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INTERPRETATION OF DOG IMAGE IN BADOE'U-L-BIDOYA

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Abstract: This article is a scientific observation about the image of a dog in Alisher Navoi lyrics and its textual meaning. The mystical meanings of the image of the dog in the poet's work are explained on the basis of examples.

Keywords: Image, imagery, image of a dog, inner meaning, external meaning, mysticism, sufism, analyzing, Badoe’ ul bidoy.

INTRODUCTION

The artistic and aesthetic charm of the work is reflected in the images. The artist expresses his thoughts more vividly and impressively using this poetic tool. The variety of the image and the breadth of the scope of meaning determine the artistic value of the work.

MATERIALS AND METHODS

When we study Navoi's work, we witness the artistic balance of image and essence in the works of the thinker. The works of the poet have been studied in many ways. There is also a lot of research written about the image world of the artist's lyrics. However, with the exception of some notes, the image of the dog in the poet's work, which may be the basis for various scientific interpretations, has not been specifically studied. The poems in the Badoe'u-l-bidoya divan are distinguished by the scale of the images and the scope of the subject. Although the image of the dog has been studied by a number of our scientists, the subject has not been explored in sufficient depth. The poet uses different meanings of the word
dog in his work, and this is explained in his work Muhokamatu-l-lug'atayn. This is what the play says: “Яна ит лафзи ва анда даги бу навъ уч маъни бор андоқки: 
Эй рақиб, ўзни анга тутсанг ҳам ит,
Бизга раҳм айлаб аниң кўйидин ит,
Гарчи бор дўзах ишқинг шуъласи
Бизни ўз илгинг била ул сори ит.”

(Эй рақиб, ўзинни ит каби (вафодор) тутсанг ҳам, бизга раҳм айлаб, унинг кўчасидан кет, агар дўзахча ишқинг шуъласи бўлса, бизни ўз кўлинг билан у томонга улоптир).

"Again, the word dog and the word mountain have three meanings: 
O opponent, even if you behave like a dog,
Have mercy on us, his dog,
Although there is a ray of hell love
He is a yellow dog who knows us by heart. "

(O, adversary, even if you behave like a dog (loyal) to him, have mercy on us and leave his street, if there is a ray of love in hell, throw us in that direction with your own hand).

In Navoi's Badoe'u-l-bidoya, the word Dog occurs as a zoonym in 70 places, and each of them has a deep and colorful meaning.

It is often used as a symbol of traditional fidelity. The poet's praise in the ghazal, which begins with "Ne navo soz aylagay bulbul gulistondin judo", is also seen as an artistic interpretation of this symbol.

Бир иёсиз ит бўлиб эрди Навоий ёрсиз
Бўлмасун, ё рабки, харгиз бандан султондин жудо.
Navoi was a stray dog
Otherwise, my lord, you will never lose a slave sultan.

---

Navoiy A. Complete collection of works (volume Muhokamatu-l-lug'atayn) T.:
Byte content can be analyzed in two different ways. 1. Social content. At this point, a reference to the period in which Navoi lived clarifies the issue. It is known that both of them, who were the "emir muqarrab" of Hazrat Navoi Hussein Boykaro, were loyal to each other until the end of their lives. From this it can be said that these verses are addressed to the king of the country. This can be seen as the apparent meaning of the byte.

2. In a romantic-mystical context, the inner meaning of the verses is understood. In this case, the image of the sultan can be interpreted in several ways. First, the truth is in the sense of Allah, another is in the sense of a lover, and the third is in the sense of a murshid who guides in the teachings. In order to better understand the interpretation of fidelity in these verses, it is necessary to refer to the content of the previous byte:

Hajr is the bitterness of death, after this, O gardun, me
You lose your life, you lose your life.
Ҳажр ўлумдан талх эмиш, мундин сўнг, эй гардун, мени
Айлагил жондин жудо, қилгунча жонондин жудо.

Through these verses the essence becomes much clearer. That is, the sanctity of the soul is expressed more than the soul, and the superiority of death over the torment of hajj. After all, in mystical literature, death is the goal of the lover, and the other is the only means of reaching Biru Bor. In the ghazal, fidelity is described in high pathos. Through the image of devotion to Yorga, he expresses his devotion to the Creator, to the sect, and to his closest man, King Hussein Bayqara. This type of ghazal is valuable because it embodies deep meaning and beautiful art.

Another meaning of the dog is that it acts as a bond between the lover and the mistress.

Bind the henna to your heart,
Make your dog's life miserable

Таковарингга бағир кондин хино боғла,
Ibrahim Haqqul, a literary scholar and doctor of philological sciences, interprets this verse as follows: Because according to traditional images, in sidqu loyalty and devotion, the lover sees himself as equal to a dog (often, a neighbor’s dog). In doing so, the scholar tries to interpret the inner meaning of the same verse elsewhere, while approaching the image in an apparent sense.

There is a similar balance between the "dog" and the "string of souls in grief." In our opinion, the "dog" that is connected with the "string of the soul" and its form is the nafs ammora. After all, this "dog" can never be surrendered without the help and compliment of a friend.

Nusratulla Jumakhodjaev, a literary scholar and doctor of philological sciences, explains the above verses (referring to the ghazal "Kilgil") as follows: At the same time, showing love and devotion to the dog is a symbol of self-sacrifice. So the lyrical protagonist appeals to the mistress again. Tie to your dog the ropes of my soul, which are in the throes of migration, so that they do not interfere with our meeting.”

Again, the same pain and passion! Or such content can be understood from the verses. “O my friend, tie my soul, which is as thin as a rope in grief, to your dog. I will give it to your dog, and you will get it through your dog.” The question arises as to why the dog is tying the ring of the soul in the saddle. A dog is an animal that is usually used for guarding purposes. This means that if Yor is seen as Allah from within, the obstacles to reaching him are expressed through the dog. It can be said that the content of lust is a symbolic appearance.

One of the concepts considered as an enemy in mystical literature is the symbol of lust. Overcoming lust has been one of the most important actions in mysticism. He is reflected in works of art in the form of a world, a dragon and a dog. Expressing lust through a dog is at the forefront of Navoi’s work. The first roots of thoughts and opinions about this image can be found in the oral tradition.
of the people and in the words of saints and creators who lived before the holy source, the Holy Quran, Hadith Sharif and Navoi.

Besha sherin gar zabun qilsan shijoatdin deyil,
If you make a dog of lust, you will be as brave as you are.

Purpose: Even if you destroy the lion in the forest, you will not be brave enough to defeat the dog of lust.

Беша шерин гар забун қилсанг шихоатдир эмас,
Нафс итин қилсанг забун оламда йўқ сендек шужоъ.

Мазмуни: Чангизордаги шерини өр билан яксон қилсанг ҳам нафс итини йўғанингчалик ботир бўла олмайсан.

This means that overcoming lust, in other words, a person is the bravest in the world if he is able to subdue himself and free himself from ugly desires and fantasies. Because there are so many lusts and emotions in it and it is so strong that sometimes it causes us to deviate from our path involuntarily. It is said in a hadith that he knows his Lord. Surat al-A'raf states: "... the scholars who have abused the knowledge given by Allah in order to harm others in order to gain wealth are like snoring dogs whose tongues hang down." If we look more broadly, we see that this concept expresses lust. After all, behind all evil, cold intentions and thoughts lies, of course, lust. After all, this concept refers to the excess of situations and events related to the materiality we know, but also to the content of the nafs, which is related to the imagination and contemplation that plunder our spiritual world, bringing it salvation and unrest. In this place, which expresses a negative state, it is emphasized that the first step in following lust comes from ignorance. That is, the image and destiny of those who become slaves to their desires are described in this way.
Hazrat Navoi recalls that Abu Abulhasan Ahmad Abu Hawari of Damascus said in his commentary on the mystery of Jerusalem: And the one who loves the dog will not go far, because the one who loves him will never leave the one who loves him. ”

Purpose: The world is a garbage dump, dogs are the ones (gathered there). And the man below the dog will not move away from him. Dogs get what they need from the litter, and anyone who loves it will never get away from it.

When we say world here, we mean the world of desires, and the dog represents the image of man who has become a slave to his desires.

**RESULT AND DISCUSSION**

Overcoming lust is one of the most important issues in the teachings of Sufism, and the box of lust has always been an obstacle to attaining divine love. In it, the need for all ugliness is not only materially related, but also spiritually inferior people are symbolically described as dogs. In Hadith Sharif, too, a person who eats too much without restraining his appetite is equated with a dog. Here the image of the dog was used as a key to lust. It has been said that there is nothing in the universe that is harder to overcome than lust. It can be said that such a rich expression of meaning and content served to increase the effectiveness and scale of the ghazal. Overcoming lust is the first sign of perfection. All Sufis are victorious over lust. The image of the dog is still causing research and investigation by scientists. One of the results of such an investigation is the article by Olimjon Davlatov, published in the weekly "Literature and Art of Uzbekistan" on November 30, 2012, entitled "If you forget about humanity ..."

No wonder you forget your humanity,
Put yourself in the skin of a mad dog.

Ажаб йўқ одамийлини унутсанг,
Olimjon Davlatov, in the interpretation of these verses, enters into an argument with the scholar Ibrahim Haqqul in absentia. Ibrahim Haqqul only gives a social spirit to the verses, explains the image of a dog as “mankurt” and emphasizes this meaning. However, if we analyze the gazelle from head to toe in one system, we feel that it may have a different meaning. Because the gazelle is in a purely mystical spirit, and if we analyze it in a non-social way, in the opinion of the author of the article, the dog has been a symbol of lust. This is how Olimjon Davlatov interprets the byte. “In this verse, Hazrat Navoi uses one of the most difficult methods of puberty - ijjaz (to express many meanings in a few words) and the elements of the art of iyham, and incorporates two independent complementary meanings into one verse.

The dog is the epitome of lust because the dog is by nature more resentful of stinking leek meat than pure meat; the inner enemy of humanity - the nafs - also gets more relief when it sees a dirty bite.

One of the images that can be seen as a symbolic interpretation of the image of lust is that the image of the dog comes in the sense of a rival.

If I want, my zakat will be my rival

Surprisingly, the dog will always be with the gado

(If I want the zakat of husnung, it is surprising if the opponent is against it, because the dog has always been an enemy with gado).

When we inspected the Badoe'u-l-bidoya office, we saw that the dog was often placed side by side with a madman. And the results of research have shown that it has a specific cause and root. Thoughts about the mad dog are reflected in the doctoral dissertation of Doctor of Philology, Professor Nurboy Jabborov.

The fact that the dog was marred by the Afghans seems to be reflected in Navoi's ghazals. As a result, Stanley Koren's book, How to Communicate with a Dog, tries to prove scientifically that giving or chasing a dog that has "hunted" among the people. he said he could see more than 3 dimensions unlike the itodams.
In Halisi Sharif, it is said that angels do not enter a house with a dog. This means that the dog has the opportunity to see the world outside of us. The popular notion that a barking dog conveys a message of danger, serious illness, disaster, and death is well-founded. The same content is expressed in the ghazal "Yap ul yuz ayinasin cheksam ahi dardolud".

The dogs of the cows are my fig,
What a loss for many nations.

Қоварлар итлари ул кўй аро фиғонимдин,
Не итки кўп улуса эл аро эрур марду.

**CONCLUSION**

In conclusion, one of the important tasks of literature is to educate the soul, and this is done through images. Firstly, the dog has been expressing the meanings of this devotion, secondly the rival, and thirdly the symbol of lust. When we analyze Navoi's works, we see that the subtlety of meaning is extremely versatile and crystalline. The dog is by nature a lustful animal,

1) these meanings of the image of the dog are, first of all, present in its nature and have migrated to fiction;

2) developed in the teachings of Sufism, nourished by information from sacred sources;

3) The widespread use of this image in Navoi's works was due to the fact that it was one of the most popular images in the literature.

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