



## The Role Of The Dream Motive In The Epic "Gilgamish"

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<b>Article History</b>	<b>Abstract</b>
Received: Revised: Accepted:	<i>Death and sleep are natural phenomena that are inextricably linked with each other. In this sense, sleep means the release of souls by God for a certain period. Because every person lies dead for a certain period. It can be called a small death. According to the prophets, sleep is the brother of death. This is a bridge to the world of dreams. In ancient Greek mythology, there was a view that sleep is the twin brother of death, together with the children of the night.</i>
CC License CC-BY-NC-SA 4.0	<b>Keywords:</b> <i>Death, sleep, dream, Greek mythology, spiritual phenomenon, humanity, civilization.</i>

### I. Introduction

Dreams, which are a phenomenon inextricably linked with death and sleep, are a vital and complex, mysterious, purely spiritual phenomenon. Although they have been studied repeatedly over the centuries, they have not been able to fully explain them. Dreams are a part of human life, and their formation is physiologically related to the working principles of the brain that controls our body. However, this does not mean that dreams depend on a full brain. Dreams also depend on the psyche and inner world of a person.

Humanity, civilization has appeared, living with it, developing, interpreting and maturing, dreams, which are a part of our life, are a spiritual phenomenon seen by the human spirit and perceived by the mind. Moreover, a dream, like the soul, is a very abstract phenomenon. Even though the concept and the mind are objective entities, they cannot reach the level of a dream.

Two conclusions can be drawn about the dream:

- In terms of trust;
- In terms of science.

### II. Literature review

A dream is a whole set of symbolic images that a person sees when he is asleep, sometimes half-asleep and half-awake. At first glance, dreams are full of ambiguity, because they mainly use the language of symbols, and the events are different from what they are in real life. At the beginning of humankind, he meditated on these nocturnal experiences, which paralleled the events of his daily life, and over time attributed divine properties to dreams. It was believed that it has a warning property. This belief is probably the result of humankind's desire throughout history to know the future and thereby shape their lives. This desire not only

allowed people to study the stars and their position in the sky over time, but also led to the development of superstitious sciences such as fortune telling.

Recording dream symbols and their meanings is also a result of the same process.<sup>1</sup> Therefore, a dream is a message of the brain about the human psyche through symbols, and based on this, it can be said that a dream that does not concern its owner does not occur in life.<sup>2</sup>

### III. Analysis

The Chinese believe that dreams can warn people about almost anything. The ancient Chinese believed that the soul that leaves the body during sleep could communicate with the spirits of the dead and return to the body with the impressions it receives. A partially dead human soul returns to the body with impressions. Imam Ghazali's opinion about dreams is similar to the above opinion: *"When the spiritual soul is exhausted and unable to train the body, the animal soul also leaves the body helpless. This state is sleep. If the soul of the soul also leaves the body, then his name will be dead. When an animal's spirit goes everywhere and sees everything while sleeping, it is still aware of it while awake, its name is dreaming. Some scholars say that if a person sleeps, his soul will leave the darkness and move towards the sky, and his world will go to hell."*<sup>3</sup>

In Indian culture, the classification of dreams does not differ from Egyptian, Babylonian and Assyrian civilizations. Nevertheless, Indian civilization developed some rituals to protect against bad dreams. According to them, people with an angry or cold temperament easily dream. Hindus believed that dreams could foretell the future and remind them of past sins. They divide dreams into two main groups - personal and visitation dreams: According to them, personal dreams are ordinary experiences, the fulfillment of which depends on the individual's choice. Other dreams, called visits, belong to the whole tribe, because they embody the intentions of supernatural beings. According to Hindu beliefs, dreams are the only means of communication with the dead.

The Vedas, India's ancient sacred book of wisdom, contained a list of lucky and unlucky numbers along with a list of dreams. Rituals were held to get rid of bad events caused by bad dreams. Bathed in specially prepared waters. It was believed that dreams seen at different times of the night show the time of the events seen in these dreams. The Romans wrote dream hypotheses in the 2nd century BC. Homer, the famous poet of Greek literature, when talking about the types of dreams, enumerates two doors, one of which is made of horn and the other of ivory. According to him, false dreams pass through the horn, and prophetic dreams pass through the ivory door. According to the Greek scholar Hippocrates, dreams are mostly signs of bodily ailments, and some dreams are divine.

In addition, Aristotle rejects the hypothesis of divine origin of dreams, based on the view that animals also dream. Plato, Aristotle's teacher, emphasizes that dreams are connected with emotions, and even the best person can be a vile, wild creature in a dream<sup>4</sup>. The dream experience is not considered unique to humans. In the culture of Ugarit, it is accepted that the gods can also dream<sup>5</sup>. For the Xhosa people of South Africa, who believe that there are two types of dreams, social and personal, dreams are a way of communicating with the spirits that make them come true and help them.<sup>6</sup>

In the Senoi tribe, dreams play an important role in protecting people's mental health. In the morning during breakfast in the tribe, they have to tell their family members about their dreams. Later, other members of the family, especially adults and teenagers, go to the assembly meeting, talk about the dreams and exchange ideas. This is how they are evaluated. Learning to control dreams is an obligation for every member of the Senoi tribe and requires systematic training. Tribe members overcome negativity in their dreams and turn it into a positive for everyday life. A tribe member sees the root of the negative situation in his dream as his inner world. Therefore, overcoming the confusion and negativity in the dream images means eliminating the darkness and blackness in the inner world of a person.

<sup>1</sup>Erdem Sarıkaya, Eski Türk Edebiyatında Rüya (Başlangıçtan XV. Asra Kadar), Gece Kitaplığı Yayınevi, Ankara 2017.

<sup>2</sup> Жаббор Эшонкулов. Ўзбек фольклорида туш ва унинг бадий талқини. –Тошкент, Ўзбекистон Республикаси Фанлар академияси «Фан» нашриёти, 2011 й.

<sup>3</sup>Имом Ғаззолий. Дақойиқ ул ахбор// Ёшлик, 1996, 1-сон, 52-бет

<sup>4</sup> Umay, Günay. Türkiye’de Âşık Tarzı Şiir Geleneği ve Rüya Motifi. Ankara: Akçağ Yayınları, 2005, 121-123-betlar.

<sup>5</sup>Samuel Henry Hooke, **Ortadoğu Mitolojisi**, 4. bs., Çev.: Alâeddin Şenel, Ankara, İmge Kitabevi, 2002, s. 118.

<sup>6</sup>Soozi Holbeche, **Rüyaların Gücü**, Çev.: Mehmet Harmancı, İstanbul, Say Yayınları, 1994, s. 112118.

Available online at: <https://jazindia.com>

Before Islam, the Turks believed that dreams were harbingers of good and bad events.

A dream is a traditional stylistic gloss for the literature of the peoples of the East. Not only in life, in works of art, but also in divine books. In the history of Islam, dream interpretation appears primarily as a characteristic of prophets. The dreams seen by the prophets are among the merciful dreams. For example, Ibrahim alayhis-salam (Ibrahim alayhis-salam said that if God gave him a son, he would sacrifice him. God blessed Abraham with a son. When the time for offering came, Ibrahim alayhis-salam dreamed one night saw that his sons had sacrificed Ismail. When he told his son about the dream he had for three nights, they both surrendered to the will of God) and Yusuf alayhis salam (Yusuf alayhis salam dreamed eleven he sees the stars, the moon and the sun worshipping him. He tells his father Jacob about the dream. His father tells him that God has chosen him, that he will be given the knowledge of dream interpretation, and that he should not tell his brothers about the dream, because of this dream they may harm him) by The dreams seen are mentioned in the Holy Qur'an. When writing about the story of Yusuf, peace be upon him, Rabguzi says: "The beginning of this story is a dream, the middle is a dream, and the end is a dream."Ahsan ul-qasas tedi"<sup>7</sup> for him; throughout the whole story, 11 dream motifs are presented and their interpretations are explained. All the mentioned dreams are related to Yusuf, peace be upon him.

Yusuf Khos Hajib's work "Qutadgu Bilig", the first Islamic literary source of the Turks, used the phrase dream yorguchi (s) in relation to dream interpreters. The interpretation of dreams by Brahmins, who were priests of the past, developed as a field of expertise during the Karakhanid period. The term dream science mentioned in "Qutadgu bilig" indicates that the subject of dreams was evaluated within the framework of one field of science - dream science.

#### IV. Discussion

In the Arab society, Anas ibn Sirin, may God bless him and grant him peace, was recognized as a theologian, a scholar of hadiths, a jurist, an interpreter of the Qur'an and an interpreter of dreams. The science of dreams is one of the Islamic sciences. However, since dreaming is a subjective experience, dreams other than those attributed to prophets and saints are not considered to have concrete reality.

There are various dream motifs in books 2, 9 and 10 of Altun Yaruk's Mahayana Buddhist book "Golden Light", translated from Chinese by Shingko Sheli Tutung, a famous Uyghur scholar and translator (the work consists of 10 books).

Epics, which usually describe the fate of the country in decline and the alpine life that brought it out of this tragic state, include various events, destinies, and many characters, and are considered a large-scale and free genre, different from other types of artistic creation; the dream motive is given a lot of space. The dream motifs of the epic "Gilgamish", which was written on clay tablets 2,600 years ago and the original, was written about 3,700 years ago, referring to the ancient Sumerian culture, require special research. (We will discuss this in detail below.)

In epics, dreams usually serve to inspire the hero to great deeds. For example, in the ancient Turkic epic "Oguz Khagan", the Khan's vizier Ulug Turk determines the management strategy due to a dream. He expands his state from East to West, from North to South, and builds a great state. It is a tradition in Turkic states to base the philosophy of state formation on such an inspiring dream while establishing a great empire and thus gaining spiritual strength.<sup>8</sup>

In the Uighur epic Goch, a continuation of the Tureyish epic (it is told that the Turks were punished by God for giving the sacred stone to the Chinese, and emigrated from their homeland with the onset of famine and drought); there is also a wide reference to the dream motif. Today, the khan gathers an army and organizes new marches because of a dream. He takes many countries under his command. Hakan takes strength from dream interpretations, expands the borders of his country and becomes the ruler of the earth.

In many epics, we also come across images of heroes who made friends through dreams. For example, in the epic "Alpomish", when Alpomish was sleeping in the shepherd's sheepfold, he had a dream when he was lying in the shepherd's shed at night. At the same time, Barchin yari, who is looking for it, is lying on the velvet grass and has a dream at dawn. In the Kashal cave, Karajan Alp also has a dream in the ninety-year-old cave. This dream will be good for all three. Karajan wakes up saying kalima and accepting Islam. Alpomish and Karajan find each other's souls in a dream and turn them into friends like brothers and sisters. This friendship was not the will of man, but the will of God. Due to this dream, Karajan becomes friends with Alpomish. In

<sup>7</sup> Ҳилола Сафарова. Рабғузийнинг “Қиссаи Юсуф Сиддиқ алайҳис-салом” асари манбалари ва ғоявий-бадий таҳлили”. Дисс. Бухоро, 2001.

<sup>8</sup>Ögel, Bahaeddin. 1989. Türk Mitolojisi c.II. Ankara: Türk Tarih Kurumu Yayınları.

the tests, he does not stand next to his brothers, but walks next to Alpomish. He becomes Alpomish's friend, confidant, and close assistant.

Due to the great importance given to dreams in the life of humankind, enough studies have been conducted in the literature on the motive of dreams in all nations. Within the framework of the epos we are studying, separate small studies have been conducted on the use of dreams as a literary motif. Among the world epics, it is observed that the dream motive in the epic "Gilgamesh" has been treated in many ways in major studies. In the articles "Dream motifs in Buddhist Uyghur literature" (Dream motifs in Buddhism and Uyghur literature) by PhD student Zemire Guljali, "Dream types in Sumerian and Akkadian texts" by Ankara State University teacher Omer Kahya, Erdem Sarikaya's book "Eski Türk Edebiyatında Rüya (Başlangıçtan XV. Asra Kadar)" (Dream in Old Turkish Literature (From the Early Period to the XV Century)) focuses on the dream motifs of this epic; no research has been conducted to reveal its place in the epic.

Throughout the history of humanity, unknown and unsolved dreams that inform about the future, sometimes scary, sometimes pleasant, have always decorated literary works. In the Epic of Gilgamesh, dreams are used as a very important part of expression. Before writing about the motives of dreams in this epic, it is permissible to dwell on the beliefs related to dreams in ancient Mesopotamia. The main sources of information about ancient Mesopotamian beliefs are written in cuneiform. Ancient sources within our subject include literary and mythological texts, historical texts and letters. However, there is no information about the interpretation of dreams by the ancient Mesopotamians. They rated the dreams that gave good news about the future as "good", and those that gave bad news as "bad".

In ancient Mesopotamia, dreams are of two main groups. These are:

- a) prophetic dreams that predict the future;
- b) symbolic dreams that inform about the mental and physical health of the dreamer.

The oldest of the Sumerian texts is the Book of Dreams. According to an inscription from the Old Dynastic Period, the king of Lagash, Eannatum, received assurance of success from the god Ningirsu in a dream before embarking on his march to Umma. Encouraged by this, the king starts marching without hesitation.<sup>9</sup> This dream is significant as it predicts the future as well as providing support and encouragement.

In a dream depicted in many of Ashurbanipal's inscriptions, the god Assur appeared to King Gyges of Phrygia, telling him to follow Ashurbanipal and thereby triumph over his enemies. Later, Gyges sends a messenger to inform Ashurbanipal about this dream.<sup>10</sup>

According to Ashurbanipal's royal inscriptions, his brother Shamas-Suma-ukin was a local ruler in Babylon during his reign. When Shamash-Suma-ukin formed an alliance with other cities and rebelled against Ashurbanipal, a young man dreamed of the moon god Sin. In a dream, God Sin says that he will kill those who rebelled against Ashurbanipal in various ways.

The dreamer reports that he heard the words of the god Sin and believed him<sup>11</sup>. Another inscription states that on the day Ashurbanipal appealed to the goddess Ishtar, a priest (shabru) had a dream and told him about it. In the dream, Ishtar and Ashurbanipal had a conversation. The goddess Ishtar tells Ashurbanipal to defeat his enemies. In these two dreams, we see that the god Sin and the goddess Ishtar enter the dreams of others to encourage Ashurbanipal and send a message through them to the king.

In all versions of the Gilgamesh epic, we encounter the dream motif. Such dreams, which come at the beginning, development and end of the events in the epic, differ from each other depending on the location. Gilgamesh's achievement of a friend, defeating the creature Humbaba, the death of his friend Enkidu, his own death, and his journey to achieve immortality are revealed through the motif of a dream. The motifs of patron, journey, illness, and death in the epic are closely related to the motive of the dream, so that the dream serves as the main foundation for the development of events.

The Sumerian inscription The Death of Gilgamesh describes a dream that Gilgamesh had on his deathbed when he was ill. The god Nudimmud (Enki) sends a dream to him. In a dream, Gilgamesh comes to the assembly of the gods. The gods tell Gilgamesh about his achievements in life. A few lines later it says, "Now Gilgamesh cannot be taken like this." It seems that Gilgamesh's death or not is being debated, emphasizing that he is no ordinary man.

But Enki reminds the gods that after giving eternal life to the flood hero Ziusudra (Utnapishtim), they swore to him not to give eternal life to humans. In the end, Enki decides that Gilgamesh must die, but join the ranks of the great gods like Ningishzida and Dumuzi in the underworld. Then Gilgamesh wakes up afraid of this

<sup>9</sup> Ömer Kahya DTCF Dergisi, 232-bet, "Dream types in sumerian and akkadian texts"

<sup>10</sup> The Royal Inscriptions of Ashurbanipal and His Successors. Web. 25.02.2019

<sup>11</sup> The Royal Inscriptions of Ashurbanipal and His Successors. Web. 25.02.2019.

dream<sup>12</sup>. This dream can be interpreted in two ways. First, when the gods were passing judgment on Gilgamesh on his deathbed, Enki brought him to a meeting in a dream. If such a conclusion is made, it can be called an example of a prophetic dream. The second is the decision made earlier in the meeting of the gods, and Gilgamesh is informed by a dream.

The death of Gilgamesh and Enkidu in a dream is the only record of death in prophetic dreams.

On the eleventh clay tablet, it is stated that the gods will organize a flood in a meeting and decide to destroy all their creatures. The god of wisdom informs Utnapishtim of the situation and tells him through a dream to build a ship and save his family and animals.

Utnapishtim's dream, the last of the dreams in the Epic of Gilgamesh, clearly foretells the instruction of the god Ea to Utnapishtim and the impending disaster. This prophetic dream provides communication between gods and humans. The instructions given by the gods through the medium of dreams. The intended message of calling them this way is self-explanatory.

When Gilgamesh asks how he came to the meeting of the gods and why he gained eternal life, Utnapishtim tells him that the god Ea announced to him the decision of the great gods to bring a flood, despite his oath. However, here it is not said that the message was given through a dream. In the next lines of the text, the god Enlil is enraged when he sees Utnapishtim escape the flood and tells the gods of Igigi that no one will be saved from this destruction. The god Ninurta blames Ea for this situation, says that Atra-hasis (i.e. Utnapishtim) had a dream, and thus learned the secret of the great gods. From this word of Ea, we learn that what Utnapishtim told Gilgamesh was told in a dream.

**In this study, we will analyze the motif of dreams in the Epic of Gilgamesh as follows:**

- A divine dream that gives clear information about the future (provides divine-human connection) - a dream depicting Utnapishtim's conversation with the god of wisdom in a dream and being warned;
- a dream that is divine in nature, but provides information about the future through symbolic meanings and needs interpretation - 3 dreams seen by Gilgamesh when he set out to defeat the creature Humbaba;
- a dream that provides information about the dreamer's mental and physical state and signs are taken as signs - a dream in which Enkidu's illness and death are evident.

**The dream motifs identified in the Gilgamesh epic can be summarized under the following categories:**

- I. A dream for the motive of gaining a friend.
- II. A dream for the motive of victory.
- III. A dream for the motive of reporting death.
- IV. A dream for a motive that points to a bad end.
- V. A dream for a motif indicating disaster.

When we talk about dreams, we describe them differently depending on their type. For example, prophetic, favorable, bright, auspicious, auspicious, terrible, terrible, characteristic, characteristic. The dream motifs in the Epic of Gilgamesh have all of these qualities. According to the extent to which the dream content is illuminated, it is divided into detailed and non-detailed dreams. All dream motifs in the Epic of Gilgamesh are detailed dreams.

Symbols in the dream texts of the Epic of Gilgamesh prepare a person spiritually for events and bad news that will happen in the near future, and some clarify what the dreamer should do. In the epic, a huge artistic and aesthetic task is assigned to the dream motif. A dream foretells the fate of heroes.

## V. Conclusion

In conclusion, it can be said that the dream motif has become an integral part of the epic "Gilgamesh". The biggest reason for this is the widespread belief that dreams have been a sign of events in life since ancient times. The dream is usually seen by the protagonist of the epic ("Gilgamesh", sometimes a person whom the hero believes to trust and love (Enkidu). Dreams are interpreted by special, reliable interpreters (Gilgamesh, the goddess Ninsun, Enkidu) and the hero determines his style of action according to these definitions.

Sometimes the event in a dream is beyond the will of the hero, sometimes according to the true desire of the hero; it appears in a dream because of prayers and sacrifices. Because of the dream interpretation, if a negative situation is expected for the hero, one tries to take all measures to prevent it. However, the measures taken will

<sup>12</sup>George, Andrew R. The Babylonian Gilgamesh Epic: Introduction, Critical Edition and Cuneiform Texts. 2 vols. Oxford: Oxford University Press, 2003, 198.

not be useful. Because the fate that is written in God will definitely come true. If the dream interpretation is interpreted as positive, it inspires the hero and moves his destiny to the realization of the divine. In 99% of cases, information about the future is given in dreams. In rare cases, the plot revives in the memory of the past. Therefore, dreams are events that provide information about the future and the past.

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