

THE FIRST IMAGES OF THE IMAGE OF THE FLOWER AND THE NIGHTINGALE IN TURKISH LITERATURE

Muslima Kholboeva

Doctoral student of the Institute of Uzbek language,
literature and folklore of the Academy of
Sciences of the Republic of Uzbekistan

<https://doi.org/10.5281/zenodo.15860464>

Abstract. This article analyzes comments on the use of the image of a flower and a nightingale in Mahmud Kashgari's work "Devonu-lugati-t-turk".

Key words: flower, spring, bird, sanduvach, bulbul, swallow, smallpox.

In Mahmud Koshgari's work "Devonu-lugati-t-turk" which reflects the culture, literature, and customs of the ancient Turkic peoples, "flower" is mentioned several times in the descriptions of spring, but "the flowers mentioned in this work are wild flowers. Because most of the Turks were nomads." Birds, which are elements of nature, are mentioned in verses related to spring and sometimes hunting. The nightingale is depicted as a bird, that is, it does not appear as a lover, but rather as a beautiful singing, small bird. Koshgari did not assign any tasks to him. This book uses the Turkish word "sanduvach" instead of the Persian word "bulbul". In the following verse, summer and winter use birds to argue:

مندا تتر قرغلاج	سندبآ قجر سندلاج
آركك تشى اجر شور	بتلغ اتر سندواج
<i>Sëndä qachar sundilach,</i>	<i>Mëndä tinar qarg'ilach,</i>
<i>Tatlig' otar sunduvach,</i>	<i>Ërkäk tishi uchrashur.</i>

Contents: summer says to winter: good luck escapes from you, the swallow delights in me. The nightingale delights with its various songs.

The image of a flower and a nightingale is one of the traditional symbols widely used in Eastern classical literature, especially in Turkish poetry. In the above stanzas, the participation of the flower is not observed, but the nightingale is described as the singer of spring and nature. Sanduvach was also used in Nasiruddin Rabguzi's work, Rabguzi listed it among birds. Despite being a literary source of the 13th century, Rabguzi used the Turkish word "sanduvach" together with the word "bulbul" in his ghazal. Clauson links the etymology of the word sanduvach to the ancient Sogdian: "Sogdian zntw'ch comes from the word "sweet voice" and means nightingale." Mahmud Koshgari used "smallpox" instead of "flower". In the first Turkish literary sources, the word "smallpox" also expressed the general meaning of flowers, and the word "gul" represented a rose. For example, in "Devonu-lugati-t-turk", smallpox and tulip are mainly written. So, Koshgari called the tulip by his name, and the flowers by the name of smallpox.

Qaqlar qamug' kölärdi,
Taglar bāshi ilārdi,
Ajun tanī jilirdi,
Tötö chēchäk jērākāshör.

Content: the waters increased and the pits became lakes. The mountain tops looked like an illusion (barely to the eye). The world breathed, the trees blossomed, and the flowers bloomed. All kinds of flowers lined up.

"There is hardly a poet who has not written a poem inspired by spring and the beauty of spring. Not only in the world of existence, but also in the human soul and heart, spring brings a strong change and renewal. The joy of spring, the sound of spring brings to life many beautiful feelings and life-giving feelings in the heart. The yearnings and aspirations of this season are hopeful. Every spring is like a tree in a person's heart. flowers bloom, birds sing. The songs of the spring are songs of gratitude. They chase away the coldness and the desolate deserts are covered with green clothes." Koshgari focuses on each of the description and quality of spring, and uses the word smallpox effectively in both of them. When describing spring, he refers to the combination "tötö chëchäk" and uses it in the sense of "almost flowers". When describing spring, he used the phrase "smallpox". He also uses the expression "turluk chechak" for flowers that grow from the ground, and "jinju kani" for tree flowers.

*Jag'mur jag'ub sachildi,
Turluk chechak suchuldi.
Jinju qani achildi
Chindan jinar jug'rushur.*

Content: He describes spring: raindrops fell in summer, flowers sprouted from the ground. The boxes of dur and coral, i.e. white tree flowers, were opened. It was as if musk and cedar were mixed together and smelled.

In addition, the word "bubuq" was used to express the meaning of a bunch of flowers, a flower bud, and the meaning of "bubuq is budding" is understood.

*Tagma chechak okulgi,
Buquqlanib bukulgi.*

Content: He describes the spring and writes: all kinds of flowers gathered in bunches and sprouted buds.

Mahmud Koshgari writes: "I decorated this book with wise words, sajs, proverbs, literary pieces called rajaz and prose in a special alphabetical order... In this work, I used as an example the poems used in the language of the Turks, the wise words and proverbs used on days of joy and mourning". For example, in the passage about the arrival of spring, he first quotes a proverb and then expresses the image of this season in a poetic passage. Proverb: The arrival of autumn is known from spring. In this proverb, it is said that the way you start something, the way it ends, that is, the end of the work depends on the beginning.

In the poem about the arrival of spring, he used the word " *sushlar* " to express the meaning of flowers:

*Jaj ko'rkina inanma,
Sushlar uza tajanma.*

Content: do not believe in the beauty of spring, its colorful flowers, its beauty, do not expect good from it. Through this proverb, Koshgari warns not to be deceived by people who are "shiny on the outside and shaky on the inside" or by the fleeting beauty of youth.

In the work "Devonu-lugati-t-turk" there is didacticism through poetic passages. We can see the proof of this in the above mentioned four. In places related to flowers and nightingales, natural phenomena and human experiences lead. Kashgari used these images not only as an artistic tool, but also to express the attitude of the Turkic peoples to nature and beauty. The important thing is that he expressed these traditional images through Turkish words and expressions, revealing the richness and unique features of the Turkish language.

References:**Используемая литература:****Foydalanilgan adabiyotlar:**

1. Sabri Çap. Türk-İslam edebiyatında gül sembolü ve gül hakkındaki uydurma rivayetlerle ilişkisi. DEÜİFD/ 2018, ss. 161-203
2. Sir Gerard Clauson, An Etimological Dictionary of Pre-Thirteenth Century Turkish, Oxford 1972, 837.
3. Z.Rahmonova. Ibrohim Haqqul haqiqati.-Toshkent:"Trust and support", 2023.
4. Adabiyot (majmua). For students of the first stage of academic lyceums. – Tashkent, 2007.