

COSMONIMS IN THE EPIC "LAYLI AND MAJNUN"

Sayyora Khanmuratova Halmukhammet kizi

A student of Uzbek language and literature

Nukus DPI named after Ajiniyaz

Abstract: In the article, the lexical features of cosmonomes in Alisher Navoi's epic "Layli and Majnun" are highlighted. The onomastic scope of the epic, i.e., the issues of using proper nouns, was analyzed.

Key words: Uzbek language, onomastics, space names, names of works of art, "Layli and Majnun" epic.

It is known that cosmonym (from Greek khocmos - cosmos, universe, universe + onoma - proper noun) is a proper noun of celestial objects located in space, one of the types of onomastic scale [1].

Cosmonoms are the names of the universe, space objects, the moon, the sun, and other spatial bodies, and their sum total is cosmonomy, and the name of the field of research is cosmonomy. For example: Shield, Ursa Major, Sun, Sextant, Southern Fish, Northern Crown, White Star, Red Star (Mirrix) etc.

Celestial bodies have become an integral part of the life of the Turkic people since the earliest times, and people, having a good knowledge of the characteristics of each cosmic object, determined the weather, the change of seasons, and the planets and stars also served as targets. In the process of people's communication with each other, the names of heavenly bodies were necessary, as well as the names of work tools and other objects. This, in turn, caused the emergence of cosmonomies. Therefore, the majority of cosmonomies in the ancient times of the development of our language belong to their own class.

Words belonging to such lexical semantic group (LSG) in our language have been studied by scientists such as H. Eshonkulov, A. Primov, M. Joraev, Z. Yunusova. For example, H. Eshonkulov defended his candidacy thesis on the topic "Celestial symbols in the poetry of Alisher Navoi", and later published a treatise on this topic [2;3]. Z. Yunusova studied the structure and development process of the lexical microsystem in the Uzbek language on the example of the lexical group of heavenly luminaries such as Saturn, Ongai, Mushtari, Zuhra, Cholpon, Mirrikh, Bahrom [4]. In fact, in the center of this LSG there are appellatives such as day, month, kavkab, kavokib, yezak, kulovuz, planet, and onomastic words such as Sekantir, Ongay, Hulkar, Karakush, Yetikan, which are artistic it is used in texts in its own and figurative sense.

We tried to study the cosmonomes in Alisher Navoi's epic "Layli and Majnun".

Venus is the second planet in the solar system called Venus, named after the goddess of love and beauty in ancient Roman mythology.

Zuhra is the first infinitive of the Arabic verb zahara, which means "bright light" and means "brightness", "brightness". Although Zuhra is used in Arabic as Zuhrat(un) or al Zuhratun, in Uzbek and Persian languages, the noun consonant is dropped and it is used only to express the name of the planet. In addition to the name of this planet Venus, there are also names of Nahid belonging to the Iranian layer.

Navozir is built on the way of Venus,
Be like the nutribs.

**

Khunyogaru nagmasoz Nohid,
But the tambourine was happy in his hands.

Bahram is also called Mirrikh. Bahram in Persians, Mars in Greeks. They considered him the sponsor of war. According to the ancient science of astrology, Bahram is the fifth celestial planet, smaller than the earth, and it ranks fourth. In modern Uzbek, it is called the planet Mars.

... Honorable sir,
Throw it away, kiss it and kiss it.

In this verse, the poet describes that when the Prophet Muhammad ascended Miraj, Bahram, who saw him, dropped his sword and kissed the rump of his horse. The poet wants to say that the witnesses of this event were the planets.

Birjis is the Persian name of the planet Mushtari (Jupiter). In astrology, this planet is also known as "Sa'di akbar" and "Judge of the Astrology", and its place is said to be in the fifth planet.

To get to the market,
Work is the pursuit of happiness.

In this verse, the poet says that Bahram kissed the bridle of Prophet Muhammad's horse, and then he went to Birjis and was very happy.

They both started laughing.
No laugh waltz alarga chandon.
Make a madman a fairy,
They gave the month to Mushtarig.

Zuhal is the Arabic name for Saturn, also called Kaywan. His place is in the sixth heaven. In this verse, the poet describes how the planet Zuhal dreamed of becoming a horseman for the Prophet Muhammad.

Zuhal hit his fortune.
Gyrbol in hand with throttle.

**

The letter of Mukshi Kurubon is literate.
I sprinkled it on Kayvan's face.

**

There is no sign of damage in the course of the month,
Earth is the ruler of the sun.
Close your eyes like a firefly
It was months "in yakodu" editing.
Venus is not an arrow, nor is it dust.
The melody of the curtain.
Many candles go to the bottom of the earth,
Khilvat took out the candle last night.
Bahram is smoked and salted.

Whoever looks at it will be blind.
Birjis Kol Achobun Dua,
Two lovers wishing for an opportunity.
Nahsiyyatidin Zuhul covered in dust,
The color of your face used to be given to the night.

Atorud (Mercury) used to write the verse "let's not touch" without closing his eyes until dawn. The star Venus was not singing, not making dust, and was hiding in the veil. The candle of the sun sunk into the ground, and yesterday the sky had released its candle. The star of Bahram (Mirrix) was shining with anger and wanted to scare anyone who looked at it with an evil eye. And Birjis (Mushtari-Jupiter) wished these two magicians a chance and prayed with open hands. And the star of Saturn, being honored by raining down misfortune, would give it a black color from his face.

Savar is the second of the twelve constellations in the sky in ancient astrology. According to the solar year, it corresponds to April.

Savru Hamal is a fool,
Souls to make the sacrifice...

Hamal is the first of the twelve signs, into which the sun enters in March. The name of the first month in the calculation of the solar year corresponds to March.

Javza's eyes are four, Bakardin died.
He found cancer and looked at it.
And on the way to catch a lion,
He is good and lies on the horse,
John Sanj is dead, Tarozu,
It's a good medicine.
The bow held the corner of his brow,
The ram died and died.
Kobka suyi obi zindagoni,
He is pure like water.

In conclusion, the comprehensive collection and research of onomastic units in works of art, including the works of Alisher Navoi, is of great scientific-theoretical and scientific-practical importance not only for the science of linguistics, but also for the history, ethnography, culture and spirituality of the people.

BOOKS:

1. Begmatov E., Ulukov N. Explanatory dictionary of Uzbek onomastics terms. - Namangan, 2006. - B. 41.
2. Eshankulov H.P. Celestial symbols in the poetry of Alisher Navoi (based on the divans "Badayi' ul-bidoya", "Navodir un-nihoya"). NDA. - Samarkand, 1999. - 25 p.
3. Eshankulov H. Heaven is the place of love. - Tashkent: Science, 2008. - 116 p.
4. Yunusova Z.Q. The composition and development of the lexical microsystem in the Uzbek language (as an example of the lexical group of heavenly lights). NDA. - Tashkent, 2005. - 22 p.
5. www.ziyo.com library. Navoi A. Laily and Majnun. - B. 235.
6. Khudayarova, M., & Murodova, G. (2023). NAMES OF FOOD USED IN NAVOI'S WORKS. Principles of Sustainable Development and Development, 1(1), 92-94.
7. Khudayarova, M. (2020). Characteristics of food names in Uzbek dialects of Karakalpakstan. TDPU SCIENTIFIC NEWS.