

THE INFLUENCE OF WESTERN LITERATURE ON UZBEK LITERATURE

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ABSTRACT

The article is devoted to the influence of western literature on Uzbek literature. In the work was looked through the stories of Uzbek story writers and the interpretation of the dog symbol in the story "Bahovuddin's Dog" by Nazar Eshankul. In the article we may observe the formation of union in the body of the dog and the human body reveals the degrees of gradual correction of the ego. The fact that lust is a satanic work does not escape the writer's attention. The inner desires of the person who is facing the correction of muteness, humiliation, oppression and suffering in the form of a dog begin to develop in a new way.

KEYWORDS: *Sufism, Philosophy, Eternity, Symphony, Symbols, Pressure, Essence, Birdsong, Melody, Sadness, Contradiction, Embodiment, Concept, Psychology, Loyalty, Condemnation, Silence, Weakness, Oppression.*

INTRODUCTION

Nazar Eshankul, a writer who deeply understands the pains of society and is able to describe them from his heart, no matter who and what he writes about, challenges the reader to face problematic questions. Even a smart reader finds it difficult to clearly grasp the meaning and places of the work during one reading or reading. This method is determined by the writer's ability to deeply describe the symphony of symbols. The logic of a thousand years of life passing between eternity and eternity is manifested in the form of a separate concept in the literary works of human tragedies, losses, finds, and separations. Sufism philosophy, which is a tradition among the peoples of the East, begins to emerge in a different form in the writer's research. It shows that any measure against the Creator's talent is done with justice and that it is the eternal dream of the leaders of the order to try and live closer to this standard, the Great Yedal.

Poetic Interpretation Of The Dog Symbol: Associate Professor M. Kochkarova writes: "There is a strong need for ancient myths and legends in modern Uzbek prose. The device of an artistic work formed on the basis of a subjective myth or mythological thinking created by a certain creator, the participation of mythologemes, the plot and motives form a new literary direction in modern Uzbek literary studies - neomythic prose. Neo-mythic prose created by 20th century artists is not a repetition of myths in terms of content and essence, but a new looks at the mythological plot, image (mythology)"¹. In the story "Bahovuddin's Dog", where the author's symphony of sounds reflects the logic of human existence and lives in constant suffering in the

dimensions of nature, society, system, the hero goes through such a strong psychological tension. A master of his craft, the director of radio broadcasts passes complicated tests. Regarding the role of the melody symbol in the plot of the story in the essence of the work, scholars prefer different approaches. We believe that each study can be evaluated as if it were a piece of work that should be understood by the reader. Because the symbolic-metaphorical interpretation "it is unlikely that such thoughts and confessions influenced the idea of the self in the form of a dog in Sufism literature. However, the main thing is not a dog, a fox or a lion, it is still lust. The existence that invisibly robs the world from the bottom is the ego. The more he dominates, the more the moral and spiritual condition of the world deteriorates; the dark clouds on the head of truth and conscience, religiousness and truth will be so thick. Also, external measures, disputes and debates cannot block the path of suffering, calamity and destruction that will be born from the ego. As long as the soul is free and free, lies, oppression, violence, hypocrisy, in short, all the bad and base qualities flourish. And these are the games of the "dog" in the human heart. If he wants, he can tear people apart and scatter them, if he wants, he allows him to collect himself. But no matter how hard you try, you can't get rid of it. You live in him, he lives in you. He depends on you, you depend on him. The more he humiliates him, the better he understands himself and others"², writes prof. I. Hakkulov. Therefore, the story of "Bahovuddin's Dog" tells the story of today's people. In it, the writer criticizes the appointment of a person who does not know his job well, who has no knowledge of art and literature as the editor of radio broadcasts. So, it can be clearly seen in this story that the writer meets resistance in expressing himself fully under the pressure of some system of the original work of art. In the story, the writer describes the melody symbol in such a way that the reader begins to think a little while understanding the meaning of the dog's mournful howl. While mystical interpretations are a means of revealing the problem in the story, the relationship between the editor and the director is useful in clarifying real-life attitudes:

The next day, when the sun was just rising, my assistant and the sound director went and set up the microphones in the alley. With no major cars or railroads nearby, it was just as relaxing as we wanted it to be. The trees were softly rustling, the garden was covered with birdsong, as if the bird population was trying to escape without gathering here, they were chirping with all their voices, flying from tree to tree, forming a kind of happy choir. Sometimes the buzzing of bees landing on flowers, or the buzzing of dragonflies and moths seemed to drown out the noise, but even in the sounds of these insects there was a harmony and elation suitable for our nest, so everything was natural and beautiful. As a director, I was always surprised by the naturalness of the voices here, as I have always used and, moreover, the voices of the Noise Fund, which were deliberately polished and slightly artificial"³.

The description of the sound recording director is reflected in these scenes, which are depicted in the story. In particular, the fact that a symphony of various sounds eventually turns into a single melody - the howling of a dog - makes it possible to play the role of a key in understanding the identity of humanity. Lust and its tragedy are also manifested in the harmony of these voices. Such images are reflected in beautiful allusions in the works of classical poets such as Yassavi, Navoi, Babur, Mashrab, and Ogahi. Nazar Eshanqul brings to the fore the reflection of desire in sound in the story. This aspect seriously tests a person. It should be recognized that the image of a dog is interpreted in Sufism literature in a positive and instructive sense. By the way, a person adjusts his life with his every wish and goal. Especially in the case of the sound recording

director, the transition takes place between the garden and the office. This dog's moodiness will take over his entire being. In this place, the writer tried to show the harmony of nature and human destiny.

The painful barking of the dog to cleanse the ego, overcome it and prevent it from all evil tests the director in a very difficult situation. An editor who does not understand the essence of art will not be satisfied with the work of the team. So, it seems that an important wisdom is hidden in the embodiment of spring as an image that carries symbolic meaning. Only those who are able to rise above the desires of the world understand this deeply. The narrator manages to summarize his past, profession, and activities reflected in his memories one by one:

"The next day, and the following days, I sat at the edge of the garden, closed my eyes, and spent the day in this position, trembling with misery and sorrow. I saw a howling dog; I wanted to share his sorrow, to pat his head, which was crushed by misfortune. Now I couldn't get rid of this moan or the dog for a lifetime. When I opened my eyes, the howling would disappear, and as soon as I closed it, it would appear under my ear, taking me to its melody. The howl was full of humiliation and abuse. Condemnation and silence, weakness and oppression were mixed. A person could not live with this humiliation. I opened my eyes and asked, "Where are you, why are you crushing me so much, come, let me see you, what is your purpose?" I whispered. My whisper sounded like a scream in my ear. In those moments, I learned something: as soon as I close my eyes, something jumps out from inside me, and it seems to me that that jumps out is a dog, but I deny this suspicion that what a dog does inside me. Gradually, as soon as I came to the garden, I began to believe that the ghost that jumped out of me looked like a dog"⁴.

As we have seen, the formation of union in the body of the dog and the human body reveals the degrees of gradual correction of the ego. The fact that lust is a satanic work does not escape the writer's attention. The inner desires of the person who is facing the correction of muteness, humiliation, oppression and suffering in the form of a dog begin to develop in a new way. The internal desires passing between the garden and the house require the dog to understand the state of his body in the sound of pain and pain. The dog always occupies a different place in his life as an alert and talking animal. We never know in advance what form the ego will take. We do not even notice how satanic desires surround the human body. The contradictions in the unity of the society and the individual appear when the writer is able to understand the psyche of a real artist who is tired of people who live in the eddies of a false system. In the essence of the episodes, which at first glance seem simple and simple, the same ancient melody – "nay" - is clearly felt. The sadness of the tune reminds us of the immortal wisdom of Jalaluddin Rumi, "Nay ne hikoyat aylag' ay".

It should be noted that in the story, the melody of the dog's complaint about separation is hidden in a special symbol. "The life represented in the story is today's life. The characters are also familiar - people you have seen and known. A single thing - the SOUND, almost iconic, is ancient. A sad and sad tone is very old. I took it as a heartwarming memory call. In my opinion, there is no need to talk about the "dog" character in the story. Anyone who can take the pain of purifying his ego and overcoming it will see him in his life and hear his moans. After all, even a great person like Navoi said in the same place - "I have compared myself to a dog". The story "Bahovuddin's Dog" is inspired by Sufism. However, one should not look for a mystical meaning or color from it. It is another matter if the story prompts one to recall ancient ideas about the

soul, morality, soul, and spirit. And some of them are of particular importance in terms of knowing that a healthy spiritual life, a pure spiritual connection is a great dream that humanity has not achieved for centuries"⁵.

These sharp thoughts about Nazar Eshanqul find their confirmation today. The writer has reined in the meaning of the ancient monophonic melody to such a degree that he was able to perceive it in a new, modern interpretation in the form of a hero-environment-dog. In Franz Kafka's story "The Deformation" it seems that a person turns into a large insect, but here an oriental mental trait is expressed. The loyalty of the dog becomes the whole being of the director. He considers it the highest goal to live with him for a lifetime. In fact, only those individuals who have refrained from the forces of lust in society and risen above satanic desires are able to do this. A matter of faith and belief, big and small affairs in the life of society seriously test a person. It is felt that the writer aims to describe this criterion in the story. After all, the fact that the dog becomes a hero, leading to rise above the whims of the world, thickens the expression. The psychology of the hero, who has fallen on the path of merciful desires, fully proves that it is the main essence of the writer's creative concept.

The List of Used Literatures:

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2. Hakkulov I. The sound of twisting// source: taken from www.jarida.uz. 2008.
3. Nazar Eshanqul. Bahovuddin's dog // source taken from www.kh-davron.uzite.