

IMAGES OF ANIMALS IN THE LEGENDS OF HAJI NASRETDIN

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ABSTRACT

This article is devoted to the analysis of the images of animals in the legends of Haji Nasretidin Afandi, where the interpretations of Eastern factors are given, taking into account the allegorical approach.

Key words: subtle cynic, paradox, magic wand, smile of the East, eloquence, wit of words, treasury, Muslim "Robin Hood"

I. Introduction

The legendary hero of eastern myths and fables, combining two paradoxical traits of character: from a sage, a philosopher and a subtle cynic, a learned theologian and a Sufi who ridicules human vices, hypocrites and fat-minded people not only with a sharp mind, but also with language, to a joker and a simpleton, cunning and troublemaker, finding a way out in his favor from any situation. This is how Khoja Nasretidin Afandi is portrayed, the rumor of which is still spreading all over the world. This is a manifestation of human life in all its diversity, and everyone can, if they want, discover their Nasretidin for themselves. It's like a different outlook on life, despite the inconceivability of his adventures, sometimes for all the stupidity and awkwardness of the situation, no matter how hard you try, you can always learn something from them, become a little wiser, which means, maybe it will work out at the same time and someone else to teach a lesson.

After all, as soon as Khoja Nasretidin appeared in any place and began a conversation with any stranger, sparks of laughter immediately flared up. And now a bonfire of laughter was already blazing, and now people were in a hurry from all sides, and now the beloved name - Khoja Nasretidin - was spreading all over the district! He was and is the great smile of the east. He alone could laugh so contagiously at all the thorns of fate. His laughter is the elixir of life and longevity. Therefore, he himself is immortal.

II. Main Part

Until now, there is a dispute over the reality of this image: is it a fictional folk hero, an invented figure or a product of the writer's fantasy? People will say to you: "No, no and no!" He was seen wandering on foot or walking on a donkey on the roads of Fergana, on the passes of Gissar and Pamir, he was met at the crowded bazaars of Bukhara and Samarkand, he traveled to Baghdad and Kabul, he

sat at the hearth of Tatar villages on the banks of the Kama, he drove along the streets of Khiva and Tashkent, witted in the Kirghiz yurt of the Tien Shan, he wandered somewhere in the Caucasus. He was everywhere and ... nowhere. He is omnipresent. But no one can say where he lived or when.

Samarkand residents believe that he is from Samarkand and in his time was not afraid to make fun of even Amir Timur himself. The Bukharians assure that Afandi is a native Bukharian and exposed the all-powerful emirs. The Turks are inclined to think that they are from the province of Eskishahar, as seven cities argued for the right to be called the homeland of Navoi, so three times more peoples are ready to call him their Nasretudin. The attempts of some historians and folklorists, in particular Turkish, to make Nasretudin Afandi a real person who lived in Turkey in the 18th century and was buried in Akshehir, seem controversial and insufficiently substantiated. And that is not the meaning and value of the image of Nasretudin Afandi. It is much more important and valuable to know that the stories about him, created by the people in time immemorial, having traveled the path of centuries, have come down to us, retaining their freshness and sharpness.

The image of Haji Nasretudin would be pale if he did not have his close companions and animal friends. The animals accompanying Haji Nasretudin act everywhere as a companion of his life, especially speaking to him as a close companion with whom he could share his worldviews. If we classify the images of animals in the legends of Khoja Nasretudin, then we are convinced that they are in no way inferior to the heroes of fables, who speak in allegorical form instead of people. In the East, they say that the fact that you say "halva" a thousand times will not make your mouth sweeter. The most striking image of animals is the donkey, which accompanies him everywhere day and night.

An integral part of Afandi's image is a donkey, which appears in many parables as a companion and ally of Khoja in all his adventures. That only the poor animal did not have to endure in its lifetime: it was ridden backwards, it was lost several times, given and sold. But the image of a sage on a resigned animal is so entrenched in the minds of fans of his work that numerous monuments depict just Khoja next to a donkey. Similar sculptures can be seen in Turkey, Kazakhstan, Ukraine, Russia and, of course, in Uzbekistan.

He acts as a "magic wand". Everything that he cannot express is conveyed in the name of a donkey, i.e. the donkey speaks for him of the vices and shortcomings of the judge and other rulers, which is discussed in the fable "Donkey's friend":

"Nasretudin Afandi arrived on a donkey to the city judge. Seeing Afandi, he exclaimed:

"- You both came to me!

Afandi replied: - Why, my donkey stuck to me: take me to one of my friends! So I decided to bring him to you ... "

This eloquence of Haji Nasretudin equals a judge with a donkey, without using the word "donkey." Afandi puts him on an equal footing with animals, because as the wise proverb says, "Show me your friend, and I will tell you who you are". And in another legend ("How Allah divided the Donkey"), he puts the judge in his place, who wanted to make fun of him when Afandi came to him on some business with a swollen ear:

"- Ah, Afandi, welcome! What's with your ear? Did they take it from the donkey? "

What Nasretudin said in response sometimes shows the reader how eloquent and intelligent he was:

"Your truth. When Allah divided the donkey, his head went to you, and his ears went to me. "

And in other legends, the donkey itself "turns" into the nobles of the state: either as a judge or as the rector of the mosque ("Donkey in the position of judge"):

"- Don't you know that your donkey was appointed judge? I have just come from the judge office. He sits there in a huge turban and deals with lawsuits.

"It may well be," Afandi said thoughtfully. "Whenever I explained to my students the rules of justice, my donkey stood by and conscientiously listened ..."

In this passage, apparently, they wanted to mock Afandi, saying that his donkey had become a judge, but he is in no way inferior to them: he gives a sharp word. In another version with a similar prologue to the parable, Afandi answers in a different way, but this time with a caustic answer, showing the true face of the ruling officials ("Donkey-simpleton"):

"It cannot be! Afandi was surprised. - My donkey is a simpleton. He is not capable of deceiving people and receiving bribes! "

In the treasury of parables about Khoja Nasretudin, there are a lot of fables, where the donkey acts like the main character. So, for example, in the story "Donkey and Theology" Khoja Nasretudin even promised the emir to teach the donkey to read Koran: *"The emir called him, a man of a terrible disposition and very willful. The Caliph said to Nasretudin: "Everyone says that you are a very wise and cunning person. If so, teach my donkey to talk. If you teach it, I'll make it gold, you can take as much gold as you carry. If you don't teach me, I'll chop off my head. Answer me, can you do that? "*

And when asked how long it would take, he replied that 20 years:

"- Of course, I can teach the donkey to talk. But the donkey is not the smartest animal, and it will take me a long time to teach him everything he needs. I do not refuse, but everything takes time. "

Nasretudin was given money to train a donkey and sent home. " Upon learning that the stake in the bet was the head of Khoja, his friends were horrified, but the cunning hero, laughing merrily at their fear, calmed the alarmed farmers. In twenty years, someone will die: either the shah, or the donkey, or he himself, but the money received from the emir to train the donkey can be spent on good deeds - to help widows, orphans and poor people who have fallen into debt bondage. It is for such actions that many researchers have called Khoja "witty Muslim Robin Hood."

In many legends of Khoja Nasretudin, animals act as interlocutors and companions. So, there is a popular anecdote about how Khoja lost a donkey. He accompanied the search for Khoja with fervent prayers in which he thanked Allah. He was asked why he offers such warm thanks to Allah, because the donkey has not yet been found, to which he replied: *"I thank him that I did not sit on the donkey, otherwise I would have disappeared."* As can be seen from each situation, he extracted only good things: if a good deed, then he was happy, if not, then he took it as a lesson from the Almighty.

And also in many stories about Khoja Nasretudin, we meet the image of a cow, among which the "Excellent Cow" stands out. The main thing here is not that Afandi wanted to sell the cow, but the skill of brokers (businessmen who help sell cattle at the bazaar). There are several versions of this story. These are "Excellent cow" and "You need such a cow yourself." They differ only in vocabulary, play on words and the ability to use expressions like modern promising commercials. An example of this is the broker's speech:

"- Here's a great cow! Who needs a great cow? Look at the udder, look at the horns! She's a meek

cow, but she gives so much milk that you can give them a drink for a whole block! "

In fact, she gave little milk, and besides, she turned out to be dull, butted and kicked. Knowing even these whims of the cow, Khoja Nasretudin, with the praise of the broker, pulls the rope out of his hands in order to take his cow back home and says:

"How did I not know these qualities of my cow? Where can I find the second one? I will not sell!"

The vocabulary of the second story is even more beautiful. Afandi, seduced by the praises of the mediator, wants to return the cow, saying: *"Why am I, Burenka (brown cow), selling you? I won't sell my cow to anyone. You need such a beast yourself! You need such a cow yourself! "*

Another parable that includes the image of an animal, namely a cow, is the "Imam's Cow". It has an educational value, where it is a question of foci of vices generated by elders, often parents, who take advantage of their position. Apparently, therefore, Khoja Nasretudin says to his wife: *"Beat the owner of the cow, then his cow will no longer climb into a foreign field!" There is another saying: "Hit the neighbor so that the distant one will be afraid."* Here we mean not the animals are to blame, but their owners.

We must pay tribute to Khoja Nasretudin, who can turn into a simple person, especially one who does not understand simple things, by which he justifies his theft. In this case, the "cows of the time of Adam":

"Nasretudin Afandi, who bought vegetables for the winter, needed a hole, and he began to dig it in the corner of his yard. He hammered a hole into a neighbor's barn with a mattock. Looking into it, Afandi suddenly saw a lot of cows.

- Oh Allah! - said Afandi, - what do I see! What a joy! "

Delighted to find such a treasure, he will immediately run to his wife to share this news with her. After all, he could find joy even on an insignificant occasion or occasion, and let it be far from the truth:

- Wife! You owe it!

- For what? - asked the wife.

- I got to the bottom of the cave, which is still full of live cows left over from the time of Adam! Let's go and show you! - Afandi answered her. "

The heroes of the parables of Nasretudin Afandi are other animals, such as a dog, horse, wolf, bear and many others. In the story "In the Skin of a Dog", he shows the true face of the judge, who are ready to turn a blind eye to cases against Sharia in the name of obtaining benefits:

"Nasretudin Afandi's beloved dog died. He treasured her so much that after three days of mourning, he decided to bury her properly. Having wrapped the corpse of the dog in a shroud and invited the imam, he secretly buried the corpse in the cemetery. The residents of the city became aware of this, and they dragged Afandi to the judge. "

Despite the availability of evidence and witnesses, Afandi was acquitted. And all because he said "magic words" to the judge, which immediately came into effect: *"By the will of Allah," Afandi said, "before his death, my dog spoke in a human way, your grace. Can an animal speak in a human way if it was not the will of Allah?*

- No one is given to doubt the power of the Almighty, - answered the judge. - What did the dog say to you? -My dog said this: when I die, bury me in a shroud according to custom. And donate one

hundred tanga to lord judge. "

The people do not want to lose their beloved hero, therefore, among the thousands of stories about him, there is not a single one that speaks of his death. On the contrary, there are many legends about how Nasretdin Afandi held the nose of the angel of death Azrael. An example of this is his collision with a "huge bear" ("fight with a bear") and wolves ("Clever wolves"):

"Once in autumn Nasretdin Afandi was collecting brushwood in the forest. Suddenly a huge bear came out of the thickets. "

Of course he was not a hero to fight him. He was like all ordinary people and acted as all simpletons do - "out of fear he climbed a tall tree. The bear also climbed the tree. " And Afandi is saved from him not by the strength of his hands, by courage, but, on the contrary, by his fear:

"There was nowhere to go further. In horror, he screamed in an inhuman voice. The bear with fright broke loose and flew down. He hit the ground with such force that he died immediately He sewed a fur coat for himself from the skin of a bear and wore it with a proud air. Since then, Afandi has become famous as an undaunted hunter. "

III. Conclusion

In another story, Afandi escapes the misfortune of wolves by a fortunate accident. Feeling that he was frozen in the steppe, collecting brushwood, he thought that he was dead and lay down on the ground. Since his wife told him that *"The person who died, first of all, feels cold all over his body."* And when he woke up from the howling and gnawing of wolves, he saw the following scene and thought:

"I opened my eyes and saw that the wolves had bitten his unfortunate donkey and devoured him. "Smart wolves! Thought Afandi. "They sensed that the owner had died, and immediately attacked the donkey!"

The study of folklore works of the people about the great sage Khoja Nasretdin shows that these creations of oral folk art have not yet been fully studied and studied at the proper level. I am sure that the younger generation of scientists will certainly engage in this area of scientific work.

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