



” The Lust of Dog”

Bekmurodova F. U.

Student

Bukhara State University

f6259198@icloud.com

Abstract. This article studies literal interpretation of “*The lust of dog*” through stories. The symbol of dog is differentiated in several Uzbek and English stories. The notion “*the lust of dog*” is discussed and explained differently in different stories, their writing styles are different, however symbol of dog is given with deep meaning that make every reader think thoroughly and deeply. Through the theme “*the lust of dog*” there is given both connotative and denotative meanings which help readers to differentiate the characters.

Key words: *symbols, negative connotation, lust, faith, selfness, Avesto, realistic depiction.*

Introduction. Nazar Eshonqul was born on 15 June, 1962 in district. of Kashkadarya region the worked in the “Writers' Union of Uzbekistan”, in the newspaper “Yozuvchi”, in the magazine “Jahon Adabiyoti”. Nazar Eshonqul brought as new voice, a new spirit to Uzbek prose, especially storytelling. He is one of the writers who combines the genre with the traditions of Eastern and Western literature. In his works, human feelings, such as loyalty, honesty, sincerity, goodness, serve beauty, truth, conscience are interpreted in a special way through the image of animals. While reading his “*Bahovuddin’s dog*” story reader is no longer in contact with the protagonist, but with his thinking, arguing with his thinking process Nazar Eshonqul is well known to readers and writers for his short stories. In his work “*Bahovuddin’s dog*” he depicts the inner and spiritual world of heroes, conscience, faith, honesty through symbols and metaphors. Simply, the title of story can take attention of readers and urge them to think and analyze deeply. In addition, he brought new style, new spirit to Uzbek prose.

Literature Review. The first recorded use of the word “*lust*” in literature dates back to Old English. It can be found in various works, including the epic poem “Beowulf” which is believed to have been composed between the 8th and 11th centuries. In Beowulf, the word “*lust*” is used to refer to both physical desire and intense longing or passionate craving. “*Lust*” is mentioned as the symbol but not in real context, but indirect context. Lust does not always lead to complete destruction, suicide, murder and physical injury. Looking at the descriptions of the writers works we can see that the following styles related to the reflection of the image in a new type of literature take a leading place. Author used a realistic depiction in his early original works, he is observed that he has more focused on new depiction styles latterly. The most important characteristics of all these works are that they appear in the poetic elements symbolized by coloring, detailing, landscapes, sounds, smells, devastations, images and others and enriching them with figurative content. It is typical view that the writer’s works characterized by the clarity of the artistic expressions, notable view of color and the smell of the landscapes implied by words, the excessive luxury, the avoidance of poly-words and sometimes the expression of the whole sentences by full poetry style. As a symbolic point of view, the work has evaluated as the work revealed the tragedies of the Soviet period.



As a talented writer, Nazar Eshonqul tries to convey his own leading personalities, literary-aesthetic views and aesthetic positions to the essence of the content in each of his works. As to the writer's view in each created artwork, first of all, reflect the writer's "I" his own view about the world.

Results. *This aspect alone means the need for a more in-depth study of the story. The conflicts that the writer begins with the writing of a simple voice typify the character of a person who changes his destiny to another side, refrains from the work of self, and strives to live with the realization of the true meaning of humanity. The fact that the howl of a single dog brings out the true face of the community - people who are far from humanity and living with delusions - colors the reality. The contradictions in the unity of the society and the individual appear when the writer is able to perceive the psyche of a real artist who is tired of people who live in the eddies of a fake system. In the essence of the episodes, which at first glance seem simple and simple, the same ancient melody - nay navo - is clearly felt. The sadness of the tune reminds us of the immortal wisdom of Jalaluddin Rumi, "Nay ne yakharyat ailagay". 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's another matter if the story encourages us to remember the ideas advanced in ancient times about the ego, morality, soul, and spirit. And some of them are of special 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" 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 classic poets such as Yassavi, Navoi, Babur, Mashrab, 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, Adib tried to show the harmony of nature and human destiny. The painful howling of the dog in order 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*



of the story manages to summarize his past, his profession and his activities reflected in his memories

one by one:
"The next day and the following days, I sat at the edge of the garden and closed my eyes. I spent 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 disappeared, and as soon as I closed it, it appeared 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 one thing: as soon as I closed my eyes, something jumped out of me, and it seemed to me that that jumped out was a dog, but I denied this suspicion, saying that inside me approved the dog. 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"

Analyses. The character of the dog in the story of Nazar Eshankul is the holder of the painful and sorrowful heart. The hero feels the dog's grief with his inner soul. The use of the character of the dog has a common charisma, and our literary critics who have analyzed the story have draw their attention. Namely, I. Hakkul, B. Karimov and others reflections on the works as Avesto, the Holy Koran, the artworks of Navoi and other sources and their interpretations stated that this metaphor looks like the lover's fate, who agrees for being a dog that always lives and stays with his lover. The dog's mourning does not appeal only the sorrow in his soul but it intends him to feel suffer. *"There was a deep painful mourning. It was troubled by suffer and regard, sorrow and grief. It was impossible to be patient with this pain and sorrow. As I heard it, I was so sorry that it would suffer pain and misfortune, it would fill the heart with sadness, I would cry. But in front of the painful sound, spread by mourning, there is no sense of crying. In this way, I rid of myself from sorrow. You would want to spit out how the man would smell it. He was enchanted by his spells and spells, and he was foolish".*

"The Dog of Bahauddin" title of the story is also related to the legends about Sheikh Bahauddin. It has been noted that Bahauddin Naqshband treated not only the sick people, but also the poultry and the mammals, he treated them as one of the creatures created by Allah. It can be seen that the Holy Prophet is the embodiment of the blessings of his honest soul not only for human beings, but also for the scabby dogs. Our nation's practice on creating a character related to the dog has a very ancient history. As the author points out, that in the book "Avesto" some type of dogs as a symbol of cleanness and purification as a character that fighting against evil snakes. Besides, there are described a range of traditions and views, narrations related to the dog, and most importantly the depiction of the dog as a loyal friend. In the literature, the writer, who promotes the principles of east-west synthesis, we can see that by the character of the story, the writer efficiently uses the phenomenon of transferring the character's spirit to the body of the dog. Being acquainted with the content of the story, at first we meet with the phenomenon given as a foreword episode: The main character of the story who works as a sound recording producer for radio broadcast made a trip to the suburb with his



colleagues. Because, according to the order editor-in-chief, he is aimed at writing natural voices of the various types of singing birds for the next prepared radio performance. While he was starting to write the sounds of singing birds, he noticed a mournful melancholy that will make the human's soul ghastly and gentle with the merciful melody. From that point on the story the lead in part of the story is over and started a line that defines the concept of the writer, with a new, unusual images. It is observed that in the alley, the mourning voice, which does not hear anyone except the main character of the story gradually completely occupied by his soul and leads him far from the people and turns him into reserved. We can notice that his walking alone around the streets of the city with that dog, telling about his inner troubles that do not please others, and feeling the love while caring the scabby dog, in other words, we can feel that he found a true friend who can understand his inner thoughts. What is the reason for that? Perhaps, he become its true friend because of his personal character as that he does not understand his surroundings and that he is fascinated by the grieve of a dog and seeking calm for his painful soul. As noted great poet Alisher Navoi, *"A person is the owner of the priceless honor in the world. However, the dog is a disgusting creature. Nevertheless, a person who does not know goodwill is worse than a dog who does not forget goodwill. The loyal scabby dog is better than disloyal, handsome man"*.

Conclusion. Summing up, we can note that Nazar Eshonqul's work we find the way of implication as the main issue of the subject matter. He created his characters with a human being. Therefore, there is confusion of the main hero in the story who is completely *"free"* from his responsibility and run together with scabby dog. In this sense, any kind of dog in both life and poetic phenomenon is not completely free from his responsibility. It has his own duty in front of the people. That is why the scabby dog in the story always go to one family for guard and feed itself. In fact, he is true believer who is loyal to Bahauddin Nakshbandi's belief deep in his heart. It is not a model of faithfulness and a symbol of loyalty, but it is a tool in this way. By this means, the hero realizes himself It is important to note that the symbolic and figurative content in the writer's stories is aimed at revealing the tragedy of a period and person.

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