

**EUROPEAN INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY
RESEARCH AND MANAGEMENT STUDIES**

VOLUME03 ISSUE04

DOI: <https://doi.org/10.55640/eijmrms-03-04-23>

Pages: 137-139



INTERPRETATION OF THE IMAGE OF THE ANT IN LITERATURE

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ABOUT ARTICLE

Key words: Work, ant, Aesop, kindness, "Fathers and children", "Kisasi Rabguzi".

Received: 20.04.2023

Accepted: 25.04.2023

Published: 30.04.2023

Abstract: This article discusses the image of the ant, which is common in Uzbek literature, not only in Uzbek, but also in world literature. In the literature, what is the task of an ant, how a poet or writer portrays it as a hero, based on what plots it is depicted, and the tasks assigned to this image, and for what purpose it is included in the work are discussed. For example, in Uzbek literature, Nasiridin Rabguzi's "Kisasi Rabguzi", the works of the world-famous fable Aesop, the works of the French writer Lafontaine, the representative of Russian literature I. Krylov's poetic tale "Dragonfly and Ant", Ivan Turgenev In the famous novel "Fathers and Children" you can observe and compare the image of an ant. Based on the analysis and comparison of the above-mentioned works and other examples of creativity, the issue of depicting the inner world of a person in the image of an ant becomes clearer.

INTRODUCTION

Among our people, sayings such as "Work is pleasure at the bottom of work", "If you work hard, you will be happy, if you are lazy, you will be ashamed" are often repeated. These proverbs are mainly spoken by adults as advice to children and minors. In life, and even in the works that have been read so far, the quality of hard work of a person is especially glorified. This trait is instilled in children from a young age, they are taught to act and not be lazy. The children read about this quality in the fairy tale "Dragonfly and the Ant" and applauded the ant, an animal that represents hard work. When compared to animals and insects, this animal appears in the image of a hard worker who does not tire of work. So, how did the image of the ant enter the literature? What does he represent?

At first, Aesop included this image in his fables. Let's take his parable translated from Russian into Uzbek by Kadir Mirmuhammedov. (site <https://kh-davron.uz/kutubkhona/jahon/ezop-masallar-3.html>). In this parable, a dove saves the life of an ant, which carelessly falls into a ravine in order to drink water. Suddenly, the fisherman sees a pigeon and immediately rushes to hunt it. Realizing the situation, the ant went and bit the fisherman's leg. Seeing this, the dove also flew away, and now its life was saved. Now, let's talk about the ant. The only thing the ant did was to repay the pigeon's kindness, and it stung the hunter because of the hunter's bad intentions. Essentially, not only that, but an ant is a small-bodied animal. However, his help was not enough. So, the conclusion from this parable is that sometimes even small-minded and weak people are given great help through the touch of an ant. Aesop also wrote other fables about the ant. After him, the French writer Lafontaine continued the fable genre. And there is no image of an ant in his works. The Russian writer I. Krylov called Lafontaine's parable "The dragonfly and the ant" and translated it into Russian in a poetic way. This fairy tale was published in 1808, and was filmed twice by directors. (site <https://nastavnik124.ru/uz/physics/basnya-strekoza-i-muravei---krylov-ivan-ivan-andreevich-udivitelnoe-shkolnoe-sochinenie-o-basne-krylo/>) In this way, one of the children's favorite fairy tales was created. From this, someone draws a conclusion for themselves about working hard and not being lazy. But there aren't any children who take the side of the dragonfly. As Somerset Maugham wrote in his story "The Dragonfly and the Ant": "I think that I could not accept such a moral, not because of a lack of intelligence, but because of my childish naivety. After all, moral feelings are not important for children." (<https://kh-davron.uz>) Because children imagine the world differently. Their outlook and understanding cannot be compared with each other. The reason is that life for them is not black and white like that of adults, but full of bright colors. A cartoon about an ant can educate children in a way.

The most interesting thing is that the Russian writer Ivan Turgenev includes the image of ants as a small episode in his famous novel "Fathers and Children". In the novel, two friends Bazarov and Arkady try to analyze life in all aspects. Bazarov's eye falls on an ant while these young people are chatting on the meadow. Bazarov was surprised that he was dragging the fly and said: "Oh, look at that magnificent ant, it is dragging a half-dead fly. Sudra, brother, sudra. Do not look at his stubbornness..." (I. Turgenev, 2015, p. 18.) The ant in the novel is majestic and determined. He drags the fly, although it is still half dead. He wants to take her anyway! Here is his enthusiasm! Otherwise, he is just a small animal.

This image is found not only in world literature, but also in Uzbek literature. An example of this is the work of Nasiruddin Rabguzi, who lived a few centuries ago, "Qisa Rabguzi". In it, the story of "Solomon's conversation with a winch" comes. The work has a high educational value, as the conversation of a young woman named Manzara with King Suleiman is beautifully illustrated:

"Karinchka said:

...What did he give you that you wished for so much?

They said:

- The wind blew. They said, "I carry my army with so much luxury and kingdom along with my throne."

Landscape says:

- O Sulayman, it means the world passes like a wind. All his work is in vain. Yale has no body, and all its works are impermanent. As long as Ani is riding the ship of enlightenment

when you ride, you will ride the Arshi in the blink of an eye. - textbook-complex for students of vocational educational institutions, Part I. 2018, p. 105.) It can be seen that the ant is reflected in the conversation as a wise and caring king of his body. As Ogahi wrote in his ghazal "Ustuna" "Solomon, who built a throne on a pillar and walked" (verse 8 of Ogahi's ghazal "Ustuna"), he sees in the king greediness and desire for the mortal world. And from the conversation of the two of them, we can know that we should cleanse our thoughts and hearts from all impurities, from lusting after transience and walking towards it. Those who go in this direction are moving away from the richness of the soul, peace of mind, and the highness of the mind. The author, who understands this, speaks from the language of ants and urges humanity to spirituality and enlightenment. Their goal is to educate the human heart. Because, "The heart is called the heart because it changes often. It's impossible to know what he's thinking every minute, whether his intentions are good or bad." (Indian folk epic. Kalila and Dimna. 2016, pp. 238-239) In short, if a person repeatedly reforms his inner self, he becomes a great light upon light.

CONCLUSION

In conclusion, it is better not to forget to clean the house of the heart. The above words are examples. Although this ant actually appears as a different hero, in a certain sense it serves to initiate a person to humanity. From this point of view, literature is a work of the soul. As long as a person lives, he must know how to protect his tongue from any kind of impurity. A person who beautifies his inner world will be highly emotional. Humanity can live the world of thought with the water of spirituality. The main purpose of literature is to teach the reader to think deeply and clearly! Not every member of society can be a representative of literature. However, no matter what field a person occupies, inner purity of heart should be formed and elevated. After all, a person who can educate his heart is a real hero. Just as it is said that the foundation of a house should be built firmly, one should not forget to educate the heart from a young age. That's why the reader needs literature. Through the image of an ant found in literature, the writer urges the reader only to be purified and good. These are the goals of the ant tool. The task of this hard-working animal in the works is to strive to form society members as perfect human beings. The writer wants to convey these things to the reader through the language of his character.

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