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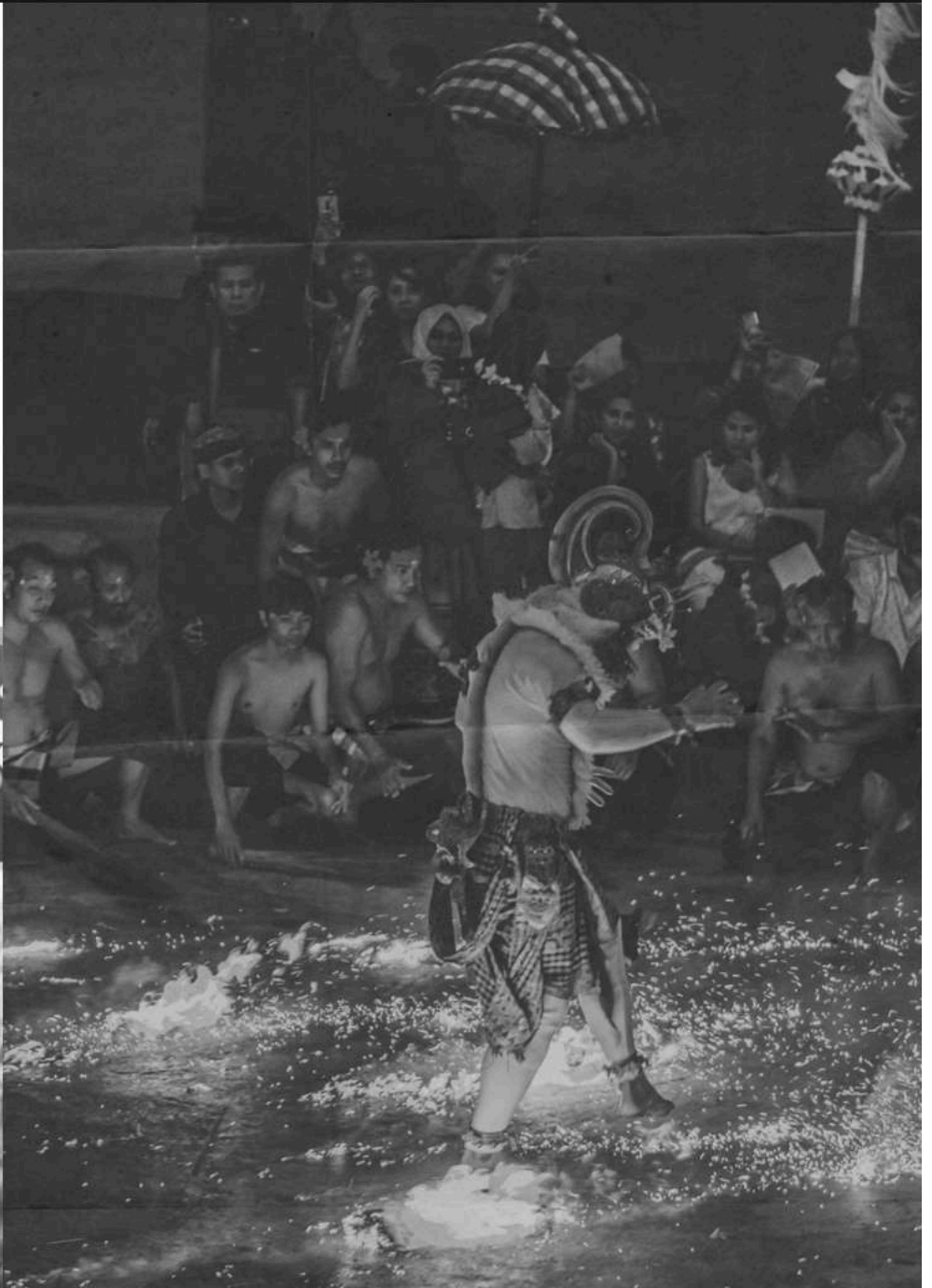
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Comparative Analysis Of The Image Of Nightingale And Crow

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Abstract

This article compares and analyzes the image of a crow and a nightingale. Their symbolic and figurative meanings in works of art are explained. Information about the origin of the image of the crow and its biological characteristics is provided.

Key words: Symbol, crow, nightingale, image, metaphor

The world of birds is of great importance from the mythology of the peoples of the world to the current state of literature, and is interpreted as an element that suddenly appears in the course of events, helps the heroes and dramatically changes the situation. They are recognized mainly as a bridge between theology and people, as a symbol of highness and heaven. In our literature, each bird, based on its characteristics, served to convey both symbolic and metaphorical meaning. Alisher Navoi's "Lison ut-Tayr", Fariduddin Attar's "Mantiq ut-Tayr", Abu Ali ibn Sina's "Tayr Story", Shahabeddin Suhrawardi's "Riselayi musamma ba safari Semurg", Abu Hamid Mohammad Ghazali's "Risalat ut-Tayr" In his works, there is a motif of birds that set off in search of a just and perfect king, and in many other works, the behavior of birds serves to convey a certain meaning. We want to analyze the images of the nightingale and the crow that come together in the works. These two birds are embodied as opposite images in the works. In our literature, the image of the nightingale has been referred to a lot. Since ancient times, in folklore, it has been emphasized that he has a "beautiful voice", "beautiful melody" and is expressed as a symbol of lovers. It is important to liken the child to a nightingale and hope that he will be as gentle as a nightingale. The mother dreams of seeing her son in the form of a nightingale. Even though the nightingale is a tiny bird, it charms everyone with its voice, it is always honored because it shares pleasure with everyone, and the world where it sings is prosperous. There is no one who is not afraid of death, but the concept that "when the nightingale sings, death also escapes" has reached us in folklore through the fairy tale "Nightingale" and is also expressed in mother gods:

The nightingale flies away from my hand

Everyone is afraid of death

If this nightingale sings, bye-bye

Death will avoid my path

I caress, please

In the garden of my country

The nightingale is flying like a bird

[Bulbul uchar qo'limdan alla-yo alla

Har kim qo'r qar o'limdan, alla-yo alla

Shu bulbulim sayrasa , alla-yo alla

O'lim qochar yo'limdan alla-yo alla

Erkalayman yayratib, alla

Vatanimning bog'ida , alla

*Bulbul qushdek sayratib , alla]*¹

The crow is also an ancient, mysterious and complex image, found in folklore examples of the peoples of the world in views related to the earth, underground, sky, sun, and water. According to the legends, Prophet Noah opened the window of the ark on the 40th day of the flood and sent a crow and then a dove to bring the message of dry land. In contrast to the irresponsibility and treachery of the raven, the second time the dove is released, it conveys the message of dry land by bringing an olive branch². In this place, the crow succumbs to the devil due to its lust, and after this incident, its color turns black. In Gulkhani's "Zarbulmasal" parable of "Kabutar va Zog", the crow's defeat of its lust leads to its destruction³. The work also includes the image of Yapalokqush's friend, the crow, who "turns from a scoundrel who is devoted to his work to a terror-stricken cat, a sly swindler, a swindler in the ranks of statesmen, ready for every corpse, giving five to the mustakh, and It is described as "hitting five on the chest". In the work "Devonu Lugatit Turk" the image of a crow is also described as an image of people who cannot cope with the hardships of life, who lead a light-hearted life, are greedy, and look out for someone else's rights.

If a crow knows how to stay, it will sing.

A hunter living in a trap, call me.

A hungry and thirsty crow breaks the ice

He stretches his beak towards the trap without caring

[Qarg'a qali bilsa, sunin ol buz soqar,

Avchi yashib tuzoq taba menga baqar.

Och ham tashna bo'lgan qarg'a muzni buzar

*Parvo qilmay tuzoq sari tumshuq cho'zar].*⁴

For example, in the work "Kutadgu bilig" the happiness of the people is summarized by the example of the image of birds. In particular, in the work, birds with different names and different appearances - geese, ducks, swans, dovetails, cranes, partridges, nightingales, blackbirds - are used to reveal the behavior of people. That is, the arrival of Bugrokhan as a king is welcomed by the birds with indescribable joy. But for some reason the blackbird does not like such happiness. It is similar to "snubs its beak", "its voice is more unpleasant", "the voice of a girl crying bitterly".

They made bird meal from it,

Let the gentle girl give you a little help

His three cockroaches are like ashes

He has a red mouth and dark eyebrows.

Black sparrow has three beaks

The girl who cares for him wears him

¹ O. Safarov .O'zbek bolalar folklori. – Toshkent :2007. B.31.

² Shukurova Zilola. Mumtoz nasrda og'zaki ijod an'anasi (Qisasi Rabg'uziy" asari misolida). – Toshkent: Zukko kitobxon, 2020. – B. 72.

³ Gulxaniy. Zarbulmasal va g'azallar. – Toshkent: 1960. – B. 23.

⁴ Mahmud Qoshg'ariy. Devonu lug'atit turk. – Toshkent: 1984. – B.401



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[Ular qush unin tuzdi undar eshin,

Siliq qiz oqir-teg konul bermishin

Unin utti kaklik kuldr qatg'ura

Qizil ag'zi qan-teg qashi qap-qara.

Qara chumg'uq utti suta tumshuqi

Uni og'bag'u qiz uni-teg taqi].⁵

The story of Cain and Abel is mentioned in Surah Maida of the Holy Quran. When they both sacrifice, Abel's sacrifice is accepted and Cain's is not. Enraged by this, Cain kills his brother Abel. Thus, the first crime on earth was killing a person, murder, and it happened between these two sons of Adam, peace be upon him. This crime was caused by temptation of the Devil, envy, grudge, and enmity. Then, when Cain repented of what he had done and was wondering what to do next, Allah sent a crow to teach him how to bury his brother.

This event is also mentioned in "Qisa Rabguzi" and is described as follows: "Cain was twenty years old when he killed Abel, and the bird and the worms stole Abel. Cain carried Abel in a sack on his back. At the order of Tengri, two crows came, fought with each other, and killed each other. The surviving crow dug the ground with its beak, and buried the dead crow. Cain saw him and said: "My raven-like voice has no sense, man." So, the crow is a bird with a unique intelligence. Scientists are also conducting a lot of research on this. When scientists from Oxford University took one crow and performed tests on it, they were surprised. Observations revealed that this crow, named "Bety", took some of the wires from its cage and made some kind of looping device. Dakota McCoy of Harvard University says that crows are second only to humans in terms of intelligence. Due to the search, crows can find the plant they need in any situation, even if it is covered by the leaves of another plant. Crows are the next animal after humans to have developed the ability to use various things. In the team of crows, a certain punishment is prescribed for each crime. For example, a crow who takes a bite out of the mouth of a young chick of a crow is punished by the court with plucking out one of its feathers until the crow is unable to fly. The injured party plucks the feathers of the criminal crow to such an extent that as a result, the criminal himself remains weak and unable to fly like a bird.

Experts say that, unlike other birds, the family of crows has its own court and judicial process. In this court, an immoral crow who disobeys the rules of the family and community will be judged. It is interesting that this court is conducted on the basis of justice by the grace of God. A raven that wrongfully takes over a raven's nest or destroys it is ordered by a fair court to build a new nest for the injured raven. A raven that assaults another raven's female is sentenced to death. Relatives of the female crow beat the offending crow with their beaks until it dies. A court of crows is usually held in a single crop field or a larger area. First, the members of the jury arrive at the appointed place, and then the accused crow is brought to the square, accompanied by bodyguards and under strict control. When the trial begins, the guilty raven keeps its head down, lowers its wings, and confesses its guilt, and remains silent. Experts say that, unlike other birds, the family of crows has its own court process. In this court, an immoral crow who disobeys the rules of the family and the community will be tried. It is interesting that this trial will be conducted on the basis of justice by the grace of God.

In the Middle Ages, works in which the crow was the main character began to appear. Muhammad Yusuf Bayani, poet and historian, scientist, translator and calligrapher, scholar of medical science, possessor of encyclopedic knowledge, in the second half of the XIX century, sharply reveals the actions of the khan and his dishonest, dishonest officials in his own style, in an ironic and satirical direction. For example, the Radical ghazal "Karga (Crow)" contains the following verses:

Birds pretend to be crows,

⁵ Yusuf Xos Hojib. Qutadg'u bilig. – Toshkent: 2007. B.75.

A flying crow flies in the air.

[Qushlardin o'zni go'yo aylar shumor qarg'a,

Parvoz urar havoda aylab favor qarg'a].

And some other birds are ready to tread,

Every day with pleasure

[Andin kim o'zga qushlar bosmoqg'a or etarlar,

Zavqu surur ila ar benanggu or qarg'a].

As soon as the wall is broken,

Mastana is a crazy crow.

[Devor aro xiromon bo'lg'usi to'madin so'ng,

Mastona na'ra tortar devonavor qarg'a].

It always makes the farmer happy

It's a crow, even though it's a crow

[Dehqonni mazraida diltang etar hamisha

Uchg'usi bir kesakdin garchi hazor qarg'a]⁶.

It seems that the poet has figuratively expressed his words, sarcasm, and sarcastic thoughts in the language of the crow. Through the image of a crow, he severely condemns those who are human in appearance and whose behavior is bent on the bottom. Many people do not like the crow because of its black color and because it is very malicious. The crow character found in narrative life draws the image and character of people through the image of a bird. If you pay attention, the crow walks with "dignity" in places where other birds don't come close, they eat things that others don't eat with "pleasure" and "surur". It is also the crow that destroys the crops of farmers and damages their work.

The world has become an enemy to him.

The goal of the stone is the devil's slogan, the crow.

Oh, I wish you were between us,

If it is east and west, you careless crow.

Bayani says that he opened his tongue to praise the birds.

It's not enough to be drunk

⁶ <https://n.ziyouz.com/portal-haqida/xarita/uzbek-sheriyati/o-zbek-mumtoz-adabiyoti/muhammad-yusuf-bayoniy-1858-1923>

*[Olam elin anga bu atvori etdi dushman,
El toshig'a hadafdur shayton shior qarg'a.
Ey koshki yiroqlik sen birla o'rtamizda,
Sharq ila g'arb bo'lsa, ey beviqor qarg'a.
Qushlarni vasfig'a chun til ochti der Bayoniy,
Sarxush bo'lurg'a yetmay bo'lg'ay xumor qarg'a].*

His satanic qualities made the people hostile to him. That's why the author wants the distance between the crow and the east to be west. So, nobody likes crows. By truthfully expressing these qualities, the poet harshly criticized the greedy, thieving, and malicious people of his time. People easily found out to whom these quips and sarcasms written by the poet masterfully belong. The poet's mastery in using words has increased the poem's effectiveness. By using rhyming words such as shumur, favor, zavqu surur, benangu or, khiromon, hazar, bevigar, shumor openly exposes a specific person and the people of those around him in order to increase his ideological goal. In this place, the crow is a figurative image of dishonest officials. Also, Usman, who was not yet 25 years old with the label "Enemy of the people", likened the dishonest officials to crows when he was in Zlatousk, Vladivostok, Magadan, Mariinsk prisons with the following verses:

*Wanting to be, the gallows over the poetry,
They pushed me into a deep ravine.
It is clear to me, like a nightingale,
Crow with a desperate attempt
[Bo'lmoq istab, she'riyat uzra darg'a,
Itardilar meni chuqur bir jarg'a.
Menga ayon, bulbulning oshiyonig'a,
Qo'nolmag'ay urinish bilan qarg'a]*

In the middle of the XX century, the American poet, creator of symbolic poetry based on psychological analysis, Edgar Allan Poe wrote the epic poem "The Crow" in 1844-1849. The prototype of the lyrical hero of the epic was Edgar Poe's wife Virginia Clemm. He dies of tuberculosis in the best time of his life. He was only 20 years old. The poet is deeply saddened. Edgar Poe writes this epic as a dedication to his wife. It is also known from its name that the whole work is filled with pain and sorrow. The poem consists of eighteen stanzas, each stanza consisting of six verses, the last of which is a refrain. The image of the raven in the work is a symbol of fear, endless sadness and death. The lyrical hero is afraid that he will not be able to withstand the misfortune that has overtaken him, and fear is embodied as a black raven.

In our literary studies, the image of a nightingale and a crow is used to express opposite images. Sayfi Saroyi's masnavi (couplet) "In the description of poets", which is included in "Gulistan", takes a critical approach to the works of IV poets. He compares some of them to a sweet nightingale, and some to a malicious crow:

*Poets of the world, O flower garden,
Some are babbling, some are babbling.
Someone chews sugar with a touch,
Kimi's words are mixed with words.
Someone's words are sweet,
The definition of someone who deserves it is tahsin.
Who says someone else's song is mine
Turnips graze like animals
[Jahon shoirlari, ey gulshani bog',
Kimi bulbuldurur so'zda, kimi zog'.
Kimi to'ti tegin chaynar shakarni,
Kimi lafzi bilan o'rtar durarni.
Kimiining so'zlari mavzunu shirin,
Kimiining loyiqi ta'rifi tahsin.
Kimi o'zganing ash'orin menim der,*

Kimi hayvon kabi shalg'am cho'pin yer]⁷

In the XIII century, Huwaydo also used the image of a nightingale and a sheep in the story "Ibrahim Adkham" to vividly describe the event, to vividly express feelings and experiences:

He said: the king is here, we are a boy.

We eat tangible services.

Nadur is in the king's court,

Borubut is in the conversation of alarping.

Gadoga's conversation is worthy of a king's nest,

The nightingale and the nightingale are compatible

[Dedi alar: shoh erur, biz gadomiz,

Nechuk xizmatlar yegabiz, ravomiz.

Nadur bo'lg'ay gado shohning qatida,

Borub turmaq alarping suhbatida.

Gadog'a suhbat shoh nest loyiq,

Bo'lurmu zog' bilan bulbul muvofiq]⁸

After all, the place of the nightingale, unlike the crow, is in the gardens, on high ground.

In conclusion, the nightingale is a symbol of lovers, it always lives in search of a friend. His heart is filled with love. The crow is a metaphorical image of people who are subject to their desires. It is expressed in the works as a symbol of sadness, pain, and death. Both birds served to make the works more impressive and to increase their artistic value.

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⁷ Саройи Сайфи. Ш ЕЪ РЛ А Р. ГУЛИСТОН. – Т., Ғафур Ғулом номидаги бадий адабиёт нашриёти, 1968. В. 33.

⁸Хувайдо. Роҳати дил. – Т.: Абдулла Қодирий номидаги халқ мероси нашриёти, 1994. Б. 60