

Symbolism of birds in Uzbek literature

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ABSTRACT

In this article analyzed the scientific rationale and spiritual roots of the bird symbol. Originality of metaphoric interpretation of oriental literature is scientifically substantiated.

Keywords: crow, swallow, trunk, fairy tale, myth, East, Avesto, Kalila and Dimna, Holy Quran, Diwan Lughat al-Turk, Hoopoe, Kuntugmish, story, metaphor, symbol.

1. INTRODUCTION

One crow built a nest. Next to him was a snake's nest, as soon as the crow carried the child, the snake immediately ate her children.

Once a crow came to the snake to give her an instruction: "Remember, there is such a fable: "One who uses the sword of cruelty himself will die from this sword" However, this instruction of the crow did not affect the snake. After that, the crow came to her friend the jackal: "I want to somehow get rid of the oppressors of this oppressor."

Jackal asked: - How do you want to get rid of him? The crow said: "When the snake sleeps, I will squeeze his eyes with my beak, maybe then my children will get rid of his evil." The Jackal said: "This is a wrong action you must make sure that you are not harmed. You fly over the air, look at houses and streets. If your gaze falls on some precious thing, get it and fly with it. But fly so that people, looking at you, are chasing you. You throw this thing into the snake's nest, then people will kill the snake and take away their thing, and you will remain alive. The crow flew and landed near one house. One woman put pearls on the ground and began to wash her face and hands. The crow took the pearls and threw a snake on the nest, which was sleeping nearby. The people who came for the crow killed the snake and took the pearls. [1]

Multifaceted and meaningful figurative expressions in narratives, myths and legends associated with the fate of man and humanity, belonging to the oral folk art of our wise people, delight us. At the same time, it has a positive impact on the spiritual development of people and occupies an important place in the development of a beautiful soul of a person, in the development of feelings of goodness, beneficence, sincerity and modesty. We reflect on what we read about the image of the "crow," which is often found in folklore.

2. MAIN PART

Crow is one of the largest sparrows in the class and flies to our country from the northern regions for the winter. In March, he will fly again. In winter, crows unite in a large herd. Such solemn houses in the branches of tall trees. A Crow is a bird that often eats insects in the fields, but during the ripening period the berries bear fruit. They kill a large number of pests and can be very useful for agriculture. Their males differ from females in that they are large and colorful, with a voice and a feather in the shape of a crown on their heads. [2]

According to scientific data, the crow is a bird that is not endangered by nature or humanity. Our wise people figuratively interpret the image of a crow, but the logic of life does not go unnoticed. As we read the novel, we enjoy the richness of our ancestors' scientific imagination. To illustrate this point, we read excerpts from the dastan "Kuntugmish":

Yoronlar xudoning qudrati kuchli,

Hu tog'dan bir quzg'un davr olib uchdi.
U jonivor parvoz aylab osmonga.
Nogahondan ko'zi qudoqqa tushdi.
Qanotin chimirib qo'rtib ustiga.
Amri juzo bo'ldi cho'qidi teshdi.
Sog'-salomat shu qudoqdan chiqishdi [3].

(Translation of the verse: Friends, God is omnipotent, from that mountain a raven grabbed one thing and flew away, this bird flew to heaven, suddenly saw a well, waving its wings, broke its lid with its beak, they came out of the well safe and sound).

Furious khan stabbed a camel, stripped off his skin, and threw Kuntugmish and Kholbeka into the damp skin. I hooked to the tail of one horny horse and drove into the desert. Many people scared the horse. The awkward horse flinched, carried them both and threw them into the desert. The mare's tail fell a little, and six days later the bag fell in one place. The damp skin dried out under the hot sun, shook them, and hid them like iron. In such a dangerous situation, it saved the heroes of the dastan. In the Zoroastrian holy book, in a priceless spiritual monument created almost three thousand years ago on the territory of the Khorezm oasis under the name "Avesto", a crow was introduced under the name "Varagi". Indo-European peoples - Germans in the legends of the Scandinavians chase the god of war and death-Odin with crow birds feeding on carrion. According to some ideas, they were also sacrificed in honor of this bird. [4]

Since our people have high philosophical reasoning, the ability to deeply understand religious and secular doctrines, in the creative samples of our people, elegance is infinite. As the logic of life and the macroworld theory around us becomes more original and consistent in a figurative interpretation, folklore quickly and easily finds a place in the human heart. The peacock and the crow met in the backyard of the garden and blamed each other: "The red boots on your feet correspond to my golden satin and my patterned brocade," said the peacock, it seems that an error occurred when the black night of nothingness passed into a clear day of being. I put on your wrinkled boots, and you put on my red velvet boots. "No," said the crow, "but if an error occurred, it happened when putting on clothes, because your boots fit my boots." Maybe you were sleepy and stuck your head in the collar of my clothes. [5]

This story also depicts a witty person in the image of a crow through a figurative image. In the novel "Diwan Lughat al-Turk" by Mahmoud Koshgari, written off by a calligrapher in 1266 by a Syrian secretary named Muhammad bin Abu Bakr Damashky, 27 days 664 year of Islamic Hijri, according to him, written by Mahmoud Koshgari, which is currently stored in the "Millat" library, located in the city of Istanbul, Turkey, fully available in modern Uzbek language due to the actions of Solikh Mutallibov, there is an excellent quote: "Bo'rinin ortaq quzg'unun yig'ach bashinda" [6]. Meaning: Crow is a companion in the use of jackal hunting. He eats what he hunted in a tree. In another place, the author explains that the worst of the birds is the magpie; the worst part of the tree is the azgan tree. The linguist, country expert, ethnographer, naturalist of the eleventh century, interprets the hero of our interpretation as a wise, organized, quick-witted bird. The dispute between Cain and Abel, Adam's two children - Cain is reported to have unjustly murdered his brother Abel, and it tells of the constant struggle between good and evil. It was the first tragedy in the world of unjust bloodshed. "Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful".(7)

From the point of view of this proof, we begin to understand why our people chose not the eagle, the falcon, the kite, but untraditionally the raven in the heat of the desert, to help the two main heroes of the poem of Kuntugmish according to the logics of life. It is as if these works full of delicate give the present-day reader an alertness, an insight, and an awareness in observing. It points to the need for a deeper understanding of the true nature of each figurative interpretation, not the outward appearance. So, before reading each piece of art, it requires a certain amount of knowledge from the reader. Knowledge saves a person and protects him from superficial interpretations of all figurative images. Long known to the Uzbek people, many of his wise words and wonderful stories are unique to the Indian people, which are spread across the nation in various ways and from mouth to mouth in the epic "Kalila and Dimna" portrays the image of a caring, noble, patriotic persons with the image of a crow.

As an evidence of our opinion, we quote from the Owl and Crow section: "It is said that a mountain had a very tall and fertile tree. Over a thousand crows had built their own nests there. The crows had a king by name Firouz, and all the crows obeyed him, and lived happily and prosperously. There was another mountain in front of it, where there were many owls. Now there had existed for some time between the two kings a secret enmity and dislike; The Owls also had a king named Shabonang, and one night the king of the owls, accompanied by a great many of his troops, made an attack upon the crows in their nest, and killed many of them, wounded plenty and took a number of prisoners. Having defeated the enemy they returned home merrily. The next day, Firouz, the king of the crows, gathered his troops and said to them, "You saw yesterday's attack by the owls, and there were many dead and wounded among them, some with their wings broken, and others having lost most of their feathers. I'm afraid after their win they will dare to come back and end up defeating us, and try to end up our generation. I am sure that they will be attacked again and they will bring disaster upon us. Let us think about it and take action, and we can consult together and find a way out. And there were amongst the crows five, who were remarkable for their judgment, and had a share in the administration of affairs, and were always consulted by the king in matters of importance. The crows would start with their advice, and if something happened they would turn to them. The king also took into consideration the views of the five crows and used their advice in public affairs. The king asked them, "What is your opinion on this occasion?" I think like the wisdom of the wise men who lived before us, said the first crow. They said that if one can't resist the enemy, should leave their wealth and the country and fly from the enemy. Overestimating his power with pride is beyond the reach of intelligent people. The dagger has two faces. This old and brutal life is blind and does not know people well. Can't believe it flips. I wouldn't advise to leave our Homeland as he said, -said the second crow. It is not good for us to leave the country after the first blow, allowing such disgrace. I think the best way is to mobilize all our forces and start a war as soon as we get serious preparedness. I do not consider the plan of my two companions at all advisable, but I think it would be more prudent to send out spies into the country, who will be able to inform us of the proceedings of the enemy; whether he is making preparations to rekindle the flame of war, or appears desirous of peace; and if we learn that he is disposed to grant us favorable terms, on condition of our paying him an annual tribute, I strongly recommend that we should accede to his propositions; for it is an old maxim, that a sovereign who is unable to contend by force of arms with an enemy more powerful than himself, ought to make his riches a shield for his country and subjects. The king then asked the fourth crow, what he thought of a peace to be obtained in such a manner; and the crow answered, I see many objections to it, and think it preferable to abandon our homes, and suffer every species of hardship, rather than tarnish our reputation by submitting to an enemy, who in every other respect but that of power is so much our inferior; besides, it is not certain that the owls will be satisfied with the tribute which we offer them"-said the fourth crow. (8)

So, in the result the story ended with the victory of crows. That means the crow has such specific meaning, thanks to such wise advice and deep reflection in world literature.

From the story of Noah's Ark and the Flood, we know the courage of the only bird-swallow, who never lands on the earth, and even drinks water in the air. A rare and well-known example of folklore with more than 200 variants, the Alpomish poem calls the Hakimbiy, Alpomish's sister, a heartfelt, well-wisher as a Swallow. This name is almost never found in Uzbek women. There is also a figurative symbolic approach here. While contemplating the masterpieces of folklore, we come across to a mind of another relative thought. Let's have a look at the item "crate" in the oriental fairy tales. The two-colored magical crates in the famous fairy tale "Zumrad and Qimmat", the flow of Tahir in the "Tohir and Zuhro" fairy tale, Kholbeka's flow of her ring and picture into the crate in the "Kuntugmish" poem. Even though millions of years ago, the boats have been discovered for the purpose of swimming in the water, why did our ancestors think of a crate?! "And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." (9)

After the revelation of this verse, Mother of Moses (peace be upon him), put the baby, Moses, into the crate and flew in the river. There is one more remarkable side in Uzbek tales. In the novels, sometimes the main hero or some of the personage is swollen by a large fish. When the fish is caught and cut, a person stays still alive and saved. From the biologic point of view it is impossible. It seems, our

wise ancestors were far from life logic here! We can meet such image in “Kuntugmish” poem also. One of the twin sons of Kuntugmish, Mohiboy was swollen by a fish in the river of “Tajan”. A scientist fisher catches the large fish and saves the child sound. “And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darkneses, “There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.” So We responded to him and saved him from the distress. And thus do We save the believers”. (10)

So, that means that every event that is reflected in the creative work of our people has its own roots. The essence of the rare books that we value in essence is that it has drunk from the water of sprung. Works, poems, legends, myths, legends, myths, folk songs, each reflecting a treasure trove of miracles and treasures of wisdom, have been enriched for centuries. We often find the symbol of birds not only in folklore, but also in the rare works of Uzbek literature history. The roots of these works are as if they drank from the same river as samples of folklore.

To substantiate our opinion, we will try to provide the following facts. First of all, when we reflect on the figurative image of birds in classical literature, the works of Sheikh Farid al-Din Attar *Mantiq al-tair* (Language of the Birds) and Leeson Ut-Tair (The Language of the Birds) of Alisher Navoi, written in 1498, immediately appear in our minds. The question itself arises: Why did Farid Attar and Hazrat Alisher Navoi choose Hoopoe as the leader of the birds, while there is such a legendary bird as Anko, Humo and such a beautiful bird like a peacock that displays thousands of colors in itself!? By logic, Hoopoe is a low-flying bird flying in the countryside, usually living in poorly populated areas far from the human eye, often living in the lower parts of buildings. Colloquially also known as “popshak”.

We searched for the reason for this choice from a sacred source: “In the Solomon religion and teaching, Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty. And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows. And he took attendance of the birds and said, “Why do I not see the hoopoe - or is he among the absent? I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization." But the hoopoe stayed not long and said, "I have encompassed in knowledge that which you have not encompassed, and I have come to you from Yemen, Sheba with certain news. Indeed, I found there a woman ruling them, and she has been given of all things, and she has a great throne.” In the tenth century BC, during the reign of Solomon in Sheba, Yemen, a woman named Bilkis ruled. [11]

After this foundation, in the novels “Lison ut-Tair” by Hazrat Alisher Navoi, we give an exact description of the image of hoopoe. Hoopoe (popushak) - a wise, proud bird with crown. He is of high descent, highly respected, a crown adorns his head, indicating the right path. He flies around the high throne and, like Jabrail, he will be known hundreds of secrets.

3. CONCLUSION

From the above quotes, it will become known that in folklore, in samples of classical literature, even in poetry of the 20th century, the image of birds, their metaphorical image, appeals to them are very common. On the basis of these, of course, lies a sacred source. In the commentary of verse 14 of Surah Saba there is a peculiar aesthetic assessment of birds. The great Allah gave David (peace be upon him) in such a beautiful voice when David (peace be upon him) read Zabur, the birds flying in the sky stopped and read along with the mountains and stones around with him. The study of artistic depiction of the symbolism of birds in the literature of our people in the acceptance of traditionalism and innovation is the responsible task of the subject of modern time.

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