



## INTERPRETATION OF PARABLE IMAGES

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**Annotation:** The article deals with the traditional and non-traditional functions and interpretations of the figurative images of ants and foxes in classical and modern literature. Is analyzed in the analysis of examples from the works of Shavkat Rahmon, based on the interpretation of each artist and the similarities and differences in these interpretations.

**Keywords:** Literature, artist, work of art, metaphor, image, symbol, figurative expression.

Fiction is a spiritual need of a person, as it embodies the problems of the time, the people's pain, his dreams and worries, along with the spiritual and emotional experiences of man. That is why fiction is about eternity.

Contemplating on the images, the creator, using the motifs and motivations of his work, creates a treasure trove of magic, mysteries, gems and gems for his contemporaries and future generations. This spiritual treasure becomes the property of the world and leads people to perfection.

It should be noted that the writer imposes a universal meaning on the images he creates out of little intention (motive and motivation). As a result, new figurative expressions, emblems, symbols, metaphors appear in fiction. This is evidenced by the well-known literary scholar, Doctor of Philology, Professor D. Kuronov: "Among the forms of social consciousness, fiction and art differ in the perception of existence through artistic images. In particular, fiction works by word of mouth. The word is a universal means of knowledge and expression. The possibilities of artistic knowledge of fiction are much wider because it works through the word: it has the opportunity to study the various problems of life, its various aspects," he said. [1.40-41.]

In this article, we want to focus on the traditional and non-traditional interpretations of the figurative images of ants and foxes in classical and modern literature, the tasks assigned to them by the creators.

It is known that the image of an ant is embodied in the oral art of the people as a symbol of a hardworking people. In the works of artists, however, it performs different functions and takes on different loads. It should be noted that in the written literature, this image is depicted in both positive and negative colors. In any case, each image enhances the art of the work, gives the reader an aesthetic pleasure, and most importantly, acquires and fulfills an educational essence. The image of the ant is depicted in the examples of folklore, such as fairy tales, parables, and parables, as a hardworking, diligent, honest man, and has become a symbol of a hardworking people. This situation is rarely reflected in the classical Persian-Tajik literature in SadiSherozi's "Hikmatlar":

*Ants eat grain throughout the summer,*

*It is comfortable to have a house in winter. [2.190.]*

In other words, ants work all summer to earn a living by living in prosperity throughout the winter. Through his description of the work of ants, SaadiSherazi praises the work of honest and sincere people in life and infuses their sincere wishes into them. The poet does not want the image of an ant to be lazy.

This figurative image is also found in the most glorious works of world literature. For example, in IA Krylov's parable of the dragonfly and the ant, the images of the dragonfly and the ant are contrasted. Depicted in a lazy, greedy manner, the dragonfly is heavily embroidered in dark colors, with the onset of winter.

*Don't have a bad day, buddy,  
So that I can collect medicine,  
Don't leave me hungry until summer,  
Do not lay naked in the frost.  
-I'm surprised! Why your soul is head.  
Did you work in the summer, huh ?. [6.]*

As we read the parable, your love for the ant in it will increase. And you involuntarily seal the dragonfly in your heart in black paint.

In his work *The White Ship*, ChingizAitmatov portrays the ant as cheerful and intelligent, always throwing himself into the midst of a lively life, welcoming every morning with joy and gratitude: Ants also feel this. They run to the daisies in the morning, squint their eyes at the sunlight, and listen to the flowers whisper something to each other. [7.56]. ChingizAitmatov, a writer, describes the ants that greet the sun with an open face every morning.

In AlisherNavoi's work, the image of an ant does not fulfill such a task, but is subordinated to the poet's purpose, compared to prove his views on the issues raised in the chapters of his works, based on the behavior of ants in nature and reveals their various characteristics.

In the story of Sher and Durroj in AlisherNavoi's epic *Hayrat-ulabror*, the ant is described as an image of harm to others:

*There was a dark lion in the forest  
She was so brave among others  
It would have been fun to be a child,  
The ants would have killed the child.  
She was biting the child's neck  
She kept her child in her mouth. [3.156.]*

Describing her kindness to her children, the savage mother lion, who was "not afraid of the wild tiger in the wild," said that the little ant would harm and kill the children of the terrifying animal, and that the mother lion would carry her cubs in her mouth to protect them from any ants. emphasizes that there are feelings of kindness. The poet points out that the relentless movement of ants is detrimental to the survival of living things. In our opinion, the task of the poet in this image is to ignore the predators because they act as a team.

In the thirteenth article of "*Hayrat-ulabror*" A.Navoi writes about people who have a smile on their faces, pure language and heart, who work honestly and benefit people with their foreheads, and about the wealth accumulated by oppressing the people:

*Axis blood is hard to swallow,  
It hatches a lot of eggs. [3,176]*

*se: To oppress the rich people and sow the seed in the ground*

ant swarms are in demand. A. Navoi exaggerates the predatory nature of ants, saying that if officials gain wealth by oppressing the people for their own greed, they will not get the wealth they have gained through the oppression of the people. In this way, the poet emphasizes that the wealth gained by oppressing the people will fall into the hands of thieves and robbers. In this case, the image of an ant is embodied in the image of a thief, a robber.

In the same article, A. Navoi speaks about the benefit of man, but not the greed of anyone.

### **The ant feed on what men have scattered**

#### **It's time to dump her into a grave.. [3,180]**

A. Navoi explains that God condemned him to enter the cave alive because he was a master.

Or in the work of NavoiMahbub-ulQulub: Bakhilmordurdabixosha maybe donatermak. [4.45.] Purpose: The work of a generous cloud is not to give a good harvest, but to give a treasure. Bakhil is an ant that picks grain. Through this gesture, the poet reveals the characteristics of the ant, such as greed, greediness, dryness, jealousy. Navoi skillfully reveals the behavior of greedy people who look at other people's property through the image of ants, and sharply criticizes those who fall victim to their own lusts, whose only dream is to find food and feed their stomachs.

According to Korina, AlisherNavoi describes the image of an ant as a positive image in most cases, but assigns it an unusual meaning and task. In particular, AlisherNavoi raises the image of an ant from the traditional image of a hard worker to the level of an image of annoying, looting, masterful and cunning, greedy people, and we see that he introduced a new principle, idea, artistic style.

In our modern literature, too, there are many works with this figurative image. Poet UsmonAzim said, "A speech about ants is a proof of our opinion. The image of the ant in the lion is embodied as a negative symbol. The poet, who did not hide his ancient hatred for ants, spreads the title, which he called hardworking, in the strange imagination of poets:

*"The title you call a worker,  
A strange fantasy of poets.  
And mine has always been clear  
I hate you ant.you never stop, you are tired  
What a life.  
What do you do for a living?  
Home Home Dark house. [8.]*

A new meaning is attached to the image of the lion ant. The ants are no longer seen as honest people, but as looters who plunder the property of the people and society. To such people the poet says:

*"Home Home!you don't stop for a while,  
You always run and you think,yuho  
The mouth is not to say the heart,  
As if created for eating. [8.]*

The poet UsmanAzim, who aimed to remind the reader that there are more important things in society than to satisfy his stomach and appetite, was able to convey his thoughts and inner feelings to the reader through these verses. Little urges the reader not to look like the figurative image of an ant in a lion.

Poet ShavkatRahmon Tong depicts the image of an ant in a poem at a special age. It is no exaggeration to say that the lion is an aspect of the poet's work, which is characterized by a strong influence on the human psyche. Although the lion seems to have been written to paint the morning scene, the poet explores the human personality through nature. The lyrical protagonist's complex and peculiar views of the world and man are reflected in the images of ants trying to make fun of the world with their weeping for joy, locusts with their voices and their hard work. This is evidenced by the reference to the ant in the lion's tail.

“Ant, hardworking ant,  
Don't worry, look around  
Grass, oh, what a hymn,  
Don't make fun of the world. [9.250]

The lion ant is the epitome of a man who only knows how to work and is unaware of the beauty and goodness around him. Corina argues that the depiction of the state of nature is not the only goal for the creator, but that it can be a means of reflecting some aspect of man. [8.256].

The ant is revered not only as a symbol of labor, but also as a symbol of ingenuity and ingenuity among the people. However, literature thinks figuratively, conveying the event to the reader through positive, negative images.

If we pay attention, the image of an ant in UsmanAzim's speech about ants is similar to the image of a snake in A.Navoi's "Hayrat-ulaborr". The difference is that while A. Navoi compares this symbol to the people of his time, Osman Azim draws the plunderers of our time, the real faces of those who run only for the benefit of a few. It is noteworthy that the image of the ant, which Osman Azim received the title of "Worker" from the poets, indicates that they are a strange fantasy, in fact, it is necessary to interpret this image in Navoi. If the issue is viewed from this point of view, it is possible that Osman Azim was inspired by Navoi in this interpretation. The image of an ant in the poem of ShavkatRahmon Tong acharkozlar is the opposite of the image of an ant in ChingizAitmatov's "White ship". Because in ChingizAitmatov this symbol is enjoying nature from early morning, in ShavkatRahmon it is the image of people who are indifferent to nature, without pleasure, only engaged in work, do not know how to rest, enjoy, spend their whole lives only in work.

The image of a fox is an artistic creation, literature has appeared, and from ancient times the fox has been interpreted as a symbol of cunning and deceit. People with this trait are like foxes. The tale of the fox and the stork in folklore is a vivid example of this.

In the poem "Philosophy of the Fox" by the People's Poet of Uzbekistan Abdulla Aripov:

Master, one day the fox said to the fox,  
Why do we always laugh at our goal? ...  
Why don't they laugh at others,  
This situation is dark for us young people.  
"Brother," said the fox to the fox,  
The reason for this is:  
Most of them can't afford their profession,  
Foxes are all animals. [10.322.]

The main goal of the poet in the lion is "If he fails to do his job, most of the foxes will be concentrated in their poems, and officials, leaders, employees who are not worthy of their positions, in general, will be compared to foxes. The idea that a man can teach a little philosophy to others in a certain way is also stated in the poet's conclusion in the last two verses of the lion:

When you are a fox, do foxing,

If they laugh like a fox, laugh together. [10.322.]

Thus, A. Aripov expressed with great poetic skill that a fox, whose profession is cunning and deceit, will chase even those who are "foxes".

In *The Little Prince* by Antoine de Saint-Exupery, a leading figure in world literature, the fox is described as a loyal friend, a wise figure:

"Here's a secret I want to tell you: only the eye of the beholder is open, and the most important thing you can't see with the eye. Guling is why you gave your heart to him. People forget one truth, but you must remember: you are always responsible for the fate of whoever you catch. Remember, you are also responsible for your turquoise flower. [11.96].

From this very conversation of Tuki and the little prince, it is clear that the fox is a white, sincere and good friend. The fox, who is considered a negative protagonist in most of the plays, is portrayed in this play as a good counselor and a clever character.

In short, in fiction, figurative symbolism is one of the means of enhancing the artistic and aesthetic value, emotionality, passion, and power of a work. For this reason, it is natural that in the classical literature of the East there are many different forms of figurative symbols. Great scholars such as Jaloliddin Rumi, FarididdinAttor, AlisherNavoi in classical literature, the presence of conditional figurative images in the works of E. Vahidov, A. Aripov, RaufParfi in modern literature, the wide content of figurative symbols do not fit into the usual patterns. The ambiguity imposed on them serves to raise universal ideas and issues. This ensures the philosophical depth and artistic height of the work.

Since literature is closely connected with the human psyche, the inner world of man, we must use it wisely, be able to direct it to the path of our spiritual maturity. In our opinion, if literature were to impose on a figurative image only negative heroic qualities, the whole of humanity would stare angrily at the animal or plant in the figurative image, or even cause the species to disappear completely from the bosom of nature.

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