

An integrative approach to the analysis of a work of art

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ABSTRACT

in classical literature, many artistic images are used as Text creation curiosities. In this article, the achievements of the analysis of symbolic images on the basis of an integrated approach are discussed.

ARTICLE INFO

Article history:

Received 05 Oct 2023

Received in revised form

03 Nov 2023

Accepted 29 Dec 2023

Keywords: Text creation, integrated, image, birds, Humo, anqo, happiness bird, Crow, soul bird

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Introduction.

Literature is able to reflect widely and deeply the feelings of a person through speech, and therefore it is considered the most popular kind of art. Literature was first spoken, the writing took its form after the appearance. As far as literature is concerned, it is appropriate to bring the following settings of our greatgrandfather Abdulhamid Chulpan.,If we need to move without stopping, to our stagnant body, to our body, up to the water-air, then for our soul, which is soiled with various black impurities in the household, we also need Literature, up to the shul. If literature lives-the nation lives..." The concepts of image and impressiveness, which show the beauty, charm and impressiveness of the work of art, are regarded as an important factor in the process of artistic analysis. It serves to facilitate the understanding of images, ensuring the viability of the work. Increases the cost of the work. Provides the substance of incomprehensible emotions. It is one of the main ways to convince the reader, to bind himself. The creator can take on himself an image of a person or thing-an item,an animal. In the artistic text there is also a lot of visual means associated with the name of birds threeraydi. Especially in the works of Nazism it is possible to find examples of metaphors, metonymy and pictorial tools, synechia, associated with the name of birds. Metonymy is characteristic of the connection between the nominative and the nominative, M. As Mirtojiev said, this phenomenon can be considered a phenomenon of migration f a special meaning. Especially, the symbolic images given in Mumtaz works become more attractive if they are analyzed through interdisciplinary integration.

LITERATURE VIEW

It is successful to analyze these birds using "Bloom's taxonomy" in connection with zoology. It increases students' motivation in classes and increases their interest in classical literature.

About Birds

Birds are vertebrate animals adapted for flight. Many can also run, jump, swim, and dive. Some, like penguins, have lost the ability to fly but retained their wings. Birds are found worldwide and in all habitats. The largest is the nine-foot-tall ostrich. The smallest is the two-inch-long bee hummingbird. Everything about the anatomy of a bird reflects its ability to fly. The wings, for example, are shaped to create lift. The leading edge is thicker than the back edge, and they are covered in feathers that narrow to a point. Airplane wings are modeled after bird wings. The bones and muscles of the wing are also highly specialized. The main bone, the humerus, which is similar to the upper arm of a mammal, is hollow instead of solid. It also connects to the bird's air sac system, which, in turn, connects to its lungs. The powerful flight muscles of the shoulder attach to the keel, a special ridge of bone that runs down the center of the wide sternum, or breastbone. The tail feathers are used for steering. Birds have a unique digestive system that allows them to eat when they can—usually on the fly—and digest later. They use their beaks to grab and swallow food. Even the way a bird reproduces is related to flight. Instead of carrying the extra weight of developing young inside their bodies, they lay eggs and incubate them in a nest. The fossil record shows that birds evolved alongside the dinosaurs during the Jurassic period 160 million years ago. The best known fossil is *Archaeopteryx*, which was about the size of a crow.

Birds are of great importance in the mythology of the Turkic peoples as well as the peoples of the world, and the events are suddenly recognized as an emerging element, helping the heroes and dramatically changing the situation. They are mainly interpreted as a symbol of Ascension and heaven as a bridge between the people with theology. **Soul Bird**-the image that a person flies after death or in his sleep, turning into a soul Bird, is reflected in folk fairy tales. Bahadir Sarimsakov said about this: "and John flies to heaven. The Soul also leaves the body, but as a bird or other creature often comes to the House of the deceased, who received news from his loved ones. Such images of the soul, the soul, about the soul, were later clarified and began to be imagined in relatively concrete images, such as the soul Bird, The Soul gang, the fly soul. **Simurg(semurg)**-in the mythology of the Iranian-Sogdian peoples is described as a symbol of a magical, omnipotent bird, equated with Akhramazda. It is depicted in the style of a magical bird with an eagle beak, a large winged, a giant and feathers. Simurg(semurg)-in the mythology of the Iranian-Sogdian peoples is described as a symbol of a magical, omnipotent bird, equated with Akhramazda. It is depicted in the style of a magical bird with an eagle beak, a large winged, a giant and feathers. This image is presented in the form of "Varag'n", "Saena irgga" in the Bible of Zardushti "Avesto". In Uzbek folk tales, too, we can see such variants of the image of Simurg as the State Bird, The Bird Of Happiness, Bulbuliguy. In these variants, Simurg comes in the image of a rare bird, which attracts Kings, equal to one part half a kingdom, in the image of a patron and defender of the main hero, in the image of a fairy-tale and a beautiful bird, which attracts a person to goh. For the first time we can see the image of Simurg in the artistic literature in the "Chronicle" of the Abulkasim Pharaoh. In this work of the Pharaoh, Simurg's father and child pahlavans are represented in the manner of the image of the patroness of the Hall and Rustam, the Savior and fearless, wise and capable of miracles. In the dictionaries of mysticism, too, several different interpretations of the symbol of **Simurg** are given. In particular, in the "Mir'ati ushshaq" "it is listed as follows:" say Simurg – rabbul-Alamin and musabbubul-the presence of the instrument (causative agent)". In the dictionary of Farhangi Mustafa urafa, published in Tehran, it is written that Simurg is a perfect person. In the "dictionary of Sufi terms" published in Turkey, it is noted that the interpretation of Simurg in such meanings as the perfect man, the thirty-Bird, the birds that set out under the leadership of the Hudhud, the king and Allah, who grew up after passing through the yeti Valley. We see the perfect interpretation of this image in the work of Fariddin Attor, the leader Representative of Sufi literature, poet and thinker "logic ut-Tair". Attor

chose his friend Simurg as the protagonist. At the same time, this image was enriched both by form and content. He assigned to this image the task of the embodiment of the creator, based on the tradition of symbolism. Along with the fact that Simurg became the name of the king of birds, from which it was possible to form the word simurg – thirty birds through a colloquial speech in Persian, the author would have come to his goal. **Anqo** is a legendary bird. Ancient Eastern peoples afsona sponsor the protagonist in fairy tales and friends. It is not visible to the eyes of people, it is described as wings, feathers from gold, silver, etc. There is an opinion among our people that happiness, tole, the state bird, to whom the shadow falls, will be the same happy. In fairy tales, fairy tales and shepherds, Anko is also likened to Simurg, Huma.

DISCUSSIONS.

At the same time, there are also such meanings of Anko in the people's language as a bird that is unique, valuable, indescribable, lives in a blind coat. Consequently, the tradition of imagining Angrani as a mythical bird living in a blind Cage has been preserved so far among our people. In this place it is important to mention the use of the phrase “Anka's seed” in relation to something not found, rare. In particular, the Islamic theologian Abu Hamid Muhammad Gazzali, who lived and worked in the XI-XII centuries, in his philosophical Sufi treatise called” Risolat ut-tayr ” reflects the mystical image of God in the king and symbolism of birds by the example of Anko. Humo-Uzbek folk oral creativity in such variants as state bird, bird of happiness. The variant of the state bird is interpreted as a mythical bird, which flies when the king of the country dies and does not have a heir to the throne. The bird is landing on the head, choosing an indiscriminate way of a worthy owner of the throne. Variants of the bird of happiness still live, directly in connection with folk rituals. Congratulations to an engaged girl or a young man “let the bird be blessed ” come into the ranks of such habits, in which there is a sign of a bird of happiness. As the poet Nasir Muhammad wrote in his treatise "you have hidden the Anko“: "the Humo Bird is mentioned a lot in ancient fairy tales and legends. They also called him a bird of paradise. According to some legends, it is a bird that lives on the islands of Chin and eats bones, and on whose head the shadow falls, the same person reaches the state and the kingdom. The phrase “although a bird of happiness has landed on its head”, which is still preserved among the Uzbeks, also comes from the habits associated with this bird. (Nasir Muhammad. You have sealed the Anko. Crow-as a crow in Oriental poetry, in most cases, it was used to compare to the Nightingale the creative, talentless poets who sang with a pleasant, talent poet in a blatant voice. The crow in general is considered a herald of unpleasant, unpleasant phenomena in the poetic text. In the age of the gulkhani " percussion “there was a crow friend of the Yapalakquş, the crow rose in the eyes of the birds, baked in his work, a dirty terror, a thief cat, a harif solor, a mumsik beor in the craft of the devlandmans, ready everywhere on the Les, giving the five of the young man a mustache, beating fifteen of the sheep, tumshug Shakh Zakirboy looks like the The poet here in a short, concise, but clear, figurative image draws the whole harakter,manners of the crow. In his work” percussion " Yapalakquş, Owl, Owl,cordon, Kulonkır we can meet the Sultan, the Hudhud and other birds, because these birds are considered the main heroes of the work. The work expresses the Andean relations of yapalakquş and baykushning kuda. Each of these birds expresses the behavior of people, their behavior,their character, their life. imparting cognitive knowledge about these birds in connection with the science of zoology is stored in the minds of learners.

For example:

1. Today, people know 10,694 species of birds that live on Earth.
2. To boil an ostrich egg, it will take 1.5-2 hours.
3. The only bird in the world that does not have wings at all is the Kiwi.

4. The body temperature of birds is 7-8 degrees higher than that of a person.
5. During the flight, storks are able to fall asleep without sinking into the ground.
6. Birds do not sweat.
7. The smallest in the world belongs to the egg - brown bird.
8. Feathers of birds are heavier than its bones.
9. The heart of birds beats 1,000 times per minute during flight and 400 times during rest.
10. The largest bird in size is the ostrich, which exceeds 2 meters.
11. Ostriches, Kiwis, Cossacks, dodos and penguins cannot fly.
12. There are 6 species of venomous birds all over the world.
13. The heaviest bird is the lip.
14. The Sparrow is considered the most " intelligent " bird, because 4.5 grams of the brain per 100 grams of Sparrow mass.
15. In flight, the bald eagle can raise its legs high and continue to fly.

CONCLUSION:

In artistic speech, the reflection of life events, people's activities, actions, thoughts and feelings through images, landscapes depends on the skill of the writer to choose and use the means of speech and expression from the general language. A lively word when opening the ideological theme of a work or a powerful poem lashuv uses elements of speech, words related to polish, words related to archaism and profession. In particular, every word in poetry should have a big and thoughtful meaning. In general, the images of birds in our classical literature are considered important symbols and embody the human spirit, its rapprochement with theology and its aspiration for it.

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