

Symbolic Images in Examples of Uzbekistan Folk Origin

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Abstract:

This article analyzes the significance of symbolic images in Uzbek oral folklore and their role in reflecting the culture, philosophy, and values of the people. The types of symbolic images found in oral literature, their meanings, and their contribution to enhancing artistic richness are explored. Additionally, the study examines how the worldview and inner experiences of the people are conveyed through symbolic expressions, such as representations of animals, natural phenomena, numbers, and colors. The author highlights the importance of symbolic images in providing spiritual and aesthetic education to readers, characterizing them as an integral part of folkloristics.

Keywords: oral folklore, symbolic images, folkloristics, metaphor, truth, cultural heritage, aesthetic education, customs, values, mythology.

Folklore, as an integral part of our national culture, is a literary treasure that reflects the values of the people, the spirituality of the philosophy of life. The symbolic images used in this literary heritage deepen the content and essence and increase the impact of the work.

“In folklore, the advice of our ancestors, the requirements and rules of being a person respected by the people, the feats of such wonderful children of the country as Alp Ertonga, Tomaris, Shirok, Jaloliddin Manguberdi, Temur Malik, the traditions of our people, our national qualities are expressed in proverbs, songs, fairy tales, epics, works dedicated to children and other genres, which are elevated to the level of art. That is why it is customary to call folklore national values” [3: 7].

Symbolic images play an important role in folk oral art, as they are tools that reflect the philosophy of life, values, and cultural memory of the people. “Culture is the sum of symbolic tools” [8: 273]. Symbolic images provide a unique artistry, depth of meaning, and expressiveness in oral art samples. Through them, the people convey their worldview, beliefs, and inner experiences directly

and indirectly. Symbolic images serve as a means of conveying life truths in an artistic form, instilling educational ideas, and sharing aesthetic pleasure.

Understanding the symbolic and figurative language found in the finest works of our classical literature poses a number of difficulties for modern readers. To overcome these difficulties, it is necessary to understand the words “symbol”, “metaphor” and “truth”. Only then will we be able to understand and comprehend the masterpieces of our literature more deeply. “Symbol (Arabic - to indicate) (in fiction) is a conditional method of artistic reflection of reality; one of the forms of artistic convention” [10]. A symbol is figurative and multifaceted. There is also a system of symbolic images that have been used for centuries in the history of literature; flower - beauty, lover; nightingale - lover; yellow color - sadness, black color - a symbol of mourning, etc. Along with traditional symbols, creators use every phenomenon and detail in nature (for example, a cloud, a spring, lightning, etc.) for symbolic depiction. In this case, this or that thing acquires a certain symbolic meaning that serves the writer's purpose in the process of depiction [1: 135]. Jalaluddin Rumi makes the following points regarding the understanding of metaphor and reality: “If you plant a seed without a shell, it will not sprout, but if you plant it with its shell, it will sprout and become a huge tree.” In this view, the outer, hard part of the seed is the metaphorical layer, while the kernel is the truth. In the process of seed germination, after the hard part first opens, the kernel sprouts and becomes a seedling. In order to reach the truth hidden in the works, it is necessary to first understand the metaphorical meaning. Only then can one understand its true meaning and fully perceive the work.

"Irq Bitigi" is the first work of symbolic-figurative nature in ancient Turkic literature. In it, good and evil in human life are presented as examples of symbolic images. Parables about the wolf and the sheep are often found in world literature. The sheep is a symbol of weakness, the wolf is a symbol of violence. The following poem from "Irq Bitigi" is considered an ancient example of parables of this nature:

The rich man's sheep were wandering,
They met a wolf.
The wolf drank his milk
(or the wolf's mouth got sick, - that is, it hurt)
The sheep were healthy and whole, they said,
Know: this is good.

Our people lived in fear of war and destruction. Every war has a pretext. The clash of two violent forces is the basis for great disasters. The poem describing the clash between the Bear and the Pig expresses the following meaning:

The Bear and the Pig
Clashed on the pass.
The bear's belly was torn open
The pig's tooth was broken, they said.
Know this: this is bad [2: 334–335].

In fiction, symbolic and figurative images enrich the content of the work and increase its impact. Through such images, the writer not only tells stories, but also tries to convey important values such as humanity, truth, and justice to the reader. The reader, in turn, has the opportunity to understand literature more deeply by interpreting these images based on different approaches.

Symbolic images play an important role in folk oral art, because they are tools that reflect the philosophy of life, values, and cultural memory of the people. Symbolic images provide a unique artistry, depth of meaning, and expressiveness in oral art. Through them, the people convey their worldview, beliefs, and inner experiences directly and indirectly.

Symbolic images found in folk oral works play an invaluable role in preserving the cultural heritage of the people and passing them on to future generations. Symbolic images in works, symbolic meaning, serve as an educational, admonishing, and aesthetic tool for the growing younger generation. Symbolic images are the main means of passing on the historical and cultural heritage of the people to future generations. For example, the images of the "Zumrad Kurgan", "Oltin Balich" or "Lion" found in epics and fairy tales reflect the beliefs, ideals, and dreams of the people. Symbolic images give deep meaning and artistic richness to oral works. For example, birds are depicted as symbols of freedom and inspiration, and the river as a symbol of life and continuity. In folk oral works, symbolic images have an educational value. With their help, life truths and lessons are explained. For example, a garden encourages prosperity and cleanliness, while a vulture promotes courage and loyalty. Symbolic images reflect the idealistic views of the people. For example, the image of a mountain embodies stability and strength, and the images of the moon and sun embody light and justice. In folk oral literature, ancient peoples expressed their worldview through symbolic images and deeply reflected on the essence of life and man. Therefore, these images are an integral part of the culture and history of the people. Cultural symbols not only allow the transmission of meaning, but also determine the formation of the mentality of individuals in society and have a directive nature in the transmission of experiences [7: 89].

Symbolic images in folklore are reflected in various folk tales, epics, songs and legends, most of which are associated with nature, customs, ancient beliefs and lifestyles. These images express the worldview and spiritual values of the people. In folklore, animals are of great importance as symbolic images, each of which represents a certain concept, behavior or social phenomenon. These symbolic images reflect the worldview, values and life experiences of the people. The symbolic meaning of animals and their role in folklore is as follows:

The symbolic meaning of the wolf is depicted as a symbol of courage, freedom and strength. Often it is an assistant or protector of the main character in heroic epics and fairy tales. In some Turkic peoples, the wolf is glorified as a clan leader or national symbol.

The symbolic meaning of the nightingale is described as a symbol of love and loyalty. The nightingale's moaning for a flower is compared to love's longing for a lover.

The symbolic meaning of the swallow represents the meanings of spring, hope, renewal, as well as grace and blessing.

The symbolic meaning of the fox is described as a symbol of cunning, intelligence and cunning. Usually in folk tales, it participates as a cunning hero. For example: in the tale "The Fox and the Wolf", the fox overcomes the wolf and demonstrates his cunning.

The symbolic meaning of the hare is manifested as a symbol of cowardice, quickness and caution. For example: in tales such as "The Heroism of the Hare", although the hare is cowardly, in the end he achieves success with his intelligence.

The symbolic meaning of the eagle is revered as a symbol of loftiness, freedom and power. It is often used in folk songs and epics to express the strengths of a person. Example: There are many folk songs about the eagle, which describe the people's desire for freedom.

The symbolic meaning of the cow and cattle is a symbol of fertility, prosperity and blessing. In folk literature, they are often represented as one of the symbols representing economic wealth. In proverbs about agriculture, the cow and cattle are mentioned as images that bring blessings.

The symbolic meaning of the snake has two types of symbols: in a negative sense, it represents danger, negative forces; in a positive sense, it represents wisdom and the mysterious forces of nature. For example, in fairy tales such as “The Revenge of the Snake”, the snake is used as a negative image, but in some stories it reflects wisdom.

“The snake is a beloved lover, has symbolic meanings of ideal love” [4: 121].

“The goose is good news, a friend. In a certain text, it can expand its semantic scope to “noble intentions”, “like-minded friends” and to this extent. According to ancient folk beliefs, the goose was considered a messenger of good forces (spirits). The goose is one of the original symbols that emerged from the mythological worldview of the people. In the epic poem “Alpomish”, the goose is also described as a good messenger” [4: 120].

“The crow is a messenger, a bad messenger, an enemy. There is also a popular belief that “there are a thousand crows” that carry messages between people and their creation. A mythological legend explaining the reason why the crow lives for a thousand years and becomes a messenger is also famous. It is said that after a human being lived before the god of the crow for a thousand years: “I did not come until I entered through that hole and came out through this hole,” in response to the answer:

The snow fell on the pine forest,

It fell and went, and it had a thousand-year life and the function of a messenger. The interpretation of the image of the crow as a messenger relies on this same system of representations” [4: 16].

The fox is a symbol of heroism and freedom. In many folk epics and epics, the horse is depicted as an indispensable companion of the hero.

In folk literature, the worldview, moral principles, and social experiences of the people are reflected through animals. Animal images are used in fairy tales, epics, proverbs, and riddles, and each image is used to convey a certain conclusion or spiritual lesson. These symbols remain an integral part of national culture and traditions.

In folk literature, numbers have an important symbolic meaning, and each number represents its own semantic meaning. These numbers represent various symbolic meanings in mythology, epics, fairy tales, proverbs, and songs. In folk literature, numbers carry not only numbers, but also deep meanings, symbols, and philosophical concepts. These numbers are studied as an important part of the worldview and cultural heritage of that people. For example: Three is a magical and important number. It symbolizes perfection and harmony. For example, in fairy tales, three brothers often come together in harmony: “There were three brothers and they set off on a journey...” As we know, many fairy tales contain concepts such as three trials, three heroes, or three days.

Seven is a mystical number associated with holiness, perfection, or nature. For example, seven layers of heaven, seven climates. In fairy tales, heroes reach their goals after climbing seven mountains or traveling for seven days. There are also many proverbs among the people associated with the number seven. For example, “Seven measures - one cut”, “Seven slept, did not dream”.

Forty is a number considered auspicious, usually associated with rituals. For example, in fairy tales, we can say that a “forty-day wedding” is held or that a ceremony is held in honor of the deceased forty days after his death.

Before the advent of Islam, many peoples believed in the sky and natural phenomena.

Tengri was revered as the god of the sky and was depicted as the ruler of all creation.

Stars were valued as symbols that show the way and know the secret of life.

The sun is the source of life, a symbol of light and goodness. In many epics and songs, the sun symbolizes light, life and truth.

The moon is a symbol of beauty and mysterious power. In many songs, the moon is compared to the face of a lover or the beauty of nature.

Clouds and rain represent blessings and fertility. In folk legends, clouds are often depicted as intermediaries between heaven and earth.

One of the most important properties of symbols is the short, concise expression of thought. Symbols in folk proverbs are the most obvious manifestation of the ability to express a broad meaning in short words. The metaphorical meaning of proverbs creates a metaphorical symbol. That is, in such proverbs, metaphorical comparison and symbolic meaning combine to acquire a figurative meaning. For example, in the proverb “The horse’s hooves remain in the stable,” the word “horse” is a symbol of the elder generation in the family tree, and the proverb metaphorically conveys the idea that the good and bad qualities of ancestors are passed on to the child. In the proverb “A bad dog will bite its owner,” the dog is a symbol of a blind person, and in a figurative sense, the actions of those who forget goodness are likened to the barking of a dog [12].

Colors in Uzbek folk tales symbolically represent goodness and evil, good and bad concepts. Complex extended meanings and expressions are reflected in a simple way through colors. Also, the symbolic meaning of fairy tales expressed in colors enhances their literary expression and aesthetic impact. Abstract meanings that can be understood in Uzbek fairy tales are usually expressed using colors. For example, “white road”, “white blessing”, “black intention”, “black happiness”. While white color represents goodness, black carries the meaning of evil. In some works, white color represents a peaceful future, the hero’s journey to distant places and their noble desires. However, in the Middle and Far East, white color is considered a symbol of mourning.

In the fairy tale “Ziyod Batyr”, there is an epithet “white fathers”, which means an unworthy son. We know that this expression has the meaning of “to make white”, that is, there is nothing left to connect the relationship between father and son. It expresses a feeling of hatred for those who have been cursed. We should take into account that we rarely find the use of white in a negative sense in Uzbek traditions.

In examples of folk folklore, not only such images carry the corresponding meanings, but colors also have their own symbolism. Symbolic images created using colors are found in all small and large genres of folk folklore. This shows that the literary features of colors are gradually adopted in the poetic imagination of the people and it includes its own traditions.

Along with the continuation of the process of synthesis in our literature, the scope of use of symbolic images in folk folklore is expanding. Symbols in folklore are mainly characterized by their traditionality. For this reason, the content is familiar to both the person using them in their speech and the person listening to them.

CONCLUSION.

Symbolic images are one of the main factors in the existence and continuity of values. Such symbolic images are found in the masterpieces of our people that have been preserved for thousands of years, as well as in modern works created today. Symbolic images are even one of the factors that have a strong influence on the transmission of some beliefs to future generations. It is difficult to imagine the culture of any people without symbols. We can also understand the culture of a people as a concept consisting of symbols and based on symbols. Folklore is an integral part of national culture.

Symbolic images play an important role in folklore, because they are tools that reflect the people's philosophy of life, values, and cultural memory. Symbolic images provide a unique artistry, depth of meaning, and expressiveness in examples of oral creativity. Through them, the people convey their worldview, beliefs, and inner experiences directly and indirectly. They are not only aesthetically beautiful, but also serve as an important source for understanding the deep

philosophical content of people's life. Through these images, the hopes, values, and worldview of the people are passed down from generation to generation.

Symbolic images are not only a part of folk oral creativity, but also serve as one of the main sources for transmitting cultural and historical heritage to generations. Therefore, the study of symbolic images in folk oral creativity and their interpretation is of great importance not only from the point of view of literary studies, but also from the point of view of culture and education.

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