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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**SYMBOLISM IN THE IMAGES OF ALISHER NAVOI'S LYRICS****Laylo Firdavsiyevna Khasanova**

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ABOUT ARTICLE

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Abstract: This article discusses the image of the dog used in the lyrics of Alisher Navoi. The poet's attitude to the use of this image and the variety of meanings expressed through this image are analyzed. In this case, the main source of the study was the college "Khazain ul Maoniy". Due to this, an attempt was made to separately interpret the artist's aesthetic ideal and the meanings of the image he managed to create.

Being a means of reflecting the creative ideal of the dog image, it contains various contents. It is manifested in the poet's expression in different colors. The review of this landscape reflects the diversity of meanings in this article from different aspects.

This image is significant because it reflects different meanings of the poet's anti-ideal. In this case, the diverse content loaded on one image is bound to cause the reader to enjoy it. The current content reflected in this article is a factor that indicates its value.

Introduction. Related to images in Alisher Navoi's lyrics that need to be studied. One of these is the image of animals. Taking into account the difficulty of solving this problem within the framework of this small research work, we considered it permissible to dwell on one of the most actively used images – the dog.

This image is used in about 170 places in the "Khazayin ul Maoniy" collection, which is the main source of Navoi's lyrics. It is also possible to see that the poet presents his idea in a new theme, form and style in each verse. It can be said that the poet improves the artistic expression created by means of his ideas and images. In the analysis of the topic, the images of dogs used in ghazals were singled out. One of them meant to the meaning according to groups separated and separated group from among evidence as examples choose received

The necessity of researching this image is also explained by the diversity of figurative content, the ability of one image to express both the creator's ideal and its antipode. Also, the poet's "Farhad and Shirin" and "Layli" and "Majnun" epics burn to the dog appeal is described. This is also the creator's this to the image separately content to upload from aspiration, this of the image random event as let's not look to the necessity evidence be takes

The reason why the poet uses this image and the idea he wants to convey is also expressed by Navoi in his work "Khamsatu-l-mutahayirin" dedicated to Jami. According to him:

Mirsarbarahnakim, zamon ahlining mutaayyin xushtab' va zarifi erdi, faqirni muxotab qilib, bu bayt [About this: Yak nazar farmo, ki mustasno shavam z-abnoi jins, Sag chu shud manzuri Najmiddin sagonro sarvar ast.]g'a e'tiroz qildikim: «Agarchi sen bu baytda izhori kasri nafs qilibsen va o'zungni itga nisbat beribsen, ammo abnoyi jinsg'a dag'i ushbu nisbat voqe' bo'lubtur. Shoyadki, abnoyi jins bu nisbatdin or qilib, qabul qilmag'aylar. Tashbihekim, kishining o'z kasri nafs jihatidin bir jamoatg'a ihonat yetgay – yaxshi bo'lmag'ay».

Faqir aytimkim: «O'zumni itga tashbih qilibmen – kasri nafs jihatidin emas, balki nafsoniyat tug'yonidin bayoni voqe'dur. Abnoyi jinski debmen, sizni demaymen, soyir itlarni debmenkim, ko'y-ko'chada yururlar».

Ghazal "Qilur itlar" is quoted in the 177th place of "Favoyidu-l-kibar" divan. separately to emphasize possible in our opinion :

Boshimg'a ko'yida har dam g'ulu qilur itlar
Gar o'lmasam, bu g'ulunina g'u qilur itlar
Magarki, g'urbat aro zor o'lmakimdindur,
Fig'onki, bir-biriga ro'baro' qilur itlar.
Osib bo'yinlarig'a kizazo uchun juldin,
Tong otquncha boshima navhamu qilur itlar.

Tutarg'a motamim, oyo, yig'ildilar yohud
Qilurg'a to'ma tanim orzu qilur itlar.
Kuyub dumog'lari, g'inshibon har yon qochar,
Yemakka jismim etin, chunki bo'qilur itlar
Ki, dahr jiyfasini jo'stujo' qilur itlar.

Methods. In this, dogs, which are a constant obstacle in the way of love, and which are a hostage to the perfection of a person, are described as the savior of the soul. Day and night is seen as the biggest obstacle in the way of lover. In our opinion, there is no need to interpret the bytes separately.

In the work of the poet, the image of a dog is also expressed in his ghazals of praise and praise. However, in contrast to the above content, the lyrical hero assigns a positive meaning to the image and we see the dog as an aesthetic ideal of the poet. For example, the praise of a ghazal from "Garayib us-sigar" beginning with "Ey, nubuvvat khayliga" is quoted as follows:

Itlaring maxsus-u, mahzundur Navoiy, koshki
Kirsu bu mahrum ham ul zumrai mahram aro.

Your dogs are special, (but) Navoi mahzun (sad, sad, upset), I wish that this loser would also join the family of a mahram (privilege, confidant; private servant, domestic servant).

This ghazal was written to our Prophet Muhammad (s.a.v.) in the context of nat, and through the art of exclamation, it is addressed directly to the ul zati mukarram, and the above verse is quoted in this place. We understand it as follows:

1. It is emphasized that the dog is a symbol of loyalty;
2. The Companions and Saints with whom the Prophet Muhammad (s.a.v.) had close conversations can be seen as symbols.

Another ghazal verse from "Garayibu-s-sigar":

Iting hisobiga kirgan hisob vaqtida
Agarchi jurmi erur behisob, emas mahsub.

The day I entered the account of your dog, that is, the day I became your dog, is not an account, even if my sins are countless.

A beautiful expression is created through the art of this verse, which is presented in the ghazal with the theme "Zihe visolingga tolib tutub, o'zni matlub". When the content is understood, it arouses a special pleasure in the reader. The above stanzas of glorious content describe the art and artistry of Navoi's genius.

Another mystical content expressed in ghazals is the image of a dog in Navoi's love ghazals.

Iting sing'an safolida may ichsam,
Ne tong ilgimga jomi Jam tushuptur.

In order to understand the content of this verse, it is necessary to determine the meanings of the words "dog" (it), "broken ceramic" (singan sofol), "may" and "jom" . To put it more precisely, the broken ceramic is a mystically destroyed heart, the heart of a person who is lost in the desires of the world, the image of a person on the path of God, may divine love, and through the art of Jam talmeh, it refers to the tomb of the legendary Iranian king Jamshid. Navoi Jami gives the definition of Jam as follows: Jamshid ordered the Hakims to make two cups, one of them is called Ishratfizai - if the water in this cup is filled with a drinker, it will remain full and will not spill even if it is tilted; The horse of the second one is gitiynamoy - events that happened in the world while drinking from this cup can be seen.

A question arises. What meaning is assigned to the image of a dog in this place. So, the image of a dog in this place expresses the image of a person who has reached perfection, enjoying divine love. The content of the byte is as follows:

If I enjoy the divine favors in the heart of a person who has reached perfection, that is, a murshid, it is not surprising that it is as if the whole Jam has fallen into my hands. Navoi was able to describe the concepts of goodness, beauty and majesty reflected in this in two verses.

Results and discussion. Based on the above points, it can be said that through this image, Navoi expresses the most important category of aesthetics, beauty, goodness and grandeur, either outwardly or philosophically.

Also, the image of a dog is effectively used to express loyalty and loyalty to the country.

O people of Visol, you honor is my yellow, to me -

It is a shame to be under the dogs of Hajr.

Content: O people of Wisal, you are honored and enthroned. If I am humiliated in front of the dogs of Hajr street.

In these verses, the poet expresses his loyalty to his country. Those who have reached the truth in this place deserve this place in the eyes of the poet. And he says to the lyrical hero , if I am humiliated among the people of the tariqat (dogs are a symbol of loyalty) who set out on their pilgrimage in the way of Allah.

The image of a dog is used in a more beautiful way in the ghazal "Bediling khayly rusul, sensen alarga dilrabo" in the 7th place of "Navodiru-sh-shabab".

Sheri gardun ul kishiga bo'yni bog'lig' bo'lgay it,

Kim, eshiging itlarin topqay o'ziga aqrabo.

If someone can make your dog close to his door, let him be a dog with a neck attached to the lion of the sky.

In this ghazal, written in the style of prayer, the poet raises the image of a dog to a high level and describes the image of a perfect human being who has overcome the desires of the world and reached the truth when called the dog of your door. Also the neck depends a dog - to perfection have reached person image expression is enough Navoi describes his literary-aesthetic ideal through this image.

Also, the use of the image of a dog in the lyrics of Alisher Navoi to describe the anti-ideal of the lyrical hero is due to the fact that the image should be studied more deeply and is worth researching .

Another form of the aesthetic ideal consists in creating the antipode of the creative ideal. Through this image, Navoi managed to create an antipode. In this place, it represents the symbols of lust and rival.

"Strange In the 288th ghazal of "us-s-sigar", Navoi managed to vividly express the antipode of his aesthetic ideal.

Besha sherin gar zabun qilsang shijoatdin emas,
Nafs itin qilsang zabun olamda yo'q sendek shujo'.

In this place, the image of a dog is expressed in the form of a compound compound, and the meaning is expressed that if you can overcome your "worst" ego, there is no better hero than you in this world.

The meaning of opponent. The image of a dog is also an opponent, in an inner sense, the content of lust means :

Istasam, husnung zakotin, gar bo'lur moni' raqib,
Ne ajab, chun it bo'lur doim gado birla adu.

Content: If I want husnyni zakat, what is surprising if the opponents resist, because the dog has always been an enemy with the gado.

That is, if I set out for the love of Allah, then what is surprising if the rivals (selfs) oppose me, because this is how the husni ta'lil is skillfully used to say that the horse and the dog have always been enemies.

Or:

Ko'yiga kirgach meni munglug', hujum etti raqib,
Uylakim, itlar gado ko'rganda g'avg'o qildilar

In these verses we can also see the meaning of the image of the dog expressed above.

Conclusion. So, through this image, the creator expressed the following:

1. While describing the image, the deep content expressed in it was able to imbue the reader with a special mood and deep meaning. If the ability to express both positive and negative meanings of the image is evaluated as a creative skill, the expression of several more contents in both directions will increase the reader's surprise.

2. Expressing his literary-aesthetic ideal through the image of a dog, Navoi describes a perfect society and a perfect human behavior. Even not limited to this, he manages to skillfully create its antipode. The concept of an aesthetic ideal, illuminated in connection with the image of a dog, embodies two ideals in its bosom. The first one is loyalty and devotion, and the other one is a symbol representing righteous people.

Another form of aesthetic ideal is the antipodal ideal. Here too, the poet imposes several layers of meaning on the image. One is the image of a dog that expresses the apparent meaning of lust, and the other is an image that is apparently its rival, but in its underlying meaning expresses the meaning of lust.

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