially set in a substitute, slowly passes to his wife, daughter and son. Ahmad, who is well aware that he does not have the strength to replace, seeks ways to avenge his children with loss, to be more precise, to get rid of the substitute, to break the relationship of Gurugli and Avaz, and to achieve the departure of a substitute for his own Gurjistan.

In all variants of the friend of the "Mallasavdogar", a girl is closely carried away by various means-fall in love, say at the wedding, in the pretense of coming to the wedding, in any dispute or competition, preferring a replacement, giving her permission, insulting and inviting her to her land. For example, the daughter of the Egyptian King Sanamgavharin the first variant of Qodirbakhshi fell in love with Avaz in a dream, assistant Aykhumari, Zulfizar fell in love Gurugli, the daughter of the King of Baghdad in the gift of Chorshanbibakhshi, and kanizi Aykhumar, the daughter of the country of Baghdad in the option of Choribahshi Umirov, after the land from Shervon comes the daughter of shakhdorhan Gulinor himself to take away the replacement. Only in the second variant of Qodirbakhshi comes a young man from the king of Egypt, a constant supporter of Gurugli, Shakhdorhan, to tell his daughter's wedding. Only Ahmad knows that the Bahadir who came in the first four options is a girl, and in all, he asks the girl to give him hospitality, asking her permission from the Gurugli with various arguments, although she takes him to her house [17]. Ahmad, who is not an old man, gives the girl a job, acts tactfully and senseless. But from the Alps girls will hear punishment and eat sticks, and the mouth-nose will be filled with blood and go into the tooth. Every girl who came out of the Palace of Ahmad at midnight /except only for the option of Choribahshi / came to the House of Avaz and said, "as devil, now I have come to you, until when on the square you have come to tears. . .there was a bloodshed and a bloodshed. . . group devil, group faithless, group bitch, you're clown..."insulting in his style, he will introduce himself and go away as if you were a young man, chasing him. Such a reprimand, after a bitter sentence, the incredibly angry Avaz hurries the horse without a saddle, even forgetting to take his bag out of his mouth and rides away. Three in some variants of the same departure, five in some, seven years in another will return with victory, overcoming many hardships spent. The first plot line in the "Mallasavdogar" options will end in this way.

According to the epic conditional, the departure of the pronoun causes the beginning of the development of the chief plot. That is, eating his bow from the girls, in a deplorable state Ahmad thought about his actions:

*Тишимни қарилиқдан тушди дейман,
Тиш оғриққа икки урт шишди дейман,
Оёғимга чилла сув тушди дейман,
Бетоб бўлиб уч кун мазам қочди
дейман.
Бул шарманда кулоқни ким бичди
дейман,
Хон олдиға борғилигим қолмади. [18]*

I say my tooth fell out of old age,
I say that the tooth has swollen two urt to the
pain,
I say that chilla water fell on my leg,
I say three days of check-in ran tastefully.
Who knit the ear in shame I say,
I did not care to go to the front. –

he is unable to explain how the ear is cut, finding an excuse that the tooth is broken, the tooth is swollen, the flesh of his leg is cut and bruised, lying in check for three days. In the variant of Qodirbakhshi: noskash, his work is lame, he coughs himself, cunning in the country, ready for slander, the devil's branch..."having learned that there was no substitute for Ahmad, he went on the path of slander [19]. Go to him and say that he took away the girl of the guest who had come, that he was playing the substitute, that he went to the substitute and struck himself, that he even poured his tooth, cut off his ear, that the purpose of Chambil, that the Horn of Gurugli also took away the quirk:

*Лашкар тортиб келаман, деди,
Туркман элди қираман, деди.
Кулини совураман, деди,
Гўрўғлини қовураман, деди.*

The army will come after him.",
„I enter Turkmaneli, he said.
I'll blow up the Ashes, he said,
I fry the pike, he said.

After the fathers and servants who hired Ahmad to take such a blame slander, there will be no other measure than to believe in him, and the Children of Avaz will give their discretion to Ahmad. In some options, he himself orders to sell. Ahmat, who received permission from Gurugli, went with his young men and tied Nurali, Gulnur, Uzumkuz, destroyed the courtyard of the replacement and sold the grapes in the option of the three /Choribahshi,



to the slave market. All the time someone who called them a malla trader, who once saved them from the tyranny of substitute robbers, buys in Chambill. Only in the variant of quilling, the wife and children of Avazare sold not in the hog market, but in the Egyptian market. This, in our opinion, is more to interpret the absurdity of the oppression of Ahmad the old. Therefore, even in this variant, Nurali, Gulnor and Uzumkuz do not suffer from another person. Perhaps the mallasavdogar will live peacefully until the merchant goes in search of an apartment. The remaining options are continued by the Pirates /Chorshanbibakhshi/ or the rich /Chorshanbibakhshi/ chariot / able to torment them, harass them.

If Ahmad's gone replacement for courage Avaz comes back, his children are sold out. Now he is looking for his wife and children to salt his heart, to find them with difficulty, to punish those who have suffered oppression. When Ahmad hears that Avaz has come, poem in the option of Chorshanbibahshi finds a substitute even if he enters the skin, poem in the guise of a mulch himself, and whoever gives bread and water until he finds his children, then the head is empty, and the head is dead, say that the mole is in the talov. In the option of Qahhorbakhshi, the fighter climbs the Mountain, replacing the running Ahmad with a fist on his head, goes into the ground to the neck, and the substitute leaves to look for his children, saying that he is dead until I come. In other variants, considering the oldness, it is forgiven with concern that "inside a good there will be one bad". The same old option of a poem by Xushvaqtbakhshi in /also in other poems\ die despite the fact that it provides a good basis the rest of the cause further: "my father I don't know, mother, I don't know, I will be great in the hands of Ahmad. I see as Ahmad both the father and the mother. , there is no purpose raising a hand to the father. What can you say about this? If I do not judge, you can not kill, if I judge, I will be an elder", - said Gurugli, " Yes, Ahmad will not die, even if he commits any crime, because he is an uncle, through Gurugli to the Avaz. Because there is idea in the people: "the uncle is greater than the seven fathers"[20]. When we first commented on this proverb, it was worth it. But in the friendship of Sherabad there is an idea that the uncle is even more valuable if it is disproportionate to the uncle. There is another similar proverb in the people, that is, "support even if your father is a pig". The meaning of these proverbs is that both the father and the uncle are dear. No matter where they are, it is necessary to put their respect in place. By the way, even if the father is bad, it is a sin to have a child call him bad or punish his nephew uncle. The grave of the children of uncle or uncle (regardless of age), who died in the majority of Uzbek seeds, in particular in the

Qungiro, has been preserved until now. Since the time of Mother's seed, this habit has been living. People appreciate the fact that relatives appreciate each other, the alliance. In our opinion, Ahmad's immortality has a broader social basis, that is, if he dies, then the world of evil will end, as long as he is the embodiment of evil. So, as long as there is a reproach, hypocrisy, slander, Ahmad lives, he also goes from the epic to the epic and fights and struggles with the world of good.

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