

Linguocultural Features of Figurative Meaning Units Used in Alisher Navoi's "Holoti Sayyid Hasan Ardasher"

Roziqova Gulbahor Zaylobidinovna

Professor at Ferghana State University, Doctor of Philological sciences (DSc)

Abdusamadova Farangiz

1st year Master of Linguistics (Uzbek language) at Fergana State University

ANNOTATION: This article discusses a modern branch of linguistics linguoculturology, Also analysis of the linguocultural features of figurative meaning units used in Alisher Navoi's "Holoti Sayyid Hasan Ardasher".

KEY WORDS: culture, linguistics, intercultural communication, speech, language, linguoculturology, linguoculture.

Introduction

Linguoculturology is a science that has emerged from the interrelationships and interdependencies of linguistics and cultural studies, and it studies the expression and integration of folk culture into spoken language. The interrelationship between linguistics and cultural studies is not a simple connection, but the emergence of a new science-based direction. Therefore, this phenomenon is not a temporary connection between linguistics and cultural studies, but a science that, as a systematized branch of science, has its own independent purpose, task, method, and object of research.

The main part

According to Professor D. Ashurova, one of the most important tasks of linguoculturology is to determine the methodological conditions, conceptual rules of research and the development of problems of systematization and classification of language units (linguocultures) from the cultural point of view.

Linguoculturology emerged as an independent branch of linguistics in the 1990s. According to researchers, the term "lingvokulturologiya" (Latin: lingua "language"; cultus "respect, bow"; Greek. "Science, science") was coined by the Moscow School of Phraseology (Y.S. Stepanov, A.D. Arutyunova, V.V. Vorobyev, V.Shaklein, V.A.Maslova). Almost all researchers on the origin and formation of this field date back to Wilhelm von Humboldt [3.286].

By the beginning of the 21st century, linguoculturology has become one of the leading disciplines in world linguistics. Linguoculturology is the study of language as a cultural phenomenon, the subject of which is the interconnected language and culture. In particular, V.N. Telia writes: "Linguoculturology is the study of the human factor, or more precisely, the cultural factor in man. This means that the Center for Linguoculturology is a set of achievements inherent in the anthropological paradigm of man as a cultural phenomenon."

VV Vorobyev states that “linguoculturology is a complex science of the synthesizing category, which studies the interactions and interactions between culture and language. It reflects this process as a whole of units with a single linguistic and non-linguistic (cultural) content, using systematic methods focused on modern prestigious cultural priorities (universal norms and values). Professor O. Yusupov explains the differences between these concepts as follows: "Linguoculturema is a unit of language or speech that in its semantics (meaning) reflects a part of culture" [2.21].

While cultural studies studies human self-awareness and worldviews in the natural and social spheres, linguistics studies the reflection of the linguistic landscape of the world in language. The main research subject of linguoculturology is the interconnected language and culture.

The objects and events that take place in a person's life can be thought of as a cultural tool. For example, wind is considered a word in the culture of the peoples of the world. The word wind is derived from the Latin word "ventus", which means "to blow".

Wind is a source of renewable energy. Since ancient times, electricity has been generated through windmills. Today, wind energy is generated by wind generators, which in turn are connected to the grid for electricity distribution.

In addition to the meaning of the word "wind", mythology is called "eolia" in folk culture, including Greek mythology, and the term refers to Eol, the Greek god of the wind. Among the Eastern Slavs, the god of the wind was also revered for his ability to destroy enemies and various evils. Originally in Japanese mythology, the god of the wind is a life-giving mythical god who disperses the fog and illuminates the warm rays of the sun. Hindus and other peoples of the East still worship animals such as cows, snakes, horses, and fire, mountains, wind, and water.

The phrase "slow-moving winds" is used to describe good luck, happiness, and prosperity. This expression from the sailors is a good sign of the wind blowing in the sea behind the boats and ships, helping to find the location. It should be noted that the Uzbek people also have a similar attitude to the wind. Because in Uzbekistan, the wind is considered not only a natural phenomenon, but also a means of communication:

Lutf aylabon, ey nasimi quds osor,

Bir qatla fano gulshaniga ayla guzor.

Ahbobg 'akim toptilar ul yerda qaror,

Mendin yer o 'pub arzi niyoz et zinhor.

(A.Navoiy, "Holoti Sayyid Hasan Ardasher", 1-bet)

The word "*quds*" used in this quartet means "*purity, holiness*" in Arabic. *Nasimi quds* is a breeze of purity. Here the poet begs to go to the bed of friends and interlocutors who have passed before him, to kiss the ground and greet him.

In the culture of the peoples of the world, symbolic meanings are formed through figurative meanings and analogies in language. Assimilation is one of the means of artistic representation, characterized by figurative, expressive, concise expression of the event.

The artist uses metaphors to describe the heroes, to reveal their individual characteristics, to reflect their moods, to depict natural landscapes. It inflates them. It draws the reader's attention to the invisible aspects of the image, reveals the idea of the work.

In research, metaphors have been defined as universals of consciousness. Modern psychologists try to connect metaphorical worldviews with human genesis and culture. It is assumed that the language has a metaphorical character, and protocommunication is carried out at the level of metaphors [4.31].

Since the 1970s, Uzbek linguistics has published a number of works devoted to the study of ambiguity and figurative meanings of words.

Fakhri Kemal gave an initial information about the development of the Uzbek lexicon, its historical layers, the role of words in the general Turkic, Uzbek, Persian-Tajik, Arabic, Russian and other languages. The emergence of a special study devoted to the study of historical strata and each stratum has played an important role in the improvement of Uzbek lexicology. Fakhri Kamal also gave an initial introduction to the figurative meanings of the words, but did not elaborate on the types of figurative meanings and how they are formed. M. Mirtojiev and T. Alikulov decided to cover this issue.

The creation of M. Mirtojiev's "Polysemy in Uzbek" and I. Shukurov's "Tropes in Uzbek" was a great event in the coverage of this problem. In addition, the emergence of separate studies on the study of certain types of movements has served to deepen the study of the mobile meanings of Uzbek lexemes, to reveal the linguistic nature of such phenomena as metaphor, metonymy [1.185].

The textbook "Modern Uzbek Literary Language" for 2nd year academic lyceum students contains only types of migration, such as metaphor, metonymy, synecdoche, function, but the sources also contain other types of migration (allegory, tag meaning) mentioned. In R. Sayfullayeva's textbook "Modern Uzbek literary language" they are also classified as follows: "Derivative meaning comes in a number of ways: metaphor, metonymy, synecdoche, and function. The meaning of the product is correct; it is based on the main meanings" [2.253].

Alisher Navoi in "Holoti Sayyid Hasan Ardasher" effectively uses portable units and their linguocultural features. In particular, some of the features of the phenomenon, which are widely used in fiction through metaphors, are brighter, deeper and more impressive. Metaphor is derived from the Greek word "metaphora" (transfer), in which the name of an object is transferred to another object based on a certain similarity between them. For example, "*Bu hamida xisol va pisandida af'ol jihatidin yaxshi va yamon ahli zamon qoshida aziz-u mukarram va muhtaram bo'lur ermishlar.*" ("Holoti Sayyid Hasan Ardasher", page 2). The phrase "*ahli zamon qoshida*" in the play creates a metaphorical phenomenon, which means "among the people, in the spotlight."

Let's analyze one of the verses of the following verse written by Alisher Navoi in the poem by Lutfi:

Laylat ul-me'rojning sharhi sochi tobindadur,

Qoba qavsayn ittihodi qoshi mehrobindadur.

(*"Holoti Sayyid Hasan Ardasher"*, page 2).

It is clear from the text that the lyrical protagonist of the poem is incomparable in beauty. Her dark black hair resembles the night of Laylat al-Me'raj, with a commentary on the night of Me'raj hidden behind her, and her eyebrows, which are compared to the altar, are reminiscent of the distance between two bows. Here, the poet refers to the fact that the Prophet ascended to the Creator on the night of the Ascension, and that the distance between the Creator and the Apostle was as close as two eyebrows. The next verses of the ghazal continue with the description of the beauty of the companion, and from its sweet and lively lips it is said that the *salsabil* (spring of paradise) is ashamed of the wanderer, Hizr and Jesus Christ. In this way, the description of the verses of the poem continues on the basis of metaphors.

Navoi emphasizes one aspect of Sayyid Hasan's character. He says that he was a man of all ages, who tried to do good to others as much as he could, and who had no taste for anything else:

O'zidin elga daryo — qatra oso,

Vale eldin o'ziga qatra — daryo.

(*"Holoti Sayyid Hasan Ardasher"* page 2).

Navoi emphasizes that Sayyid Hasan was a very gentle volunteer, very saddened by painful words, and very impressed by poetry and melody.

Synecdoche is a Greek word meaning "to comprehend", "to mean". In this type of migration, it is understood to represent a whole through a part or a whole through a part. In the following example, the word "marrow", which means part of the whole, forms a synecdoche:

Labing ko'rgach iligim tishlaram har dam tahayyuridin,

Ajab holatki, tutmay bolni barmoq yalaydurmen.

(*"Holoti Sayyid Hasan Ardasher"* page 4).

Conclusion

Undoubtedly, Alisher Navoi was well aware that the word is an important tool of literature and art. Therefore, whether in his *tazkirah*, or in his pamphlet, or in his epics, or in the hymns of the people of literature and art, he pays special attention to the subtleties of the word and skillfully uses the meanings of the word.

References

1. Nurmonov A. O'zbek tilshunosligi tarixi –Toshkent: O'zbekiston, 2002.
2. Sayfullaeva R.R., Mengliev B.R., Boqieva G.H., Qurbonova M.M., Yunusova Z.Q., Abuzalova M.Q. Hozirgi o'zbek adabiy tili. O'quv qo'llanma. – Toshkent, 2009.
3. Teliya V. N. Russkaya frazeologiya: semanticheskiy, pragmaticheskiy i lingvokulturologicheskiy aspekty.-M.: Shkola «Yazyki russkoy kultury». 1996.
4. Usmanova Sh. Lingvokulturologiya (Darslik). – Тошкент, 2019.
5. Gulbakhor, R. (2020). Expression of temporality and locality through noun lexemes in Mahmud Kashgari's "devon". *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(11), 1648-1653.

6. Hajiyeva, S., Shamilov, N., Isgandar, A., Gaziosmanpasha, H. M. D. T., Bayramov, G., & Lopez, M. C. EDITORIAL BOARD РЕДАКЦИОННАЯ КОЛЛЕГИЯ.
7. kizi Yusupova, S. T. (2019). STUDY OF RELIGIOUS FUNCTIONAL STYLE IN THE WORLD LINGUISTICS. *Scientific Bulletin of Namangan State University*, 1(12), 173-178.
8. kizi Yusupova, S. T., & Sayidrahimova, D. S. (2022). ABOUT THE CLASSIFICATION OF RELIGIOUS TEXTS. *Eurasian Journal of Academic Research*, 2(2), 63-65.
9. MAMAJONOV, A., & ROZIKOVA, G. (2018). Stylistics expressive speech system. *Scientific journal of the Fergana State University*, 1(4), 69-71.
10. Qizi, Y. S. T. (2020). Religious speech and phonetic interference. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(6), 679-683.
11. ROZIKOVA, G. (2018). Non-traditional communication as a methodics instrument. *Scientific journal of the Fergana State University*, 1(3), 116-117.
12. Rozikova, G. Z. (2019). SEMANTIC FEATURES OF LEXEMES BELONG TO THE GROUP OF NAMES OF PERSON APPLIED IN “DEVONU LUGOTIT TURK”. *Scientific Bulletin of Namangan State University*, 1(12), 136-141.
13. Rozikova, G. Z., & Yusupova, S. T. (2021). METAPHOR AS A LINGUOCULTUROLOGICAL PHENOMENON. *Theoretical & Applied Science*, (12), 1086-1088.
14. Roziqova, G. (2020, December). MAHMUD KASHGARI'S" DEVONU LUG'OTIT TURK" NAMES OF HOUSEHOLD ITEMS USED IN THE WORK EXPRESSIVE SYNONYM LEXEMAS. In *Конференции*.
15. Roziqova, G. (2021). MAHMUD KASHGARIS «DEVONU LUGOTIT TURK» AND MODERN UZBEK LANGUAGE. *Theoretical & Applied Science*, (5), 222-225.
16. Yusupova, S. T. (2019). CHARACTIRISTICS OF RELIGIOUS FUNCTIONAL STYLE OF THE UZBEK LANGUAGE. In *АКТУАЛЬНЫЕ ВОПРОСЫ СОВРЕМЕННОЙ НАУКИ* (pp. 20-21).
17. Yusupova, S. T., & Anvarova, F. A. (2020). Linguoculturological investigation of zoonyms in English and Uzbek. *ISJ Theoretical & Applied Science*, 11 (91), 78-80.
18. Мамажонов, А., & Розикова, Г. (2004). Гапларнинг шаклий-мазмуний тузилишига кўра турлари. *Фаргона, 2004. Б, 8*.
19. Розикова, Г. З. (2016). Изучение процесса нормирования узбекского литературного языка синергетическим и квантитативным методами. *Ученый XXI века*, 32.
20. Kuldashv, N., Avazbek, D., & Parviz, A. (2022). Opinions of Our Ancestors on Language and Speech Purity. *Journal of Ethics and Diversity in International Communication*, 2(4), 10-16.
21. Ibragimova, E. I., Zokirov, M. T., Qurbonova, S. M., & Abbozov, O. Q. “Filologiyaning dolzarb masalalari” mavzusidagi Respublika ilmiy-amaliy internet-konferensiya materiallari: Ilmiy ishlar to“ plami.–Farg“ ona, 2018.–113 sahifa.

22. Turdaliyevich, Z. M., & Farhod, I. (2022). Loiq Is the Successor of the Great Figures Of Tajik Literature. *International Journal of Culture and Modernity*, 14, 51-55.
23. Maftuna, G. (2022). Methodology of Organizing Problem Lessons in Higher Education. *International Journal of Culture and Modernity*, 14, 72-77.
24. Khamrakulova, S., & Zokirov, M. T. (2022). Phraseological units expressing old age of a human being in the English and Russian languages. *ISJ Theoretical & Applied Science*, 1(105), 280-283.
25. Zokirov, M. T. (2019). About the general characteristic of bilingualism. *Scientific Bulletin of Namangan State University*, 1(10), 260-265.
26. Zokirov, M. T. (2021). ABOUT THE INTERRELATIONSHIPS OF LINGUISTICS AND PSYCHOLOGY. *Theoretical & Applied Science*, (4), 422-425.
27. Turdaliyevich, Z. M. (2022). Actual Problems of Bilingualism in a Multi-Ethnic Environment. *International Journal of Culture and Modernity*, 13, 17-23.
28. Zokirov, M. (2007). Lingvistik interferensiya va uning o'zbek-tojik bilimimizda namoyon bo'lishi. MDA-Toshkent.
29. Zokirov, M., & Isomiddinov, F. (2020). December. ABOUT THE HOLES OF LANGUAGE LANGUAGE DICTIONARY. Конференции.
30. Kuldashev, N. ., Parviz, A. ., & Avazbek, D. . (2022). Fazli Namangani's "Majmuai Shoiron" Review Zullisonayn Issue. *Spanish Journal of Innovation and Integrity*, 6, 429-433.
31. Gulrux, J. ., Maftuna, G. ., E'zozxon, O. ., Muhabbat, U. ., & Abdumalik, S. . (2022). The Method of Onomastic Conversion in the Formation of Toponimes in the Fergana Region. *Spanish Journal of Innovation and Integrity*, 6, 451-456.
32. Porubay, I. F., & Ibragimova, E. I. (2021). ABOUT THE FEATURES OF SOCIAL MEDIA DISCOURSE (BASED ON THE EXAMPLES OF RUSSIAN AND ENGLISH LANGUAGES). *Theoretical & Applied Science*, (12), 482-486.
33. Ibragimova, E. I. (2020). Aesthetic function of relationships of the addressant. *ISJ Theoretical & Applied Science*, 05 (85), 101-104.
34. Sayyora, Q. (2022). FORMATION OF TEXT ANALYSIS IN LINGUISTICS. *Modern Journal of Social Sciences and Humanities*, 4, 58-61.
35. Amonov, M. U. (2021). On Arab borrowings, denoting the name of the profession, which is actively used in the Uzbek language. *ISJ Theoretical & Applied Science*, 11(103), 863-866.
36. Амонов, М. (2016). АЛИШЕР НАВОЙЙ ҲАЗАЛЛАРИДА ҚЎЛЛАНИЛГАН АРАБИЙ ИЗОФАЛАРИНИНГ ТУРЛАРИ. *Актуальные научные исследования в современном мире*, (6-1), 91-94.
37. Nurmonov, A., & Hakimov, M. (2001). Theoretical formation of linguistic pragmatics. *Uzbek language and literature*, 4, 54-58.
38. Hakimov, M. (2001). Pragmatic interpretation of the text in Uzbek language. Author's abstract of the dissertation of the doctor of philological sciences. *Tashkent*.

39. Абдурахмонова, Н., & Абдувахобов, Г. (2021). О 'QUV LUG 'ATINI TUZISHNING NAZARIY METODOLOGIK ASOSLARI. *МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА*, 4(6).
40. Abdurahobov, G. (2021). About the concept of computer lexicography. *ISJ Theoretical & Applied Science*, 06 (98), 664-668.