The Use of the Symbol of the Moon in Uzbek Literature

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Abstract: This article analyzes the processes associated with the application of the Moon symbol in the literature. The representation of beautiful and delicate women in the symbol of the moon has been shown to be an important feature of Eastern literature. The convenience of creators through the symbolic depiction of celestial bodies in literature has been studied on the example of specific works. In poetic works, the use of the symbol of the moon in the sense of a beloved companion has long been proved. The analysis of some short stories shows that prose works are still used today to describe women of different natures through the image of the moon. In this regard, attention is drawn to the fact that the image of the sun also occurs in the adjacent position. In general, it summarizes how the use of symbols in works of art affects works.

Keywords: emblem, symbol, moon, sun, beautiful land, expression, content, artwork, literature, metaphor.

INTRODUCTION

The well-known linguist Baudouin de Coutene argued that languages differ from each other not in their grammatical structure, but in their way of looking at the world, in how they symbolize reality. In fact, every language has its own way of knowing and accepting the world. These peculiarities are reflected in the language of the sky and its bodies, which are always in harmony with human beings (Majidovich K. A., USE OF METAPHORICAL WORD FORMATION IN FILLING LEXICAL GAPS IN THE LANGUAGE., 2022). The sky, the universe, the space… The countless stars in it, the sun, the moon, the planets, which are the main determinants of our lives, have always fascinated humanity and will continue to do so. Because man knows that he is connected to heaven by a rope, he knows that he needs it (Askarovna, 2021). But its potential is not enough to master the straw, to know it intimately. That is why the sky and the whole universe in it are a mysterious world beyond human comprehension (Majidovich K. A., Filling Lexical Gaps In The Uzbek Language With Dialectisms (Based On The Turkic-Kaltaty Dialect), 2021). In this way, the abstract world, which is not well known, evokes different ideas in different peoples, and they have different expressions in language. For example, our people have longed for heaven, longing for salvation in times of trouble, and as a result, like many other nations, the attitude to the heavenly bodies has become divine. As you know, the Avesto contains information about the sun god Mitra (Bafoev, 1988).

In our nation, time is understood and measured by celestial bodies. In ancient times, people used various tools to measure time. These include the motion of the Sun, Moon, and stars. Our Holy Book, the Qur'an, states: He is the one who gathers. Allah has created it only for the sake of truth. He explains the verses in detail for a people who know. This verse from Surah Ya-seen reveals that Allah has clearly revealed that the Moon will be a means of measurement for people in calculating the year, and that mankind has been using the Moon to divide the years.

METHODOLOGY

As you know, the words moon and day in Uzbek originally called the celestial body. Later, time
began to be called units of measurement (Khasanov A., 2020). In time, the Moon not only became a unit of time, but gradually entered our literature. We know that the Moon is a very beautiful and charming planet in the imagination of our people. That is why our poets and writers, in their works and poems, have created beautiful parables from the moon (Khasanov A. M., 2021). In particular, the image of a friend in our literature is unimaginable without the moon. For example, Navoi in his epic "Sabbai Sayyar" describes Mehr as: That is, the beautiful face of the moon remained inside the island, and the sun of Iqbal disappeared in the dark evening. In another verse, he commands that the moon, like the star of Venus, enter the Garden and sit in the palace (in it). Or one of Navoi's sentiments says:

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\text{Yo qoshingdan necha bir o'q ko'z tutay,} \\
\text{Otki, o'trusig'a oning ko'z tutay.} \\
\text{Necha ko'rgach mahvashlar qoshin,} \\
\text{Yangi Oy ko'rgan kishidek ko'z tutay (Navoiy, 2012).} \\
\text{(Or a few bullets in your eyebrows,} \\
\text{Let's take a look at her.} \\
\text{How many times have you seen me,} \\
\text{I look like a new moon.)}
\]

In addition, in the well-known poem "Beauty" by our writer Cholpon: "I see in my dreams - so beautiful, more beautiful than us, more beautiful than the moon" (Xacanov A. M., 2021), he says, he sees the beauty in the beauty even more than a month. Zulhumor's portrait is also beautifully depicted in the epic Ravshan, an example of folklore:

It turns out that the beautiful depiction of the moon and people through it, especially the earth, shows that our people have a different view of the moon, a different way of thinking about it. According to Mahmudov's Dictionary of Uzbek Parables, the lunar standard is used in four different senses (Majidovich K. A., 2021). These are "beautiful, beautiful", "shining, melting", "filling, becoming more beautiful", "clear, obvious". Let's talk about each of them (Xacanov A. M., 2021). The original meaning of the moon standard is: beautiful, beautiful. This meaning of the moon is mainly applied to women.

**FINDINGS**

We will focus on the following metaphors in this regard. Your black eyes are full of tears, your face is like the moon, like a leaf. (Mirtemir. "The prince looked at the moon-faced face of Atatijon's bride."Why is there no sorrow on your face like the moon, and have you tasted the torment of Hajj now? (M. Yusuf, The Bride). The second meaning of the lunar standard is "to shine, to shine, to separate, to intensify." Here are a few examples: "Congratulations on your sixtieth birthday: - Good health, Oybek, let the moon shine in the sky of poetry" (H. Saloh, "Teacher Oybek"). Sometimes you hire memories, sometimes you dream, sometimes you shine like a star, sometimes you shine like the moon, sometimes you smile with a sweet smile, and you grieve from afar (M. Yusuf "Love").

And the third one means "to be full, to be beautiful": a happy moonlit night, a happy morning, a beautiful idol that fills the moon and enters your dreams (J. Kemal "Wish"). "The cradle is full of the moon and the hero is smiling." (H. Sultan "Boburnoma"). And the last meaning is "clear, obvious, known, beyond doubt." “How does Zebo know that the presiding judge is not a child? How could he know that so many men sitting here do not understand something as clear as the moon?” (Cholpon, Night and Day) "But there is a truth as clear as the moon: There is no faith without God." (O. Hoshimov's "Council's Mistake").

We also have the phrase "about fourteen days a month." It is also used in a very beautiful way for women. For example, "She stayed at home for fourteen days, a beautiful bride like Lyudmila,
who stayed at home yesterday”. From the above examples, it is clear that the meanings of the lunar standard in our language are different, and each is important for our literature, our language (Majidovich K. A., Filling Lexical Gaps In The Uzbek Language With Dialectisms (Based On The Turkic-Kaltatoy Dialect), 2021). The image of the moon and its analogies, which have been polished in this way, are now being translated into our language.

Today, Uzbek prose also has many works related to the image of the Moon. Below we focus on the image of the moon in Majid Hassan's short stories:

*Oy to ‘laganda “Oy yarim bo’ldi”, - demasalar edi* (Ҳасанов М. , 2015)
(When the moon was full, they would not have said, "The moon is half full")

In this passage one can perceive that the symbol of the Moon refers to the concept of happiness.

In general, the symbol of the Moon often cries out for joy, happiness:

*Quyosh siz tunlar bo ’lsa ham, Oysiz kunlar bo ’lmaydi* (Ҳасанов М. , 2015).
(Even if there are nights without the sun, there will be no days without the moon).

In Eastern literature, especially in Uzbek literature, Oyoni is actively used to mean a woman (beautiful friend) (Ҳасанов А. , ON THE DIFFERENCES BETWEEN LITERARY AND DIALECTAL VOCABULARY, 2020). This can be seen in the following passages (usually in such places, and the symbol of the Sun represents the image of the Earth):

*Oy bagrini ravshan ham, xira bilan ham – Quyosh* (Ҳасанов М. , 2015).
(It is the Sun that illuminates and dims the moon).

You can also find it in the following passages:

*Insoniyat uchun Quyoshdan qarab Oy tomon turadi* (Ҳасанов М. , 2015).
(For humanity, the Moon is closer than the Sun).

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*Quyosh – samoga qoqilgan qoziq. Unga ipsiz bog”langanlar – adashgan sayyoralar, hamda yo’ldoshlaridir.*
(The sun is a stake in the sky. Those who are tied to it are the lost planets, as well as their companions).

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*Kunduz kuni Oy va Quyosh yonma-yon turganini ko’rsang ham, oqshom ularni birga ko’raman. Chunki, orasida o’zing turibsan.*
(Even if you see the Moon and Sun standing side by side during the day, you will not see them together in the evening. Because you are among them).

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*Ey farzand! Oysiz tunlarning o’zligiga, Quyoshli kunlarning ko’pligiga shukur qil.*
(O child! Be thankful for the few moonless nights, for the many sunny days).

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*Oy kechasi ko’zga yaxshi ko‘rinadi...*
(Moonlit night looks good…)

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*Yuzida dogi bor Oyni Oymoma desa ham bo’laveradi.*
(The moon with spots on its face can be called Oymoma).
In dwarf stories, the symbol of the Moon can be used in the general sense of a beautiful girl, a big woman or an old woman, which greatly expands the possibilities of the artist to use this symbol:

_Olovqalb Quyosh va xira Oy_

*Kunuz. Osmon tiniq. Kuqda Quyosh charaqlaydi. Quyoshning yonida ko'ringan to'liq Oyning yuzi xira...*

_Oqshom. Osmon xira. Kuqda to'liq Oy charaqlaydi. Oy Yulduzlar qurshovida... Oyning yonida olovqalb Quyosh ko'rinmaydi...* (Ҳасанов М., 2015)

(The fiery Sun and the dim Moon

Day-time. The sky is clear. The sun is shining in the sky. The face of the full moon visible next to the sun is dim…

Evening. The sky is clear. The full moon shines in the sky. The moon is surrounded by stars… The sun is not visible when the moon is on fire…)

In the examples seen, the image of the moon allowed the creator to express some uncomfortable thoughts in a figurative way (Majidovich K. A., Possibilities of Kipchak Dialects in filling the Lexicon of Uzbek, 2021). In other words, the image of the moon also allowed some mischievous women to be euphemized without being named directly. This serves to make the stories used in the symbol of the moon readable, smoothly understood and, of course, to give a person aesthetic pleasure.

**DISCUSSION AND CONCLUSIONS**

In this article, we want to focus on the effects of the moon on our language and the names that result from it. Thus, in our language, there are names that begin and end with the moon. 'lib is intended to grow up. The names of women who give birth to the moon are often used to refer to those who have the same name (ҲАСАНОВ, 2021). This is especially true in the Fergana Valley, especially in the Andijan region (Majidovich K. A., Filling Lexical Gaps In The Uzbek Language With Dialectisms (Based On The Turkic-Kaltatoy Dialect), 2021). Most Andijan residents refer to women's names by adding a month. For example, Madinaoy, Mubinaoy, Asaloy, Aydinoy, Begoyimoy, Shohsanamoy and so on. The month of such names has become a special suffix in the Uzbek language (Hasanov, 2020).

In short, people's lives, attitudes, behaviors, and appearances are as good as their names, with the hope that people will use the names they give to their children only in good ways. they want it to be a hall.

Based on the need to understand creativity, artists analyze the work of art in comparison with the realities of life, focusing on the poetic elements that define the artist's skill (Ҳасанов А. , Ўзбек адабий тилидаги лексик лакуналарнинг диалектал асослари, 2022). In the process of analyzing a work of art, the critic logically analyzes one event described in it with another, and the other with a third, and thus achieves the analysis of the work of art as a whole. Understanding the content of a work in general in accordance with the art of the work is a difficult process that many artists are unable to cope with. This words line more to be continued push possible. Because English also has a very large vocabulary fund as Shakespeare’s work, the center of world civilization (Ҳасанов А. , Ўзбек адабий тилидаги лексик бўшликларни тўлдиришнинг диалектал асослари, 2022).

Literary scholars point out that the following conclusions can be drawn from the observation of the works and writings of writers and poets:

- The author achieves a metaphorical understanding and explanation of the process of understanding the world and man by giving his opinion through symbols.
- through the simple details of life spoken in the language of symbols, emblems, it is possible...
to depict folk traditions, philosophical ideas in a vivid, vital and simple way.

- Man is born as a person through his dreams.

The family environment and the source of upbringing are important in the formation of the family and its place in society

It is much more effective to quickly understand, know, and explain the ideological motives of a work by knowing the infinity of the individual's worldview, the content of metaphorical thinking and symbols in it.

The use of symbols in works of art is the focus of all artists as a unique element that ensures that literature is an example of art, that it shines in different colors.

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