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Love of nature in Nuguman Musin's works

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I. Introduction

The subject of man and nature, the preservation of its beauty, careful attitude to its resources and material values of the people remain popular and relevant in Bashkir literature over the decades. In the works of such Bashkir authors as N. Musin, F. Isyangulov, Y. Khammatov, A. Bikchentaev, Sh. Yanbaev and others, it is shown that both in the past and in the present, the issues of nature management have worried scientists and ordinary people who oppose to total deforestation, construction of numerous timber industry enterprises, railways, factories and plants in order to obtain only economic benefits, but without taking into account environmental problems.

Environmental problems became more important at the end of the twentieth century. Essayists, journalists, publicists, and writers write and talk about this a lot. For many years, the famous Bashkir prose writer, laureate of the Salavat Yulaev Prize, author of short stories, essays, novellas, novels about modernity Nuguman Musin has remained faithful to the chosen topic. This year he will be 90 years old.

The purpose of the research work is to study the subject of love and care for nature in the works of N. Musin.

To achieve this goal, the following tasks are solved during the research: 1) To study the life path and writing of N. Musin; 2) To analyze the works of N. Musin.

The object of research is life path and writing of N. Musin.

The subject of research is love and care for nature in the works of N. Musin.

Work structure. The research work consists of an introduction, 2 chapters, a conclusion and literature.

The theoretical significance of the research lies in the fact that the work represents a certain contribution to the development of the research of N. Musin's writing. The practical significance of the study lies in the fact that the materials collected and analyzed in it are a valuable source for studying the writer's work in general education schools. The results of the study, its main thoughts and ideas can be used by teachers, students and parents.

In the process of work, there were used the following research methods: theoretical analysis of the literature on the research problem and the method of generalizing the obtained material.

II. 2.1. Bashkir people's writer N.S. Musin.

Life path and writing of Nuguman Suleimanovich Musin

Nuguman Suleimanovich Musin was born on July 17, 1931 in the village of Kulgunino, Makarov region of the Bashkir Autonomous Soviet Socialist Republic, now the Ishimbay region. The native village of the writer is located in the picturesque gorge of the Bolshoi Shishenyak River on the old Beloretsk tract. To the west of the village there rises the two-headed Alatau, to the east side you can see the endless ridges of the Ural Mountains. And around this, there are century-old pine and deciduous forests.

Nuguman grew up without a father, who was a skilled carpenter for the whole district, and who died, having strained himself while transporting logs from the forest. Before his death, he bequeathed to his wife to teach his son. And the wife kept her word, although she had to breed three children alone. Nuguman had two older sisters. From his father, the son inherited a rare ability to work with an

ax, and much later, he decided to build a house in a gardening partnership, and did it surprisingly quickly.

In 1947, after graduating from the Makarov secondary school in his native village, he worked as a teacher in Kulgunino for two years. In 1949-1951 Nuguman Musin was a student at the Sterlitamak Teachers Institute. He was always serious and modest. He got excellent marks and received an increased scholarship.

Nuguman Musin made his first writing steps during his student life. And the poet Khakim Gilyazhev, who taught Bashkir literature at the institute, helped him in this. "He constantly read my poems," Nuguman Suleimanovich remembers, "gave me useful advice."

Khakim Gilyazhev organized the first literary club, and under his leadership the manuscript magazine "Ashkadar" was published. Khakim Gabdrakhmanovich predicted a great future for Nuguman Musin. Once after reading the collection of poems by Nuguman, he exclaimed: "Friends, a great poet is born, a unique one in Bashkir poetry."

However Nuguman Musin found his mission in prose.

In 1958 he began to work as a literary employee, then as an executive secretary of the magazine "Edebi Bashkortostan" (now "Agidel"), in the editorial office of the newspaper "Council of Bashkortostan" ("Soviet Bashkiria"), literary consultant of the Writers' Union of the BASSR, editor of the Bashkir book publishing house.

The first story of Nuguman Musin "My friend" appeared in the magazine "Edebi Bashkortostan" in 1954. The first significant work that brought fame to the young writer was his story "Zukhra". N. Musin, who graduated from the

Sterlitamak Teachers Institute and worked as a teacher, made young teachers from the village the main characters of the story.

Since then, the writer has written numerous short stories and essays, novellas and novels.

Zukhra. - Ufa, 1960.

Pride: Novel and Stories. - Ufa, 1962.

The road of my village: stories. - Ufa, 1963.

A man smiles: a story and short stories. - Ufa, 1965

Beauty of the earth. - Ufa, 1967.

People of long-distance roads: a novel. - Ufa, 1970.

Your love: stories. - Ufa, 1972.

Destiny is desirable: a novel. - Ufa, 1974.

Eternal Forest: novel Book 1. - Ufa, 1976; Book. 2. - Ufa, 1978.

People of long-distance roads: a novel. - M., 1977.

A moment of life: story and short stories. - Ufa, 1979.

White Deer on the Sin Mountain: A Novel. - Ufa, 1980.

Beauty of the Earth: Tale. - Ufa, 1981.

The Light of the Night Fire: Novel and Stories. - Ufa, 1982.

The Eternal Forest: a novel in 2 vols. Book 1. - M., 1989; Book. 2. 184.

Chosen Destiny: A Novel. - Ufa, 1983

Before the flood: a novel. - Ufa, 1985.

When dawn was breaking: stories. - M., 1988.

The Eternal Forest: the novel of Book. 2. - M., 1988.

Intimate talk. - Ufa: Bashk. book publishing house, 1990.

White deer on the Sin mountain: a novel. - M., 1990.

Selected works: In 2 volumes. - Ufa, 1992-1993.

Hunter's stories. - Ufa: Kitap, 1995.

Animal Skin: Novel. - Ufa: Kitap, 1996

White deer on the Sin mountain. - Ufa: Kitap, 1998.

Here lie the bones of a batyr. - Ufa: Kitap, 2001.

Selected works in 5 volumes - Ufa: Kitap, 2003-2006.

Russian readers are also well acquainted with his work. His novels "The Eternal Forest", "The White Deer on the Sin mountain", a collection of novellas and short stories "When dawn was breaking" were published in Moscow. Some of the writer's works were published in Tatar, Yakut and other languages. In recent years, Nuguman Musin has been actively working on publishing of the complete collection of his works in 11 volumes, 10 of which have already been published.

Nuguman Suleimanovich is the honored Worker of Culture of the Bashkir ASSR. In 1991 he was awarded the State Prize of the BSSR named after Salavat Yulaev. In 2001 he became a people's writer of Bashkortostan. He was awarded the orders of Salavat Yulaev and "For services to the Republic of Bashkortostan". He is an expert of nature conservation in Russia.

In all matters, Nuguman Suleimanovich's faithful companions were his wife Fagima and their two beautiful daughters.

The writer Nuguman Musin remains deep down a romantic even today. The native land seems to him, like the protagonist of one of his books, a miracle that will help people survive in the most difficult situations. He firmly believes that a

white deer lives on the Sin mountain and here love is born, beautiful dreams and bright hopes for the future come true.

The writer himself seems to me as a tireless traveler. He does not know a day of rest. Throughout his life, he has combined a fruitful writing career with journalistic and editorial work and now serves as a mentor for aspiring writers. At 89 years old, he is full of strength and vigor.

III. 3.1. Features of the works of N.S. Musin

Nuguman Musin is a passionate protector of nature and forests. In his many essays, short stories, stories and novels, he advocates the preservation and skillful use of this resource. He was one of the first to raise environmental issues in the years when we did not even know the concept of the word "ecology" and remained true to this. The topic of nature and the role of man in it is presented in all Musin's work. The author raises an important problem of the effective use of forest resources and its systematic restoration. To the questions "Why did the forest become the center of your attention? Are our meadows and fields less beautiful?" Nuguman Musin replies: "I write not so much about the forest, but about people, about the relationship between nature and man. I was born literally in the forest - my family lived in a summer camp at that time. The father was returning from the forest, and the four-year-old sister ran out to meet him shouting: "Father! You have a son! "... ... The first sorrows and joys are associated with their native places. In

this area there were only mountains and trees, so most of the inhabitants were engaged in harvesting. The forest fed us. I described what I saw with my own eyes, but this is still not a historical chronicle, but an artistic fiction ” [4].

"Beauty of the Earth" - this is how the writer called the story, which appeared in 1960 and tells about the relationship of man to nature. For the forester Yumagul Zamanov, who considers himself the master of his native land and therefore responsible for its fate, the forest is not only a source of human well-being, but also the beauty of the land; therefore, the attitude towards him is an indicator of morality. Everything humane, good in the story is associated with Yumagul, his character appears to the reader as voluminous, large-scale, for the hero is placed not before fictional, but before real contradictions of that time.

The same large-scale character of the dedicated worker was created by N. Musin in the above-mentioned story "The Road of My Village". The main character of the work, road builder Gayaz Mingazhev, a person thinking about the meaning of his activities, tries to make both the land and people better.

From story to story, increases the writer's penetration into the inner world of man, into his complex relationships with society, history, and nature. Full-blooded images were brought out by N. Musin in the stories "Pride", "A Man Smiles", "A Moment of Life", "Your Love", "Breath of the Mountains", "Ferris Wheel", "Two Men and One Woman", "Animal Skin", stories "Curly banks of Nugush", "Sadri and Nursil" and others. The writer's stories are remembered primarily for the colorful images of positive characters living with high aspirations, thinking about the beauty of life, trying to create and protect this beauty. They are always fighting not for personal well-being, but for the happiness of all people.

The main affection of N. Musin, the Bashkir forest is devoted to a series of novels about the hard work of people associated with the forest. These are the "Eternal Forest" trilogy, the "White Deer on the Sin mountain" novel and its

sequel, "Get Out at Dawn". The writer's works are distinguished by dynamism, deep drama of the plot, psychological motivation of the heroes actions.

The time of work on the novel "The Eternal Forest" was very difficult. During this period, the ideologization of literature reached its peak. The heroes of the works usually thought in the same way and acted according to a plan of the party organs. Writers in the first place put only production topics, behind which no living people could be seen. A.N. Musin went his own way. He wrote about the spiritual world of specific people, about love and respect for nature. At that time there was the principle to take everything from nature. N. Musin went against it in his work, and for this courage his readers fell in love with him.

"White Deer on the Sin mountain" spans almost 30 years. The first part tells about the hard everyday life of the workers of the turpentine plant: how they worked in terrible conditions, how they died. For them, the symbol of happiness has become a white deer that gallops along the Sin mountain. A person is looking for happiness all his life. For example, Irnazar sees this white deer in his dreams, then dies, dragging a sled with pine resin. And before death, a white deer flashes before his eyes. This image also appears in the following books of the trilogy.

The novel "The Voice of the Wounded Man" covers the period of the end of the war. The fighters return home, crippled not only physically, but also mentally, but they continue to dream of happiness. Such is Kabir, who has gone through the horrors of the German camps. Returning to his native land, he was confronted with distrust, which grew into hatred. Kabir has to go into the forest, where he continues to dream of happiness and there he sees a white deer. This image-symbol also appears in the last novel, "Get Out at Dawn".

In the novel "The last bee-tree", a bleak picture of the life of an abandoned village, a former timber industry enterprise, is recreated. Forests were cut down all around, people were left without work. In the village, in which life once was in full

swing, now there is desolation, devastation. Out of hopelessness and despair, both old and young drink. Against this background, the fate of the heroes of the novel unfolds.

The story of the life of the 90-year-old man Karamysh is told with the author's love. The reader sees almost a century-old history of this region, the village of Ayazitau, since the old man is a living witness and participant in large and small events. We learn with interest that once the forests around this village were famous for a particularly valuable species of pine, which is popularly called "solok". Each such tree had its own owner, who raised it, shore, cherished, passed on from generation to generation. But, as the author says, such times have passed forever. The only remaining solok belongs to Karamysh, who is dying.

The external conflict of the novel is based on the fact that the businessman Damir Talipov needs material from the solok for the construction of the dacha, and he, by any means and methods, is trying to get the last solok cut down. The author creates a deeply dramatic picture of the death of something dear, priceless and at the same time defenseless creature. Solok, standing for centuries, does not want to give way to evil people, resists, but falls to the ground under the cutting ax. This is the key episode in the novel. At the moment of death of the solok, old man Karamysh dies; a shot from his own gun killed his grandson Rasul, who was watching the scene of the cutting the tree. These seeming coincidences are filled with deeply symbolic meaning

The figurative symbolism of the novel is primarily associated with the image of the solok, which has both concrete and conditionally generalizing significance, giving the novel a philosophical sound. This cross-cutting image makes one think about life, about a person, about his place in it, about complex relationships between people, about moral and environmental problems of our time. Solok has become a symbol and meaning of the old man's life, a measure of the moral and

human qualities of other heroes. The son of Karamysh, Nasip, cuts not a tree, but his own spiritual roots, the moral foundations of life, developed over the centuries by his ancestors. Having trampled on his historical roots, he deprived himself of the future, limited his living space to the framework of the present day, busy with the satisfaction of base desires. Creating this image, painting these pictures, the writer warns a person against recklessness, thoughtless attitude to his own and someone else's life, to everything around him. As in other works, in this novel N. Musin reaffirms the harmony of man and nature, man and earth, shows how the violation of this harmony, breaking of these ties leads a person to degradation, moral and physical fall. The images of Nasip and Damir Talipov and others are confirmation of this.

Conclusion

“Wherever I look, blue mountains appear all around. And I want to, having climbed the highest of them, to stand and admire the amazing pictures that surround me. There is nothing better than the Motherland! There is nothing more majestic and more beautiful than its wide and reliable roads! And we will walk on them forever! ” - this is what one of the heroes of N. Musin's story "The Road of My Village" says. Artists of words also make their own roads, large or barely perceptible, in literature. The path paved by the people's writer of Bashkortostan

Nuguman Musin in Bashkir prose for sixty years of intense and fruitful creative activity is very peculiar.

Having studied the scientific literature on the life and works of N. Musin, we came to the conclusion that having been born in a picturesque area, where there are centuries-old pine and deciduous forests around, he became a passionate defender of nature and forests. He was one of the first to raise environmental issues in the years when we did not even know the concept of the word "ecology" and remained true to this. The author raises an important problem of the effective use of forest resources and its systematic restoration. He is called the singer of the Bashkir forest. Many of his works tell about the relationship of man to nature. From story to story, increases the writer's penetration into the inner world of man, into his complex relationships with society, history, and nature. Full-blooded images were brought out by N. Musin in the stories "Pride", "A Man Smiles", "A Moment of Life", "Your Love", "Breath of the Mountains", "Ferris Wheel", "Two Men and One Woman", "Animal Skin", stories "Curly banks of Nugush", "Sadri and Nursil" and others. A series of novels about the hard work of people associated with the forest is dedicated to the Bashkir forest. These are the "Eternal Forest" diology, "White Deer on Sin-Mountain" novel and its sequel, "Get Out at Dawn", and the "Last bee-tree". Through his works, the author wants to convey to the reader the qualities that a wonderful person should be. Through his works Nuguman Musin instills love for the Motherland, for nature, calls for leaving evil aside, doing good.

V. Literature/Resources

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