

DESCRIPTION OF THE IMAGE OF THE MOON IN THE WORKS OF SOMERSET MAUGHAM AND AHMAD A'ZAM

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Abstract. *This article analyzes the symbolic meanings of the Moon archetype in Western and Eastern mythology and its reflection in fiction. The Moon archetype is considered as a carrier of deep symbolic meanings in the human psyche, and its interpretation in literary works is studied from a philosophical and psychological perspective. The article analyzes the mythological origin of the archetype, its transformation in literature, and its connection with existential content. The research uses the method of comparative literary studies.*

Keywords: *Archetype, mythology, existentialism, "The Moon and Sixpence", "The flange of the Moon", symbol, individualism.*

The moon has occupied a unique place since ancient times as one of the most important symbolic images in human culture and mythology. It holds significant meaning in the mythological systems, religious conceptions, and literary works of various peoples, serving as an important tool for expressing the human inner world, spiritual quests, and existential problems. The moon archetype not only possesses aesthetic and symbolic importance but is also considered a universal symbol reflecting the deep layers of the human psyche. From the perspective of Carl Gustav Jung's archetype theory, the moon is interpreted as an important element of the collective unconscious, embodying traces of humanity's general psychological experiences and cultural heritage. As Jung emphasized, archetypal images are deeply rooted in humanity's general imagination and manifest in unique forms across different cultures and eras.

The symbolism of the moon has been interpreted differently in various cultures. In Western mythology, the moon is often associated with femininity, mysterious psyche, and mutability, for example, through the Greek goddess Artemis or the Roman goddess Diana. In Eastern mythology, the moon is more commonly depicted as a symbol of spiritual awakening, love, and beauty, such as in the Chinese mythology's Chang'e or in Uzbek folklore's tales and legends related to the moon. This diversity demonstrates the universal and local characteristics of the moon archetype, making it an interesting object for comparative analysis in literary studies.

The purpose of the article is to analyze the place of the moon archetype in Western and Eastern mythology, as well as to explore its transformation in artistic literature and its connection to existential content. The study examines the following main questions: What symbolic meanings does the moon archetype hold in various mythological systems? What artistic transformations does it undergo in literary works? How are human existential quests and inner conflicts expressed through the moon archetype? To answer these questions, comparative literary studies, mythological analysis, and psychoanalytic approaches are applied.

The mythological interpretation of the moon archetype varies across cultures, but its core meanings are related to human spiritual and philosophical quests. For example, in Greek mythology, the moon

goddess Artemis is associated with purity, independence, and nature, while in Christian conceptions, the moon is often interpreted as a symbol of holiness and spiritual light. In Eastern mythology, particularly in Chinese culture, the moon goddess Chang'e holds an important place as a symbol of immortality and spiritual journey. In Uzbek folklore, the moon is often depicted as a symbol of love, beauty, and spiritual purity, for example, in folk epics like "Alpomish" or "Oysuluv."

In literature, the moon archetype is used as an important tool for expressing the human inner world and existential problems. In Western literature's individualistic approaches, the moon is often interpreted as a symbol of personal freedom and self-discovery, while in Eastern literature's approaches characteristic of collective consciousness and national spirit, it reflects problems related to spiritual awakening and fate. These differences demonstrate the various interpretations of the moon archetype depending on cultural context.

In the mythological interpretation of the moon archetype, its phases (full moon, new moon, waxing and waning moon) play an important role. For example, in Greek mythology, the moon phases are interpreted as symbols of cyclical changes and renewal in human life. In Eastern mythology, particularly in Chinese conceptions, the moon phases are linked to the yin-yang philosophy, expressing balance and harmony. In Uzbek folklore, the full moon is often depicted as a symbol of spiritual elevation and the harmony of love, while the new moon is associated with new beginnings and hope. These phases are also used in literature as an important tool for reflecting changes in the human inner world.

In Somerset William Maugham's "The Moon and Sixpence," the moon archetype is used as a symbol of the protagonist Charles Strickland's inner quests and the process of self-realization through art. Here, the moon is interpreted as a metaphor for spiritual awakening and striving toward the ideal. Strickland's radical changes in his life path are linked to the changeable nature of the moon phases, expressing existential content through his inner conflicts and detachment from society. The moon symbol reflects Strickland's choice between worldly values and art, appearing as the central element of his self-discovery process.

In Uzbek literature, in Ahmad A'zam's "The Dust of the Moon" ("Oyning gardishi"), the moon archetype is interpreted in the context of national spirit and existential problems. In the work, the moon serves not only as a symbol of beauty and spiritual purity but also as an emblem of the characters' relationship with fate and their inner struggles. The characters' interrelations and conflicts gain deeper meaning through the moon archetype, demonstrating a unique interpretation of existential quests in national literature.

In "The Moon and Sixpence," the moon archetype expresses the anarchic and creative spirit in Strickland's inner world, while in "The Dust of the Moon," the moon reflects the connection to the collective consciousness of national culture. For example, in "The Dust of the Moon," through the moon symbol, the characters' spiritual quests in the Uzbek worldview and their connection to communal values are analyzed. The differences between these two works vividly demonstrate the individualistic approach of the West and the characteristics inherent to the collective consciousness of the East. Additionally, in "The Moon and Sixpence," the moon symbol expresses Strickland's detachment from society and his choice of a unique path, while in "The Dust of the Moon," the moon reflects the characters' process of accepting their fate and achieving spiritual balance.

The moon archetype is used in literary works as an important tool for expressing existential content. In "The Moon and Sixpence," Strickland's self-realization through art is linked to one of the main ideas of existentialism – the human independently finding their purpose. In "The Dust of the Moon," through the moon archetype, the characters' struggle against fate and spiritual quests are reflected. In both works, the moon is interpreted as a symbol of the process of discovering one's inner world.

Comparative analysis shows that in "The Moon and Sixpence" and "The Dust of the Moon," the existential content is interpreted through the moon archetype in different cultural contexts. In Maugham's work, the moon is linked to ideas of individualism and self-realization through art in Western literature, while in Ahmad A'zam's work, existential problems related to national spirit and collective consciousness are reflected. The differences between these two works demonstrate the diverse interpretations of the archetype from cultural and philosophical perspectives.

From the perspective of existentialism, the moon archetype expresses the hesitations and conflicts in the process of human self-realization. In Jean-Paul Sartre's existentialist philosophy, it is emphasized that humans create their own fate, which is clearly evident in Strickland's independent choice of path through art in "The Moon and Sixpence." In "The Dust of the Moon," the existential content is interpreted in a national context, that is, in a manner characteristic of the spiritual values of the Uzbek people. Through the moon symbol, the characters' process of accepting or struggling against their fate is linked to the national spirit, demonstrating a unique interpretation of existential problems in Uzbek literature.

The interpretation of the moon archetype in literature depends not only on cultural context but also on the author's personal worldview and creative goals. For example, in Maugham's "The Moon and Sixpence," the moon archetype is linked to modernist tendencies in Western literature, expressing human detachment from society and striving for individual freedom. In Ahmad A'zam's "The Dust of the Moon," the moon archetype is interpreted as a synthesis of national modernism and traditional values in Uzbek literature. The differences between these two works demonstrate the various interpretations of the archetype not only from cultural but also from philosophical and aesthetic perspectives.

Additionally, the interpretation of the moon archetype in contemporary literature is noteworthy. In contemporary literature, the moon is often interpreted in the context of ecological problems, gender issues, and global cultural changes. For example, in some works of contemporary Western literature, the moon archetype is used as a symbol of restoring human connection with nature. In contemporary Eastern literature works, the moon often expresses conflicts between traditional values and the modern world. These tendencies demonstrate the dynamic nature of the moon archetype and its relevance in the contemporary world.

The moon archetype holds its place in mythology and literature as an important symbol expressing the deep layers of the human psyche. In Western and Eastern mythology, the moon holds various meanings and is used in literary works as an important tool for expressing existential content. The analyses in "The Moon and Sixpence" and "The Dust of the Moon" show that the moon archetype embodies universal and cultural characteristics in reflecting human inner quests, spiritual awakening, and relationship with fate.

Through analyzing the place of the moon archetype in mythological and literary contexts, its deep significance in human culture and psyche has been explored. The moon archetype holds its place as

a universal symbol expressing the human inner world, spiritual quests, and existential problems in Western and Eastern mythology as well as literature. In Western mythology, the moon is often linked to femininity, mutability, and mysterious psyche, while in Eastern mythology, it is interpreted as a symbol of spiritual awakening, love, and collective consciousness. In literary works, the moon is used as an important tool for reflecting the process of self-realization, relationship with fate, and inner conflicts.

All in all, in the article, Somerset William Maugham's "The Moon and Sixpence" and Ahmad A'zam's "The Dust of the Moon" were comparatively analyzed. In "The Moon and Sixpence," the moon archetype expresses the protagonist Charles Strickland's self-discovery through art and striving for individual freedom, while in "The Dust of the Moon," the moon is interpreted as a symbol of national spirit, spiritual balance, and existential quests related to fate. Through these works, the various interpretations of the moon archetype in the individualistic approach of the West and the collective consciousness approach of the East were identified. These differences demonstrate the diversity of the archetype not only from cultural but also from philosophical and aesthetic perspectives.

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