

## HEAVENLY ATTRIBUTES FOUND IN FOLKLORE AND THEIR IMPORTANCE IN EVERYDAY LIFE

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**Abstract.** *In this article, proverbs and riddles, which are popular genres of folk art, are presented, the human psyche of the heavenly bodies found in them, and its connection with the space and the universe are subjected to scientific analysis, the importance of spatial symbols in household life and field work is explained, figurative images aimed at eliminating negative defects in a person's inner self are written.*

**Keywords:** *mythological world, celestial attribute, Golden pile, Hulkar, Khurshid, tabuzug, anthromorph, kungai.*

## НЕБЕСНЫЕ АТРИБУТЫ, ВСТРЕЧАЮЩИЕСЯ В ФОЛЬКЛОРЕ, И ИХ ЗНАЧЕНИЕ В ПОВСЕДНЕВНОЙ ЖИЗНИ

**Аннотация.** *В данной статье представлены пословицы и загадки, являющиеся популярными жанрами народного творчества, научному анализу подвергается психика человека, встречающиеся в них небесные светила, ее связь с космосом и вселенной, объясняется значение пространственных символов в быту и полевых работах, пишутся образные изображения, направленные на устранение негативных дефектов внутреннего «я» человека.*

**Ключевые слова:** *мифологический мир, небесный атрибут, Золотая свая, Хулкар, Хуришид, табузуг, антропоморф, кунгаи.*

Proverbs, one of the genres of Uzbek folklore that have been refined over the centuries, are the product of our people's centuries-old life experience and trials, and they reflect the religious, didactic, religious, and moral views of the ancient Turks. Also, colorful scenes of the mythological world related to nature and the universe can be seen in the proverbs.

Hulkar tug'di-o't tug'di

or

Hulkarli oyning bari qish[1,2005.-B.246].

It is known that in "Uzbek folk celestial legends" the star Hulkar is interpreted as "owner of cold air". In the legend recorded in 1986 from Eshon Buwa Abdiyev, who lives in Olot district of Bukhara region, the star Hulkar falls underground when it sets, it is believed that the longer it remains underground, the better it will be for animals. In this case, when Hulkar gave birth, it means that cold air entered [2,1995.-B.28].

Proverbs are not only the cradle of our national spirituality and culture, but also a gradual expression of the first theoretical views and long observations. Many proverbs with heavenly attributes were a collection of astrological and astronomical sciences of our people related to the moon, sun, stars, and thunder.

Oy o'tovlasa oyog'ing oyda yog'ar,

Kun o'tovlasa kunda yog'ar.

It is assumed that the light forms a circle around the moon or the sun like fire. According to the people, it was a sign of rain. Our peasants also put forward the opinions that if the winter is harsh, the summer will be hot, if the crane flies low, the winter will be severe, the sun will be red, and the tomorrow will be hot, and this is reflected in folk wisdom.

Oy qulansa, oyog'ing uzat,

Kun qulansa, kuraging tuzat.

In this case, the word "qulansa" means "the formation of a circle", meaning that it will rain, stretch your legs, but if it rains, you can't do anything, and "kunning qullanishi" means "It's snowing, fix your clothes and get ready."

There are a number of proverbs that show the direct or indirect connection of heavenly bodies with the weather and nature in the folklore.

Oy o'ziga tinch, odamlarga notinch

or

Oy chalqancha tug'sa – oy bo'yi ayozi

According to the views of our ancestors, if the sickle is upright when the new moon is born, it is called "the moon is restless" - the weather will be favorable; if when the new moon is born, its sickle is lying on its back, it is said that the moon is calm, that is, the weather will be unpleasant, it will be unexpectedly cold [3,1990.-B.286].

The fact that the heavenly bodies served as a natural map for travelers on a long journey is also reflected in the stories.

Oyga qarab adashsang, otingni "oltin qoziqqa" bog'la

The Golden Pile (also called the Iron Pile) is attributed to the Pole Star. The Pole Star is a group of fixed, bright stars that always point to the northern side of the universe. Therefore, ancient peoples used it as a north indicator. Since the pole star is close to the point where the imaginary axis of the earth passes, it is believed that it looks like a peg. That is why our ancestors called it "Iron Pile", "Golden Pile" [4,1990.-B.288].

With this, they wanted to say: "If you get lost looking at the moon (because at night the moon seems to be moving with you), aim your horse at the "golden stake" and you won't get lost.

Also, our people, realizing the benefits of the Sun and the light radiating from it for human health, those who considered the Sun sacred, praised its greatness by singing various sayings, poems, and songs.

A healer enters a house where the sun does not enter

Our ancient ancestors built their houses as "sunny" and paid special attention to sunlight falling through the doors and windows. They pointed out that if the body does not get enough sunlight, it will cause various diseases, and as a result, a healer will enter this house.

In addition, proverbs refer to human characteristics through heavenly symbols, and encourage people to get rid of their flaws and shortcomings.

A star will never be a moon,

You can't get rich from a thief.

That is, it expresses instructive thoughts that just as a star never becomes a moon, so a person cannot become rich from theft.

It is known from the rising of the moon,  
From human walking.

If our wise people knew how the days will come from the rise of the moon, they understood what it was like from the walk of a person.

There is also a stain on the moon

Like a spot on the face of the bright moon that illuminates the darkness of the night, it is impossible for anyone and everything that is considered good not to have a partial defect or lack, because natural laws require it. In many cases, our ancestors used this wisdom with the intention of comforting those who is worrying at their natural defects and shortcomings.

The moon cannot be covered with a skirt

The meaning of this metaphor is: "Treasoner, no matter how much a person tries to hide his guilt, one day it will definitely be revealed and he will be punished according to his guilt." In the ways of life that our grandfathers wisely followed, their views on the inevitability of a person's crime and the inevitability of punishment according to his actions were: It is reflected in proverbs such as "Qing'ir ishning qiyig'i qirq yildan keyin ham chiqar", "Cho'g'ni o'rab, bekitib bo'lmas", "Soyani chopib, yo'qotib bo'lmas", "Yag'irni zar to'qim yashirolmas".

We can see an image compatible with the above wisdom in the works of Lutfiy, one of the most mature dargs of our classical literature.

El yuzig'a boqsalar o'larmen,

Xurshidni, netay, yoshursa bo'lmas [5, 1987.-B.247].

That is, a lover who is happy with love is jealous of his partner, but in the next verse, by using a metaphor, he compares the beauty of his lover to the sun in a way that is contrary to his opinion, and insists that he cannot hide this radiant beauty from the nation.

Also, "Oy bilan kunday bo'l, Hammaga birday bo'l", "Kim mard bo'lsa so'ziga, Oydir elning ko'ziga", "Inson-odobi bilan, Osmon- oftobi bilan", "Oftobni qo'l bilan yashirib bo'lmas", "Bulutning qadri yo'q oy yonida, faqirning qadri yo'q boy yonida", the chain of mythopoetic images of the celestial planets is described depending on different members.

Riddles also occupied a special place in the cosmogonic mythology of our ancient ancestors. There were views that it makes life easier and brings blessings if the answer to a riddle is found. Riddles are one of the ancient genres of Uzbek folklore. Mahmud Koshgari's work "Devonu lug'otit turk" (11th century) shows that the term "tipishmoq" is the term "tabuzug'" and "tabuzug' tabuzdim", that is, "I made a riddle from him" I asked" 6, 1960.-B.429] finds its proof in it. Among our people, various riddles have been created about our night lighter - the moon, in which the anthropomorphic image of the moon is interpreted by means of various objects.

I put half a loaf above,

There isn't when i look in the morning

Answer: Moon

In this case, half a loaf of bread is a reference to the image of the moon, and in an additional way, there is a reference to the fact that the moon is above, that is, the sky, and when the sun begins to shine, it disappears. In one of the riddles created about the moon, it is described as "a cup of milk sufficient for the world".

Osti nog'ora,

Usti tog'ora,  
Qirq ming boychechak,  
Bir tup lola[7,1981.-Б.8 (Javobi: yer, osmon, oy va yulduzlar)  
A drum under it,  
A drum above it,  
Forty thousand daisy,  
A bunch of tulips (Answer: earth, sky, moon and stars)

In this case, the drum represents the earth, the circle represents the sky, forty thousand daisy represent countless stars, and a tulip represents the metaphorical lines that embody the moon.

In the riddles of Uzbeks from Afghanistan, the moon and the sun are depicted as brothers and sisters.

Bir ini-og`a, bir singil,  
Yurarlar engil-engil,  
Tezroq yurolmaslar,  
Bir-biriga etolmaslar. (Javobi: oy bilan quyosh)

It can be seen that our ancestors created anthropomorphic images of lunar and solar symbols during the humanization of celestial bodies in order to explain the reasons for the appearance of the moon at night and the sun during the day, as well as their movement in the dome of the sky. According to one of the celestial myths, the Moon and the Sun were actually sisters.

One day they had a fight. Although she is more beautiful than her sister Moon, she is more delicate and weak. That's why the Sun's hand reached up, and he slapped the Moon's face with a towel. That's why the face of the Moon became a spot. The sisters and brothers are separated and do not see each other, the moon rises at night and the sun rises during the day. [8, 2019.-Б.424].

In general, the formation of heavenly bodies in symbolic and metaphorical images in artistic creation increased the creative importance and caused them to become a golden source of our spirituality for many centuries.

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