

The Image of a Bird in Agiographical Works

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Annotation: The article discusses the reflection of moral, educational, socio-philosophical views in the agiographic plots with the participation of birds.

Keywords: Human history, socio-political stages, figurative thinking, the image of an owl, myth, religious and philosophical views, social life, artistic expression.

Introduction

In the course of human thought, the process of understanding the universe and existence has been gradual. Because before knowing the world through logical thinking, figurative thinking was formed in man. Our ancient ancestors understood the universe by comparing an object or an event to a similar object or event. Thus, through the images, works of art are created with the perception of the world, the being.

From time immemorial, there has been a need for ancestors with life experiences and skills to pass on their conclusions to future generations through the use of images and comparisons. The image of birds was also used effectively in these comparisons and parables.

Materials and Methods

The image of birds is involved in both examples from ancient times. These are the stories of Tevkr and Menelay in Sophocles' *Ayanta*. We see an example of this in the work of Hesiod in Greek literature. His work, *Days and Days*, is a parable of the nightingale and the eagle, addressed to cruel and unjust rulers. Birds represent figurative meaning, they develop a separate plot as the main character, and exemplary words are said from the language of the eagle.

The image of birds in the later stages is also aimed at carrying agiographic, i.e. religious-philosophical content. Especially in the narrations and stories of the prophet Solomon, who knew the language of birds and animals, of course, the image of birds was referred to a lot. One such narration tells the following story.

One day, Solomon's wife asked the peacock to make the throne smooth. Unable to refuse the queen's request, Solomon gathered all the birds together and sought advice on this matter. The owl was late for the meeting, and when asked why, he replied: I was busy finding solutions to two problems, so I was late. Solomon asked what the problems were. First: the question of whether there are many dead or alive in this world, said the owl. Well, which one do you think is the most asked?

"There are a lot of dead people, because those who do not pray in the morning and are careless are also dead," said Boyoglu.

So what is the second issue? "The second issue was whether there were more women or more men in the world," Boyoglu said.

"Which one do you think is more?" he asked.

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"There are many wives, because only those who do what they want and do what they say are included," Boyoglu said.

Upon hearing this, the prophet said nothing and dismissed the meeting.

Although this narration is of a religious and philosophical nature, its content is secular. Because the narration says that everyone should act with his own mind, logical thinking, independent thinking.

The appearance of birds or animals, some abnormalities in their behavior, evoke different thoughts and observations in man. Man interprets it on his own and tries to draw educational conclusions. The occurrence of the image of the Owl in different plots is an abnormality of his way of life. Because it is adapted to a nocturnal lifestyle, not during the day like other birds. His unnatural appearance, his eyes looking like a human, also cause him to be treated with respect.

In another story, the language of the Owl refers to the transience of the world, urging us not to live in ignorance. When the owl came to Solomon's summer, the king and the prophet asked him, "O owl, why do you moan for a long time when you land in a house? The owl: "I think people are sleeping so well while they are in exams." Sulayman (as) continued: "What else do you want to say in your cry?" O ignorant ones, the journey is inevitable, I say be prepared for the journey. " Then Solomon said, "There is no bird that can guide man as an owl, so why does man despise the owl?"

The fact that a person should think, speak, and act according to his age is repeatedly mentioned in many sources. There is a wise saying among our people: "The mind is not in age, but in the head." The following agiographic story reflects this content. In the time of Sulayman (as), a bird went to the lake to drink water, but when the children were playing there, the bird saw it and waited until the children dispersed, so that they would not bother me again. As the children left, an old man with a long beard and dignity came to the water. The bird said to itself that it must not bother me from such bearded old men, such beards are found only in obids and ascetics. While the bird was drinking, the old man threw a stone at him. The stone blinded one of the bird's eyes, and the poor bird came to Sulayman to complain to the old man. He immediately ordered the old man to be found and sentenced to have his eye gouged out. Then the afflicted bird will stop him, O Messenger of Allah, do not touch his eyes, his eyes are not to blame, remove his beard, I swear by Allah that his beard is the cause of my loss of trust and caution. Then Solomon shaved the old man's beard and let it go. The contribution of the story is that at the end of the narration, it is impossible to tell the identity of a person whose heart is crooked by his appearance. On the contrary, how beautiful is the heart that fears Allah, even though piety and piety are not known from their appearance!

Conclusion

In short, the participation of the image of birds in agiographic works enhances the artistic and aesthetic sensitivity, ensures that the ideological goal quickly reaches the heart of the reader or listener.

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