

Interdisciplinary Interpretation of Night and Morning Dialectic

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Abstract. This article talks about the meaning of the words “night” and “morning” in the modern Uzbek language. It is explained that these two concepts have different meanings and tasks in linguistics and literature, and that they have their own meanings not only in these two sciences, but also in concrete and natural sciences. The fact that night and morning have different meanings and expressive tasks in literature is explained on the basis of examples.

Key words: figurative meaning, night and morning, sciences, linguistics, literary studies, ecology, concrete and natural sciences.

Introduction

Uzbek literature has long been in close relations with the science of linguistics, and it is impossible to study them separately. Because until now, the question of whether language was a veil before literature remains unanswered. If some terms and words are used only in a few fields, the dialectic of night and morning is studied separately in such disciplines as linguistics, literary studies, philosophy, psychology, ecology, biology, and religious studies. We will now explore the difference in the interdisciplinary use of these two terms.

From the point of view of linguistics, the Tun dialect has the following definition¹:

1. The part of the day from sunset to sunrise, from dusk to dawn. **Oysiz tun. Tun kapalagi. Oy tunda kerak, Aql kunda kerak. Maqol . Ochil yarim tungacha ko‘chalarda tentirab yurdi, yotoqqa borsa, yana tun bo‘yi u xlabel olmay chiqishini bilar edi. P.Qodirov, „Uch ildiz“.**

2. Darkness, darkness. **Bahor keldi, Tun bag‘rida Yarq etganday bo‘ldi nur. E.Vohidov, „Nido“.** **Hali tong otmagan, kulrang osmon asta-sekin oqara boshlaganiga qaramay, xiyobotlar, ko‘chalar, binolarning pastki qavatlari tun qo‘ynida edi. O‘.Umarbekov, „Yoz yomg‘iri“.** **Olislardan yongan yulduzdek, Dardim bilan singib ketdim men tunga. X.Davron, „Qaqnus“.**

In the sciences of ecology and biology, this term is interpreted differently, which is directly related to the direction of the chosen field. In particular, scientists of this direction study the effect of night time on the movement of animals and their behavior. In meteorology, night time is useful for determining the temperature. This is due to solar radiation and heat loss. Also, nighttime winds are different from daytime winds due to the absence of sunlight.

Methodology

The essence of the night - darkness - strongly affects the psychophysiological state of a person. First of all, the function of the most important sensory organ, namely the visual system, is blocked, through which, according to the generally accepted opinion, a person receives up to 80% of information about the world around him. In the darkness, the horizon disappears, and therefore man finds himself

¹ An explanatory dictionary of the Uzbek language. - T.: "National Encyclopedia of Uzbekistan" publishing house, 2006. - P. 252.

metaphorically "locked" in a minimal space measured by the distance of an outstretched hand, at the same time, he is freed from mental attachment to a place and plunges into the infinity of space, experiencing it acutely. E. V. Dyukov writes about this: *Tun ufqni cho'zilgan qo'l masofasigacha toraytirib, butun go'zalligi va tubsizligi bilan osmonning cheksiz ufqini ochdi. Va insonni tabiatning qudratli kuchlarining kuzatuvchisi qildi*²". From these points, the meaning is that the distance of an outstretched hand refers to the distance to the area that a person can see and clearly understand in a general sense. It is understood from the content of the thought that the time of the beginning of the night begins to decrease to the distance of human vision. M. Zueva explains that the night has a mysterious character because the human inability to see in the dark is biologically determined. According to the researcher, the secret of the night is related to the unknown secrets of other phenomena of the "night" type in the human mind, including "nocturnal representatives of the fauna and nightmares, thickets of forests and swamps, etc. *The reflection of the moon and the bottom of the water, the ancient gods and the devil, the night professions, after all, the most unknown thing in life is death.*³", said M. Zueva. In terms of simple logic, the unknown often breeds fear. According to M. Yu. Zueva, "impressions of fear of the dark, removed from the layer of mental consciousness, moreover, filled with many hypothetical details, lead them to the unconscious, and from there they can deliver an unexpected and painful blow⁴". However, this is the basis for the emotional, irrational and figurative manifestation of human spirituality.

Results and discussion

Ethnographic aspects of the concept of the night in the development of archaic cultures, natural-astronomical, biological, rhythms of labor processes, daily rhythms of social and religious-cult behavior became the basis for creating temporary instructions. An example of consideration of the importance of night cultural practices in the traditional culture of the Slavs is the work of E. A. Dorokhova, in which the author reveals the question of the mythological nature of the archaic consciousness that connects the night with "that" light. Night Rituals of the Life Cycle S.K. It was analyzed by Lashchenko in the context of the cult and culture of the Eastern Slavs in the ritual system. In the section "Traditional picture of the world" of the textbook "Folk musical creativity" written by E.A. Dorokhova and O.A. Pashina, issues of mythological consciousness are also covered, in particular, its important element in understanding the concepts of time and space by archaic consciousness is night⁵. In addition, in the assessment of time for traditional Russian culture, attention is paid to the fact that there are especially important boundaries in the matter of time: concepts such as daytime, midnight, full moon period and new moon are dangerous, impermissible time or no time at all. Thus, Christians believe that people born at midnight are witches, commit suicide and become ghosts. V.A. Dmitriev, who studies the spatio-temporal aspects of the traditional culture of the peoples of the North Caucasus, notes that the length of the day is compared to the length of life in folklore texts⁶. The climbers perform their actions "with extraordinary precision at the appointed day and hour." During the invasion, fighters were allowed to stay outside at night. The time of sunset was considered especially dangerous. Typically, three time points are recorded for nighttime: the beginning of the night, midnight, and before dawn, but many time points are added based on changes in pet behavior throughout the night.

In the scientific literature, there are not many works dedicated to the comprehensive analysis of the concept of night in other ethnocultures, in this regard they represent a very wide scientific field that has not yet been explored. Sociological aspects of the conception of the night arise in interaction with the social lifestyle of the people. Gradually, an elite layer (hierarchical stratification) was formed,

² Dukov E.V. Night and the city // From dusk to dawn: Night as a cultural phenomenon. St. Petersburg, 2005. pp. 7-21.

³ Zueva M. Black Nights // From Dusk to Dawn: Night as a Cultural Phenomenon. - St. Petersburg: Publishing house Dmitry Bulanin, 2005. - P. 197-220.

⁴ Zueva M. Black Nights // From Dusk to Dawn: Night as a Cultural Phenomenon. - St. Petersburg: Publishing house Dmitry Bulanin, 2005. - P. 197-220.

⁵ Siyukhova A.M. Problems of the concept of night in the discourse of scientific analysis // Man and culture. 2013. No. 1. P. 13-60. DOI: 10.7256/2306-1618.2013.1.192

⁶ Siyukhova A.M. Problems of the concept of night in the discourse of scientific analysis // Man and culture. 2013. No. 1. P. 13-60. DOI: 10.7256/2306-1618.2013.1.192

which had the ability to independently regulate daily life, and a youth layer appeared, which had health and strength during the day. These categories of society actively enter night culture, form and develop its modern types. L. I. Levin noted that "yesterday in the public mind, as in the Bible, sin, devilry..., the underworld, a place for spies and detectives, apostates, vagabonds⁷" is not a coincidence. The scientist considers the activity aspect of culture and suggests that in traditional culture night is used for voluntary activities, as opposed to day and night, which ensures the physical survival of the seed, and night time is the time of sleep or the obligatory performance of rituals that maintain the psychological balance of society. Speaking about night culture, E. V. Dyukov rightly points out that night rituals are a period of mandatory dominance of sociality⁸. E.V. Salnikova discusses the night (evening) activity in the era of capitalism and emphasizes that its results, in contrast to daytime work, are indispensable, which is of great importance for personal self-sufficiency and the formation of self-worth⁹.

The Arabs emphasized the idea that the time of the appearance of the crescents, that is, the sunset period is counted before the month, and the night comes before the day. Some of their speech habits were also formed in this way, that is, it is common for them to use expressions such as Friday night and Friday evening, taking into account that night comes before day. There are also those who confirm the opinion of the Arabs, who say the following opinion: "Darkness precedes light in the career, light rises above darkness, it is necessary to put the first before¹⁰". According to the work, other peoples, including Romanians, Iranians and similar other peoples, do not associate the period of the night with the phases of the moon. For them, the sun rising from the East and reappearing in this place the next day is considered as the duration of day and night. These hypotheses of theirs are based on the science of exact calculations and have absolutely no relation to the phase of the moon and other circumstances. The thoughts of these peoples are completely opposite to the thoughts of the Arabs, they come before the day and after the night. In their eyes, "light is existence, darkness is non-existence¹¹".

Conclusion

Abu Rayhan Beruni also reflects the opinion of the astronomers who lived before him in the essence of the work, for example, the opinion of Ziji Shahriaronshah that the day and night actually begins at midnight is one of them. In addition, it can be said that when Beruni gives the definition of day and night, he proves his opinion on the basis of verses of the Qur'an: "But night must also be included in the composition of the day. But if the day is divided into two parts and separated from each other, the single day and the daytime mean the same thing, which is the period from sunrise to sunset; and the night is its reflection. This is recognized by all peoples, many agree and do not argue with each other about it. However, one of the scholars of Islamic jurisprudence, in order to equalize the length of the day and the duration of fasting, defines the beginning of the day as dawn, and the end as sunset, and the Almighty God said to him: "Eat and drink until the white thread is separated from the black thread in the morning, then fast until the evening!" He claims that these two borders are the two sides of the day¹²".

In conclusion, it can be said that these two words have their specific meaning in each field, only in the science of literature, night and morning are considered to have their own meanings. Night and morning contain many aspects of meaning and have an expressive effect.

⁷ Levin L.I. Concept of night in urban culture. // Night: Rituals, the art of entertainment. Depths of darkness. M., 2009. pp. 17-32.

⁸ Dukov E.V. Night and the city // From dusk to dawn: Night as a cultural phenomenon. St. Petersburg, 2005. pp. 7-21.

⁹ Salnikova E. Cool of the night - the legacy of romanticism in the twentieth century // From dusk to dawn: Night as a cultural phenomenon. St. Petersburg, 2005. pp. 22-44.

¹⁰ Abu Rayhan Beruni. Relics of ancient peoples. - T.: Science, 1968. - P. 47.

¹¹ Abu Rayhan Beruni. Relics of ancient peoples. - T.: Science, 1968. - P. 50.

¹² Abu Rayhan Beruni. Relics of ancient peoples. - T.: Science, 1968. - P. 51.

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