

# Sun, Moon and Star In The Examples of Folk Literature

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## Abstract

The place of cosmonyms in the people's language was investigated and analyzed in the article. During the studies, we also address to holy book Qurani-Karim. In this regard, the article discusses this matters and provides examples from the holy book. The cosmonyms mentioned in the surahs and verses of the Koran makes them sacred among the people.

Just as the Sun, the Moon and the stars decorate the sky, so folklore genres decorate our people. A number of verses mentioned in surahs related to cosmonyms in the Quran can be followed in folklore texts. This statement is explained by examples selected from their texts.

At the same time, in folklore texts there are personal names associated with cosmonyms. The names Sun, Star, Moon, Crescent, etc., which we often encounter among people, we also see their names in folklore texts. Anthroponyms related to the mentioned cosmonyms are also included in the article.

The article also explores the ideas and believes of our grandparents in connection with cosmonyms have been selected and filtered. It should be noted that the concepts of the sun, moon and stars are still valid among humans. In other words, the people have great faith in these beliefs. The article provides a number of examples to support these ideas.

**Keywords:** Cosmonym, folklore, Nakhchivan, Qurani-Karim, Sun, Moon, Star

## INTRODUCTION

The sky, which attracts the attention of people, has always delighted with its beauty. The sun is visible during the day, and the moon and stars at night. When people look into the sky, it seems to them that they are in a different family, they dream and especially remember what they love. As a result, people have created a number of legends, myths, in short, various texts associated with cosmonyms. Some of these texts are reflected in the folklore genres of Nakhchivan. It should be noted that people's belief in the moon, sun and stars dates back to ancient times. In this regard, the researchers note: "Lunar, solar and stellar traditions occupy a fundamental place in the beliefs of people of the tribal period in a number of countries of the world in the pre- and post millennia BC. We find their indelible marks

on rocks, tools, weapons, emblems, decorations and household items, as well as on ceilings, floors and foundations of palaces, mosques and residences"(Jafarov 57).

The sun and the month, which are often used in folklore texts, are an integral part of all-Turkish mythology. Therefore, the materials related to cosmonyms are found in the folklore of all Turkic peoples. "The myths about the sun and the moon combine different shades in the region as an integral part of all-Turkish mythology. So it is:

1. The moon and the sun have creative power.
2. The moon and the sun are imagined as the beginning of the male and female gender.
3. Both are perceived as living people, so they are at the heart of ordinary life issues.

4. During the explanation of some of their characteristic features, they are reflected on the landscape of the region” (Nakhchivan folklore anthology I c. 9).

Almost all these enumerations about the sun and the moon can be seen in the folklore of the Turkic peoples. It is clear from the research that cosmonyms were literally sanctified by the people. One of the main reasons why the sun and moon are sacred among people is the fact that our holy book, the Quran, contains verses about the sun and moon. Because every word in the Holy Quran is very valuable for a Muslim. When we study our holy book, we observe that in the 258<sup>th</sup> verse of the surah “Bagara”, in the 13<sup>th</sup>, 78<sup>th</sup> and 96<sup>th</sup> verses of the surah “Anam”, in the 36<sup>th</sup> verse of the surah “Tovbe”, in the 5<sup>th</sup> verse of the surah “Yunus”, in the 4<sup>th</sup> verse of the sura “Yusif”, in the 2<sup>nd</sup>, 15<sup>th</sup> verse of the surah “Rad” and in several other verses their names overlap. While investigation of the we will also give examples from the Koran and make comparisons.

In oral folk literature, the concept of moon in the texts is used like “Gamar”, “Hilal”(crescent), “Bedirlenmish”(Full Moon), and the Sun is used like the expression “Shams”, further enriched the synonymous dictionary of folklore. Naturally, these names are given by the days of the month. The Hilal (crescent) is the first days of the Moon, and the Full Moon (bedirlenmish) is the fully round shape, the full shape period of the Moon. In the 189<sup>th</sup> verse of the Surah “Bagara” of our holy book of the Quran, we observe this: When they ask you, (O Muhammad), about the new moon (hilal). Say, “They are measurements of time for the people and for Hajj.” And it is not righteousness to enter houses (as it was in the period of ignorance) backward, but righteousness is (in) one who fears Allah. And enter houses from their doors. And fear Allah to be probably succeed (Qurani-Karim 16). And the expression “the full moon” we find in the 18<sup>th</sup> verse of the Surah “Inshiqaq”: “16. So I swear by the twilight glow, 17. And (by) the night and what it envelops, 18. And [by] the moon when it becomes full, 19. (That) you will surely experience state after state” (Qurani-Karim 377). As can be seen from the example, in the verse that was spoken was sworn on full moon. Based

on this, we can say that the roots of oaths to the Moon, Sun, and stars in the people come from our holy book. At this point, it is appropriate to recall a few swear words contained in folklore texts. For example,

“let me never see the sun” (Nakhchivan folklore anthology II c. 88)

May the moon be haram for me

I swear to Sun and so on.

Along with this, it should be noted that in the Holy Quran there is also a Surah “Gamar” (moon). We also observe the expression of the Sun is used as Shams in the title of the 91<sup>st</sup> Surah of the Quran – “Shams” (sun).

These cosmonyms have always been valued and sanctified by people. As a result, a number of beliefs related to them have also formed. Naturally, some of these beliefs have a scientific basis, and some have arisen through persuasion. A number of scientific studies about the sun show that sunlight is very useful and important for human. We get vitamin D mainly from sunlight. Even some researchers have written an article titled “Solar hormone the new name of vitamin D”. It is known that this also has conditions for acceptance of sunbathe. If you don’t get sunlight properly, it can lead to other unpleasant complications. The fact that the sun is useful for man, we observe in those beliefs that are generated by the people.

*“The heart of a person who meets the sun in sunrise every day will always be healthy”* (Nakhchivan folklore anthology II c. 22).

*The disease does not penetrate the house full of sunshine, or the sun is in, the illness is out.*

*The sun’s rays cure a number of troubles*

*The morning sun is health, and the midday sun is illness, etc.*

A number of beliefs about the moon have also enriched folklore genres that are the product of the people. For example,

“When the moon comes out, the person who has a wart in his hand should sweep the wart with a broom and say the followings:

Fresh moon, you’ve welcome,

A wart, empty your place.”

When there is fever high temperature, the following should be said:

My child in the sky,

My child , full Moon,  
May God keep you  
From fever, my  
child(Nakhchivan folklore anthology II  
c. 12).

In the example shown, the full form of the moon was also expressed.

“On the last Wednesday night before Novruz holiday the girls direct the mirror to the sky. If they see the boy’s shadow in the shape of the moon reflected in the mirror, they will marry the boy they love” (Nakhchivan folklore anthology I c.19).

It is not good to look at the moon, and in the mirror for a long time. Both of them are things stalling the mind (Nakhchivan folklore anthology I c.40).

In another belief:

When the moon is fifteen days old, mother, whose child is in a stranger, looks at the reflection of the moon in a mirror. If the reflection of her child is seen in the moon in the mirror, he(he) is alive, if not, he (she) is dead(Nakhchivan folklore anthology I c. 46)

A pregnant woman should often look at the Moon to have a son (Nakhchivan folklore anthology I c. 46).

When I first saw the moon, I  
had to give salawat.

As can be seen from the examples, our people have created a number of beliefs related to the Moon and The Sun, and today they still follow some of these beliefs. We observe this mainly in our regions.

In addition, a number of riddles related to The Sun and the Moon have emerged. In this small genre, the characteristics of each of the big planets are reflected in secret. Thus, a certain picture is created in relation to these children. That is why such riddles were of great interest for children.

*They’ve seen many centuries,  
What does not happen in the  
world,*

*One goes, another comes (The  
Sun, the Moon)(Nakhchivan folklore  
anthology I c. 332).*

With three lines, they express very beautifully the features of the two great planets.

It heats, doesn’t smoke,

It shines, doesn’t heat (Sun and Moon)  
(Nakhchivan folklore anthology I c. 334).

Or:

*I fall in love, it will not  
decrease,*

*The ruler does not get less.*

*The lover saw a candle,*

*It is burning ever, but its oil does not deplete  
(The Sun)(Nakhchivan folklore anthology I c.  
336).*

The fact that this riddle begins with the phrase "I fall in love" reminds us the Bayat genre.

*There is a rose in every yard,*

*One can't survive without it,*

*It blossoms day long, fade in the  
nights (the Sun)(Nakhchivan folklore  
anthology III c. 412).*

Many properties of The Sun and the Moon are hidden in the riddles.

There are also proverbs and sayings about the moon and the sun. Naturally, all of them were tested by our great grandparents, ancestors, fathers. For example,

*The illness enter the sunless  
house.*

*The sun is evident from birth.*

*The sun does not hide its light*

*The sun warms the air, the  
friendship the heart.*

*The universe without the sun is  
dark (Yagubgizi200).*

*Even the moon has spots  
(nothing is perfect).*

*He who sees the moon doesn't  
need the stars!*

*The moon does not always hide  
under the clouds.*

*The Moon and Stars suit the sky  
(Proverbs44-45)*

It is known to everyone that the moon does not rise before sunset. As written in verse 40 of Surah Yasin of our holy book Quran:

"Neither can the sun overtake the moon, nor can the night outstrip the day. Each of them (the sun, the moon and stars) floats in an orbit" (Qurani-Karim 272).

The sunset of the sun, then the emergence of the moon, their follow-up are expressed in folklore genres such as:

The sun is going to set,  
hakhishta.

The moon hurries to come out,  
hakhishta.

The fait is written to, hakhishta  
Invaluable fool,  
hakhishta(Nakhchivan folklore  
anthology I c.393).

According to another belief spread among people, the Moon is known as a boy and the Sun as a girl. And these two names often sound together. It should be noted that in some “in some plots each of them is presented as either a boy or a girl, but the idea that the Moon is a boy and The Sun is a girl is more widespread. In single cases they are presented as siblings, or as mother and son, but in many texts, in the majority of cases they are presented as lovers” (Ajalov179). During the analysis, we will be able to clearly see this in the examples to which we will periodically apply when needed –the names of both are used together.

A number of interesting folklore texts were identified where the Moon and the Sun had been mystified by people from ancient times. There are plenty amount of Legends and myths about the sun and Moon both in Nakhchivan folklore, and in other regions of Azerbaijan, as well as in the folklore of other Turkic peoples. Let's look through several legends and tales. In legends about the sun and the moon, we show the example in full form so that ideas become clear: "They say that a man goes hunting. Something falls into his hand. He goes along way and at last reaches the bank a small lake. He sees a beautiful girl sitting on the other side of the lake and watching the lake. The girl was so beautiful that the Hunter could not look at her because of enthusiasm. Then the Hunter came to her closer and asked, who are you?

The girl answers, “my name is Gunesh (The Sun)”. The hunter and the Sun talk for a while, and the darkness of the evening surrounds them. The Hunter invites the Sun to visit them. The Sun agrees. They come to the Hunter's house together. The Hunter greets the guest with great respect. The Sun sleeps in a separate room. When dawn came, the guest awoke the first. When she goes out, the surrounding was enveloped in light. At this time, the host wakes up. His eyes dazzle when he looks at the Sun.

The Hunter cannot come closer to the Sun. Meanwhile, the Sun is ashamed of her beauty and returns into the room. The Hunter tells the neighbors about the beauty of his guest. He says it's hard to get close to her.

A man in the neighborhood says: "I can catch her." The Sun again remains in the Hunter's house. In the morning Hunter and his neighbor were waiting outside to see and catch The Sun. As soon as the sun comes out, all the world is again covered in light. The neighbor of the Hunter sees that it is really impossible to get close to her. The light emanating from her sticks into the person's eyes like an arrow. At last the neighbor bothered and strikes her with a bow and arrow. This arrow injures The Sun from the chest. The wounded Sun is running away. The Sun rises to the top of the sky and sprinkles her dress down. Traces of blood on the dress appear after rain on the surface of the sky in the form of a belt.”

Or:

"The Moon and The Sun were brother and sister. One day their mother was preparing to cook a bread. Mother calls the Moon: “go and bring me a rolling pin”. The moon does not bring a rolling pin, she says:

- Let the sun bring it.

The Sun and the Moon fight with each other. At this time, the mother was putting the ashes under the tava (big frying pot). Mother repeatedly said them to stop fighting but they do not hear it. Mom humbly stands up and hits the face of the moon with a sill. And the Sun was shivering with fear The Moon was ashamed of the work she done. They both run away from home. They say that as the Sun was innocent he walked daylong, and the Moon walked at night because of shame. Mother is tormented by remorse and could not look at anyone's face carefully" (Nabiyev223-225).

In the last of the examples, The Sun and the Moon are presented as brothers and sisters. In folklore texts, we also find the name Qamar (Full moon).

We read from the epos “AshigGurbani”:

Not the moon  
burns, not the sun burns,  
My tears will  
flood, and flow to the ocean.

Qurbansays that  
no one likes the king,  
It will soon fall  
into disrepair

(Nakhchivan  
folklore anthology II c. 446).

Here, AshugGurbani expressed the Moon as Qamar and the Sun as itself. In the work of another ashug, we observe the use of the Moon as both Qamar(Ful moon) and as Hilal (Crescent) :

My love was revealed over the  
world,  
Sugar and sweet are crushed.  
Whoever loves should come to  
the final exam.

I am the Full moon, I am the crescent, I am the beauty! (Nakhchivan folklore anthology I c. 481).

Here, Ashugis satisfied with himself that declares himself a full moon and a crescent.

The moon is considered one of the most beautiful planets. People compare a beautiful girl or handsome boy to the Moon. Today such expressions as “As beautiful as the moon”, “his/her face is like the moon”, “moon-faced”, “his face is like a full moon”, “a piece of moon”, etc. are widely used among the people. As we know, the moon of 14 days is called the full moon. In order to express the beauty and gentleness of the ladies with the round face. We clearly observe this in the fairy tale “Abdullah and Mehriban Sultan”:

“When you get to the first tent, a beautiful girl comes out, like a full moon of fourteen nights. What a beautiful girl, she says to the moon: “Do not come out, I will do it instead of you”, and to the Sun “I will shine instead of you”. Come see me and die. The man wants not to eat and drink, let him watch her” (Nakhchivan folklore anthology III c. 352).

Or:

“He take the saz on his shoulder and go to the wedding House. He looks and sees Nabat, what a Nabat is she! Like the full moon, she sing the song with his detachment at the top of the assembly” (Nakhchivan folklore anthology II c. 420).

Like the Moon, the Sun is one of the most valuable planets as well. The horizons and light of the sun are irreplaceable. There are some

praising and pleasant words about the sun. For example, “her eyes shine like the Sun”, “My Sun”, “my sunshine”, “she asks the sun (moon) do not come out, I will do it instead of you” and so on. Such adoration can be found in other genres of folklore. We can observe more cases in ashug creativity, as in ashug songs it is more common to portray beautiful people.

How beautiful you were born,  
Divine light has shone on your  
face.

As if the sun had risen in the  
morning,

Young Sarvinaz on the top of the mountain  
(Nakhchivan folklore anthology II c. 412).

Gunesh(the Sun) also exists in our language as a person name. It is among the names that parents call for their daughters to be as bright as the sun, to warm and bright their lives.

And we see that such forms of the moon’s names as Qamar and Hilal are also used as names. Hilal is a person name given to the men, and Qamar to the girls. Such names are widely spread among people.

The stars are distinguished among people by their uniqueness. As if they are scattered all over the sky like gems. Scattered pearly stars in the sky create an even more romantic scene for lovers of the sky. We can think of the decoration of the sky with stars as a gift of God. Verse 6 of Surat “as-Saffat” in the Holy Quran states: “We have adorned the nearest heaven (the sky) with stars (for you). (While the sun, moon and stars are in different heavens, you see them all in the closest place to yourself, as if above your head)” (Qurani-Karim 274).

Stars, like other planets, perform their own functions. In this regard, we find a number of surahs in our holy book Quran. For example, in the 54<sup>th</sup> of “Al-Araf”, the 4<sup>th</sup> of “Yusuf”, the 16<sup>th</sup> of “Ar-Hijr”, the 97<sup>th</sup> of “Al-Anam” surahs, and so on verses contain thoughts about the star. One of these verses – the verse 97 of Surah “Al-Anam”: “He is Who made the stars you could find your way in the darkness of the waters and the dry land. We have explained them in detail for a people who understand” (Qurani-Karim 74). Based on the verses, we can say with confidence that the stars perform many functions for human beings. It is known that in ancient times, people used to determine the time by the

movement of the cosmonyms. In the month of Ramadan the time of iftar (post) begins when the first star appeared and ends when the sun's rays completely disappeared. Of course, this applies to many areas. For example, in agriculture, animal husbandry, etc. The shepherds determined the time for going to the pasture by the stars. According to observations, the appearance of the constellation Ulker (June 2) indicates the time of the animal's mount to the pasture. Because it will rain heavily until the constellation Ulker gathers (does not appear). Of course, it is impossible to mount to the pasture at this time" (Orujov Yurdoghlu 74).

It should be noted that the guidance of people by the movement of the stars is found in verse 16 of Surah "an-Nahl" in the Holy Quran. "Say (the signs of the way like hill, valley). (People) find their way (at night) by the help of stars" (Qurani-Karim 152).

In "Kuzachioghlu's Tale", the boy also moves with the guidance of stars. Of course, since it is a fairy tale, there are some metaphorical meanings. We read from the fairy tale:

"The boy says, read. The girl reads. The boy says, well, wait here for me, I have two brothers. We go to find a girl. When we find that girl, I'll come back and take you. That bright star in the sky is mine. Wait here, and look at this star. If you saw that the star went off, it means that I'm not alive, go wherever you go. As soon as the girl reads the magic, the fire burns on the four sides of the building. The boy also goes away" (Nakhchivan folklore anthology III c. 173).

All of these examples once more confirm the opinions about the stars.

A large number of stars and such characters as their flow, etc. are also found in folklore materials. For example, we meet in riddles that the stars are of an infinite number.

You can't know their number,  
It burns like a lantern,  
Let's find what is it  
(Nakhchivan folklore anthology III c. 411).

A number of beliefs about the stars appeared and they are still being used today. For example, "a newborn child shouldn't see a star during forty days, it may cause insomnia" (Nakhchivan folklore anthology I c. 42).

"They say to count the stars in the sky is the sin. Whoever counts the star a wart will appear on his/her hands."

As we know, bayatis, one of the widespread genres of oral folk literature, express various topics in itself. The Sun, the Moon, and the stars are among these topics. For example:

Let God give me count,  
Give me stars, give me the  
moon.

Give a sweet gift  
To my elder child (Nakhchivan  
folklore anthology II c. 281).

Here we observe that the words "stars" and "the moon" are used side by side. This bayati reflects the mother's prayer for her child.

Let's analyze another bayat:  
The star in the sky will not die,  
My wound doesn't bleed, it  
remains.

I will not close my eyes and  
die

Until I have a look into yours  
(Nakhchivan folklore anthology I c. 348)

Folklore contains many adorations about stars as well. These adorations used to be told by the boys to the girls they love. It is worth remembering some of these adorations: "You are my star", "My morning star" and so on. Such adorations are also reflected in the work of ashugs. For example, while describing beauty, Ashug Ali writes:

My cousin (here, uncle's  
daughter) is the most beautiful,

She appears like a morning star  
Let me ask you, the plain of  
Kerki,

Do crossing roads leads to my  
beloved? (Nakhchivan folklore  
anthology I c. 463).

Beliefs, sayings, bayatis, myths, legends and proverbs about the stars also enriched the genres of folklore.

It should be noted that Ulduz (the star) is also widely used as a personal name. The history of this name given to girls by parents, relatives and friends is very old.

### Result

From the analysis of cosmonyms it follows suggests that these planets, which add a special

beauty and meaning to the sky, are also highly valued and sanctified among the people. Of course, the main reason for this is that the names of the Sun, the Moon and the stars are mentioned in our holy book. The presence of surahs and verses related to them made them even more sacred among the people.

The presence of cosmonyms in folklore texts, and the emergence of legends and myths in connection with them has expanded the variety of themes in folklore texts.

In the article, many texts about the Sun, the Moon and stars were selected and investigated. In almost all folklore genres, we found information about the Sun, the Moon and stars. In beliefs of people, all three planets were widely used. And this gives grounds to say that it is very sacred and valuable for the people. From the studies it turned out that some of the beliefs generated by the people are based on scientific foundations. In addition to unscientific beliefs, there are a number of myths and legends about the Sun and the Moon. This suggests that since ancient times, humans have had no scientific knowledge of these two large planets. We think that the more we try scientifically explain and prove the the formation reason of these planets in a modern time, a number of new legends and myths will be created by the people

in this regard. Because people's imagination and thinking develops along with the world's development.

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