



In Uzbek Linguistics, Analogies Of Human Mental State (On The Example Of Odil Yakubov's Works)

Dilrabo Allanazarovna Ergasheva

Teacher, Termez State University, Uzbekistan

Journal Website:
<http://usajournalshub.com/index.php/tajssei>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABSTRACT

The article analyze the relationship between language and thought, the expression of this connection in the speech of a work of art, which indicates the factors leading to the actualization of linguistic units. On the example of Odil Yakubov's works “Ulugbek’s treasure”, “Religion” the expression of the hero's mental state is analyzed.

KEYWORDS

Language, thinking, their relationship, the language of art as one of the manifestations of creative thinking.

INTRODUCTION

Spirit is a very complex concept with a very wide range of meanings. The elements of the human soul include mind, intelligence, intellect, consciousness, , understanding, purity, thought, contemplation, imagination, understanding, perception, memory,

emotions, and so on. They play a key role in human mental activity.

Spiritual activity is manifested in such forms as language, speech, morality, culture, civilization, science, art.

The fact that language is a product of spiritual activity is evident in the verses of the Qur'an.

When Allah revived the human body, He said, “And he taught human all the names”(Surat al-Bakara, 31). So, Allah places the priceless blessing called language in human's mind and heart. Then he turned to the angels and said, “Tell me the names of these things, if you know”. They answered, “We have no other knowledge than what You taught us”. Then the Creator asked human to name them. Human named all of them in turn (Surat al-Bakara, 31-32) [1;17].

These verses prove that human is of the same origin and language. Human language is perfected as a result of his spiritual activity.

M. Yuldashev, who studied a literary text from a linguo-poetic point of view, says in his scientific work: - “The interpretation of language as a means of communication only between people is the natural language of man, this complex and magnificent phenomenon, at least, it is nothing more than equating it with an artificial language (such as Esperanto) that is deprived of a specific national image or national-spiritual ground, and equating it with a conditional “language” created to regulate traffic. However, through language, people also express a variety of sensations, such as feelings and experiences, joys and sorrows, amazements, and the presence of the heart, which are not always purely communicative [2;164].

Indeed, language is one of the most effective ways of expressing human emotions. Because language has this quality, it can control a student's emotions. It creates different experiences and feelings in his heart.

In particular, the literary text excites a person spiritually, makes him cry, laughs, leads him to the world of fantasy, immerses him in thought, forms his aesthetic thinking, has many features, such as teaching you to look at events from a different perspective.

In one of his studies, Vygotsky states that “everywhere - in phonetics, morphology, vocabulary and semantics, and even in

rhythmics, weight, and music - psychological factors are hidden behind grammatical and formal categories”. [3;319].

The Uzbek language also has tools that are directly related to the human psyche. One of them is analogy, and it plays an important role in expressing a person's state of mind.

Stable analogies, the meaning of which is explained in the “Explanatory Dictionary of Analogies of the Uzbek Language”, are distinguished by their expressiveness, imagery and linguo-poetic aspect. Among them are the *fluctuating spring air, trembling like a malaria, rejoicing like a child, breaking like a bush, whitening like ice, erupting like a volcano, rejoicing like a gold digger, white as a fabric, swaying like a lost bag, wriggle like an orphaned lamb, wriggle like a needle, bend like a snake, wriggle like a beet, wriggle like a nail, wriggle like a cat, burn like fire, freeze like magic, tremble like water, burn like* similar analogies can be added [4;320].

In the above analogies, which symbolically represent the state of a person, the standard of analogy plays an important role and is retained as a stable unit in the linguistic memory of native speakers.

Such standards, which are among the precedent units, are one of the means of emotionally expressive expression of a person's mental state.

It is known that the semantic-syntactic, pragmatic and methodological aspects of analogy in Uzbek linguistics have been the subject of research in a number of works [5;82]. They mainly study simulation devices in the form of conjunctions or sentences.

Professor N.Mahmudov's article published in 2011 for the first time in Uzbek linguistics focused on the linguocultural aspects of analogies [6;2].

The role of simulators in the creation of the text and its influence on the content of the

work was studied in the research work of D. Khudoiberganova [7;166]. It covers issues such as the role of simulation devices in text creation and their impact on content. As he analyzes the texts in which the content of the analogy is expressed, he divides the analogy into two types according to the relation of the text to the reference:

1. Sentences contain text that contains a simulator.
2. Texts that can be understood from a text macro structure.

Below we will discuss analogies with Odil Yakubov's novels, reflecting the state of mind and their meaning.

Odil Yakubov used phonetic devices, verbs, phrases, and analogies to illuminate the mood of the heroes' of his novels.

Pay attention to the analogies in the novel "Ulugbek's treasure", one of the most memorable examples of Uzbek prose:

*Mirzo Ulugbek leaned against the wall, his eyes darkened with a terrible doubt in his heart. It was as if a **poisonous poison had pierced his heart**, and he gritted his teeth for a minute ...*

*What if the racers don't stop for a minute? If he doesn't stop for a moment to pray?... No, the first two riders passed by as they rode their horses... Until Mirzo Ulugbek reached the ruins of Afrosiyob, he looked behind him, **as if he had lost his mother**. (O. Yakubov. "Ulugbek's treasure". P.p. 118-119)*

If we pay attention to the above texts, the last, hard and tragic days of Mirzo Ulugbek, his mental tortures, rebellions of the heart are very effectively expressed in the text. It is noteworthy that O. Yakubov skillfully used stable analogies in the description of the state of mind, and this was in line with the purpose of the writer.

In addition, in the novel, the negative changes in the psyche of the patriarch Prince Abdullatif,

who became the killer of his father, are clearly expressed by the author through analogies:

*The prince woke up screaming. Not only in a dream, but also right, he shouted, and another servant with a palace from Balkh ran out of the next room, where the noise of dust and dutar could be heard. When they came out, the prince **was shaking like a madman**, holding a bare sword in his right hand and embracing the porch pole with his left hand... his posture, his wide-eyed eyes, and his whole face were so horrible that the mahram could not get close to the runaway palace, and **froze as if crucified**. (O. Yakubov, *Ulugbek's treasure*. 288-289).*

After the death of his father, prince Abdullatif could not live in peace and lost his happiness. Because of his horrible deeds, his impending doom is revealed in his dreams, and he becomes a madman. Her whole body was filled with fear and temptation.

The prince takes a thick book (Nizami Ganjavi) with a golden ornament on a blue leather cover, hoping to chase the cold landscape before his eyes, without losing sight of his "blood-stained head", and the first verses of the book terrify him:

"Father's killer, crown, throne, no more than six"

*Oh my God! Now, when I opened the book, the first lines that came to my mind were even more horrible than the bloody head I had dreamed of... The prince closed his eyes, clutching his heart, but the mysterious lines, inscribed in golden letters, did not fade away like a bloody head, but **blazed like fire**. The prince's **face turned pale** and he began to tremble...*

*The words " Father's killer, the crown, the throne, six months" **burned in his brain like a carved iron** (O. Yakubov, *Ulugbek's treasure*, P. 291).*

Similar analogies can be found in Odil Yakubov's novel "The Rebel". The protagonist of the novel "The Rebel" Sarkar realizes late in

his life the sins and deeds he committed. Throughout the work, the writer skillfully describes his thoughts on his actions. At the same time, the protagonists illustrate their experiences through analogies. Note the text below:

*Now it was an unbelieving old man, wearing a turban like a cauldron on his head, an embroidered stick in his hand, pounding on the floor and walking towards the coffin. Whether it was because he blindfolded the blind man with a black cloth, or because his healthy eye shone like mercury, Sarkar's **heart burned like a fire...***

Sarkar struggled to his feet and woke up. (O.Yakubov, "The Rebel".25 p.)

In this novel, as in his other works, the writer uses the image of a dream. It depicts the mental state of a protagonist whose life was marked by sin, who, instead of remembering and repenting for what he had done, refrained from sinning.

Ziyodakhan, who arrived, must be in a good mood:

"Sarkar, if you would allow me, I would have calmed Grandfather myself", he said..

- Here's to calming you down! "Sarkar, in a fit of rage, hugged him and slapped him to the face"...

*Ziyodakhan, who received enough answers, broke his heart, **swayed like a cat in water**, took a step and left. (O.Yakubov, "The Rebel". P. 24).*

Most linguists today recognize that in order to fully understand some linguistic facts, it is necessary to go beyond the linguistic framework and enter the sphere of human mental processes in order to obtain linguistic material that is formed in the human brain at the right time. When studying a text from a linguistic point of view, the researcher is primarily interested in the means of language that reveal the general meaning and emotional content of the text.

Human-like analogies in the Uzbek language show that they have more analogies describing the state and behavior of a person than analogies of other spiritual groups. The following are metaphors for human organs. So, it can be concluded that Uzbek-speaking people are more figurative in their behavior.

REFERENCES

1. Tolaganova S. Spirit and literature.// Mentality.-2001, issue 5, 17 p.
2. Yuldashev M.M. Lingopoetic study of literary text. Philologist. sub.d-ri... dis... Tashkent: FA of the Republic of Uzbekistan. TAI, 2009. 164 p.
3. Kovshikov V.A, Pukhov V.P. Psycholinguistics. The theory of speech activity: Textbook. for universities. – Moscow: Astrel, AST. 2007.319p.
4. Mahmudov N. Khudoiberganova D. Explanatory dictionary of Uzbek analogies. – Tashkent: Culture, 2013. 320 p.
5. Mukarramov M. Uzbek analogy. - Tashkent: Sub, 1978. 82 p.
6. Mahmudov N. Similarities - a product of figurative thinking // Uzbek language and literature. – Tashkent:, 2011. 3 issues. 23 p.
7. Khudoiberganova D. Anthropocentric interpretation of literary texts in Uzbek language: Philol. Sub. d-ri ... dis. - Tashkent: FA TAI of the Republic of Uzbekistan, 2015. 166 p.
8. Allanazarovna, E. D. (2020). ODIL YOQUBOV ASARLARIDA INSON RUHIY HOLATI IFODALANISHINING LISONIY MANZARASI. Сўз санъати халқаро журнали, 1(3).
9. Allanazarovna, E. D. (2020). Classification of verbs expressing the mental state of a person in the compositions of Odil Yakubov. ACADEMICIA: An International Multidisciplinary Research Journal, 10(6), 1154-1160.
10. Ergasheva D.A. O`zbek tilshunosligida inson ruhiy holati ifodalanishining lingvistik tahlili. Zamonaviy ta`limda raqamli texnologiyalar: Filologiya va pedagogika

-
- sohasida zamonaviy tendensiyalar va rivojlanish omillari. Xalqaro ilmiy-amaliy masofaviy konferensiya. 2020. Pp. 182-184
11. Omonov, Q., & Karimov, N. (2020). Importance Of Ancestral Heritage. *The American Journal of Social Science and Education Innovations*, 2(09), 196-202.
 12. Kariev, A., & Aminov, H. (2020). New information about Imam al-Zarnūji and his work “Ta’lim al-Muta’allim”. *Solid State Technology*, 63(6), 2372-2387.
 13. Kurbanazarova N. Sh. (2020). Linguistic Study of some Uzbek Ethnographisms Expressing Wedding Ceremonies. *International Journal of Psychosocial Rehabilitation*, No.5, Pp. 3735-3740
 14. Kurbonazarova, N. (2019). A REVIEW OF SOME WEDDING CUSTOMS IN THE SURKHANDARYA AREA. *Theoretical & Applied Science*, (12), 405-410.
 15. Kurbonazarova, N. (2019). Etnografizmlar xalq madaniyatini ifodalovchi muhim lingvistik birlik. *Ilm sarchashmalari*. 8/1. P. 38
 16. Kurbonazarova, N. (2019). Hakim Termiziy va Fariduddin Attor. No.2, P. 39