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а) қиёсланаётган инглиз ва ўзбек тилларида сўзлашувчиларнинг тафаккурида, онгида, концептосферасида “тўй” концепти универсал ҳодиса сифатида мавжуд, чунки ушбу концепт коммуникатив нуқтаи назардан муҳим ва зарур бўлган концептлар сирасига киради ва у тилларда воқелантирилмай иложи йўқ;

б) тилларда “тўй” концептини воқелантирувчи воситалар, яъни вербализаторлар деярли барча мавжуд сатҳлар бирликлари орқали воқелантирилади (фонемалар бундан мустасно);

в) ҳар икки тилдаги мавжуд махсус вербализаторлар тизими “тўй” концепти лингвокогнитив майдонини ташкил этади;

г) мазкур майдонда ядрони (синтаксемалар: сўз бирикмалари, гаплар (сода ва қўшма гаплар), доминантани (лексемалар) ва периферияни тегишли конституент (морфемалар, фразеологизмлар ва текстема)лар ташкил этади;

д) ҳар бир тилда “тўй” концепти билан боғлиқ мулоқот унинг лингвокогнитив майдонидаги мавжуд конституентлар воситасида амалга оширилади;

е) “тўй” лингвокогнитив майдони вербализаторлари бир-бирлари билан эҳтиёжга кўра маълум даражада синонимик муносабатларга киришса-да, улар бир-бирларининг ўрнини тўлиқ боса олмайдилар, чунки уларнинг тилда бир вақтда мавжудлигининг ва мулоқотда синонимлар сифатида қўлланилишининг асосий сабаби

ҳам уларда ўзига хос фарқларининг борлигидадир;

ж) инглиз ва ўзбек тилларида “тўй” концепти вербализаторларини ифодаловчи воситалар инвариант турлари ўхшаш (изоморфик) ва ноўхшаш (алломорфик) жиҳатларга эга: уларнинг ўхшаш жиҳатлари тилларда ривожланишнинг умумлисиний қонуниятларига амал қилиниши билан тушунтирилса, уларнинг ноўхшаш жиҳатлари у ёки бу тилда сўзловчи/ ёзувчиларнинг бетакрор тафаккур олами билан, шунингдек, бундай тафаккурнинг ўзига хос тил бирликлари орқали воқелантирилиши билан изоҳланади;

з) қиёсланаётган тилларда “тўй” концепти лингвокогнитив майдони конституентларининг *юзак*и *структураси* аналитик қурилишга эга бўлган инглиз ва агглютинатив қурилишга эга бўлган ўзбек тилларидаги мавжуд моделлар асосида шаклланган бўлиб, улар ўзига хос бетакрор миллий бирликлар сифатида бир-бирларидан фарқлансалар-да, маълум кичик семалар ва семантик маъночаларни ҳисобга олмаганда улар ўзларининг ички структураси билан деярли фарқланмайдилар;

и) “тўй” концепти лингвокогнитив майдонидаги айрим конституентлар лингвокультуремалар вазифасини ҳам бажара оладилар, уларнинг лингвокультурологик хусусиятларига ўқув ва таржима жараёнларида алоҳида эътибор қаратиш ва тиллардаги ўзига хосликларни обдан ўрганиш ва керак ўринларда уларни таржимада тўлақонли акс эттириш муҳим аҳамиятга эга.

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## НАВОИЙ АСАРЛАРИДА “СЎЗ” КОНЦЕПТИ

## THE CONCEPT “WORD” IN NAVOI’S WORKS

## КОНЦЕПТ “СЛОВО” В ПРОИЗВЕДЕНИЯХ НАВОИ

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филология фанлари номзоди.**Аннотация**

Мазкур мақолада Алишер Навоий асарлари мисолида ўзбек тилида “сўз” концептининг олам лисоний манзараси ифодасидаги ўзига хос ўрни, бу борадаги миллий ва шарқона қарашлар, ушбу концепт замиридаги маъно ва мазмунлар умумлашмаси ҳақида фикр юритилади. Навоийнинг ўз асарларида моҳият ва ҳодиса сифатида тавсифланган “сўз” бебаҳо неъмат ва оламнинг яралишию мавжудлиги у билан эканлиги борасидаги қарашлари таҳлил қилинади.

**Annotation**

Using the works of Alisher Navoi as an example, this article examines the role of the concept "word" in expressing the linguistic picture of the world in the Uzbek language, national and oriental views on this problem, generalizations based on this concept of meaning and content. The author analyzes Navoi's views on the concept "word", described in his works as an entity and event, as an invaluable good, in which the creation and existence of the Universe is connected.

**Аннотация**

В данной статье на примере произведений Алишера Навои рассматриваются вопросы роли концепта «слово» в выражении языковой картины мира на узбекском языке, национальные и восточные взгляды на данную проблему, обобщения на основании этого концепта смысла и содержания. Анализируются взгляды Навои на концепт «слово», описанный в его произведениях в качестве сущности и события, как на бесценное благо, с которым связано создание и существование Вселенной.

**Таянч сўз ва иборалар:** сўз, тил, нутқ, маъно, концепт, идрок, энергия, лисоний ва ментал тузилма, мулоқот, стереотип.

**Keywords and expressions:** word, language, speech, meaning, concept, perception, energy, linguistic and mental structure, communication, stereotype.

**Ключевые слова и выражения:** слово, язык, речь, значение, концепт, восприятие, энергия, языковая и ментальная структура, общение, стереотип.

According to Rumi, “The word is the deed. But he had no words. More precisely, there were so many words that they were intertwined and divided into innumerable pieces until they were spoken. He listened to himself and clearly felt that no word could contain the hellish flood and storm that raged in his heart, and that every word was powerless”[1; 156].

Regarding the word and its potential as an energy reserve, P.A. Florensky says: “The word is a powerful tool that balances energy ..., provides balance. The word unites, coordinates energies and, combining both energies, becomes a huge energy phenomenon - a new reality in the world” [2; 51]. In his view, energy is an act of knowing the universe, not the form or meaning of a word. Florensky refers to the being under two concepts of energy and the person who perceives it.

A.A. Potebnya seeks the value of the word in its vitality, action, and, if necessary, in its energetic power. “Usually, we describe a word

based on its dictionary definition. This is equivalent to describing what a plant looks like in a herbarium”[3; 466]. But in such a description, the real life of the word is overlooked. The original goal of the linguist is to know the real life style of the word. Only then can we imagine that language has the power to activate thinking and, at the same time, to express it.

In order to know the place of the word in linguistic activity, its "energy power", in turn, we need to imagine its inner form [4; 154].

"The word is a garment, the meaning is a secret in it" (Jalaliddin Rumi). Navoi says about this in one of his ghazals: Labidin ayru tushub so'g uchun kitobatdin, Ne tong, libosin agar mushkfom qildi hadis (G'S), which means the following: “Yor labidan ayr(u)o tushgani bois motam(so'g)da bo'lgan so'z yozuvda libosini qora qilgan bo'lsa, ajablanish kerak emas. Chunki u yor lablaridan ayriliqda”.

At first glance, it seems that the semantic structure of a lexical concept may not be understood at all. But in any case, through observations, a semiotic device specific to the concept is formed. In the words of Rumi: "Every deprivation is an achievement," he said. Every success is a deprivation" [1; 257].

Just as there are no mental structures in the human mind that are deprived of the right to a linguistic name, there is no language unit that does not have the power to express any concept. However, the system of linguistic naming and the system of mental structures are completely isomorphic (exact repetition, homogeneity). However, thinking and language, no matter how independent and individual, are interdependent phenomena [5; 44].

As Hakim Sanoi put it, "The word is both hidden and in the field. But he likes to talk to me more. When he speaks to me, I literally disappear [6;26-27]". In this case, it is appropriate to understand the disappearance of the word in the sense of giving in to the influence of the word, the meaning of the word is dived into the sea.

There is also the concept of "honesty of speech" in the religious interpretation, that is, the word was given only to our Prophet. The word that is lawful for one is the word of God.

Well, how does Hazrat Navoi described the word, and what concepts are in its essence? In some of the criticisms of Mahbubul-qulub [7], he gives exemplary ideas about the word and its owner, the power of the word, the gentleness of the word, the advantages of the true word, the harm of the false word.

We can say that Alisher Navoi's views on the etiquette of speech within the concept of "word", which is mentioned in almost all his works, but fully and consistently stated in "Mahbubul-qulub", embodies all aspects of the Uzbek national dialogue. Sentences that describe the etiquette of speech are folk proverbs at the level of speech etiquette, aphorisms that reflect the national character. For example: Befoyda so'zni ko'p aytma va foydalig' so'zni eshiturdir qaytma; Chin so'zni yolg'ong'a chulg'ama, chin ayta olur tilni yolg'ong'a bulg'ama; Yolg'onchi kishi emas, yolg'on aytmoq eranlar ishi emas; Oqil chindin o'zga demas, ammo barcha chinni ham demak oqil ishi emas(MQ).

According to Professor S.M. Muminov: "It is impossible to study the problem of communicative behavior without taking into account the national character, specific customs, values and traditions of the nation. Because communication is an

integral part of the character of a nation, they are closely linked" [8; 36].

Of the 127 reprimands in Mahbubul-qulub, 12 contain comments within the concept of the word. Some ideas seem to be repeated in some texts, but such stereotypical repetitions, although similar to the previous ones, are not a repetition of an exact thought, but in the form of a different imagination, a different observation, and a different expression. At this point, as the oriental thinker put it, "... the muqallid cannot repeat my words or follow them. They are abstract and complex. I have said them a hundred times, each time revealing a new meaning. But the basic meaning is not clear to anyone, it is inviolable and pure"[1; 259].

In our opinion, the main meaning, which is not known to anyone, is inviolable and pure, is located in the darkest part of the word concept for us.

It should be noted that in this work of a moral and didactic nature, the framework structure of the concept of speech often implies speech in speech reality, the speech process and its consequences, the socio-functional aspects of speech. It expresses the attitude to the active and passive participants of the dialogue, describes the properties of the word as an event, not the essence. It emphasizes the universal cultural features of the word concept.

The concept of "word" is also a common concept for all nations. In all nations, "... the value of the word is assessed differently. ... for Uzbeks, the word is a jewel. The "word" in our understanding is as precious as a ruby, a diamond, or as sweet, bitter, savory, delicious, creamy [9; 28].

The description of the word as its essence, as mentioned above is also observed in the epic Saddi Iskandariy. Navoi first compares the word to the priceless pearl that first came out of the sea of beings and to the bright star that rose from the sky of creation.

For the person who intends to drink the pure wine of the word, for the creative people, the definition of the word is both an obligation and a duty. He then admits that " in the human body, the jewel of the soul is the word, and the word that revives the dead body is the water of life. ": Bashar zotida javhari jon ham ul, O'luk jismida obi hayvon ham ul (SI)

Navoi creates a metaphorical interpretation of the concept of the word that the word is the ore of the soul, the water of life. According to Navoi, the position of the word is higher not only in the universe, but also above perception, which is

expressed in the following byte: *Biyikrak maqom ichra aflokdin, Ne aflokdin, vahmu idrokdin*(SI).

For the word to be "an idea that floats from the depths of human nature, to be the creator of an idea," it must be a "means of thinking" and a "feeder of thought." The motherhood of the word is ensured by the inner form that stands at the node that connects them. Therefore, finding the inner form is necessary not only to understand the meaning of words and sentences, but also to follow the process of creation of novelty, the process of meaning creation. While the "life" of a word is recognized as its application, that is, its adaptation to the various conditions of the text of communication, "with the creation of any new word, a new meaning and a new imagination emerge. Therefore, it can be said that any word first consists of three elements:

- a combination of sounds, that is, an outward sign of meaning;
- imagination, i.e. the inner sign of meaning;
- meaning itself" [10; 133].

As noted by A.A. Potebnya, these three elements of the word were also recognized by Alisher Navoi in his time. The poet describes the transformation of the word from essence to event, from possibility to reality, the formal and semantic relation of the word as follows:

*Vale gar tilab xalq ofatlarin, Kiyib savt ila harf kisvatlarin* (But the people wishing the people well from the calamities wearing cloaks of letters and sounds) - Element 1: the outward sign of meaning;

*Hulalkim jamolin mushakkal qilib* (If he beautifies the jewel with his ornate clothes) - 2nd element: imagination, i.e. the inner sign of meaning;

*Ma'oni duridin mukallal qilib* (if the durru of the meaning is dazzling with its jewels) - 3rd element: the meaning itself (SI).

Navoi imagines the appearance of the word from its inner form, that is, the gradual realization of the word from the imagination in linguistic thinking, in the mind, in the speech as its revival, and describes it in a beautiful way: *Yuziga berib zeb san'at bila, Solib zulfig'a tob diqqat bila* (SI).

Emphasizing the role of the word in understanding the universe, Navoi emphasizes that it existed before the creation of the world around us: "So'z o'z borligini ko'rsatmasdan ilgari barcha narsa yo'qlik ichida gumdon bo'lib yotgan, u paytda na falakdagi bu yetti qandil (sayyora) va na to'qqiz qabat baland osmon bor edi, hozir olamda mavjud bo'lmish hamma narsa yo'q va faqatgina olamni yo'qdan bor etgan fayzli, barakali zotgina bor edi"(SI). (there was a heaven, there is

nothing in the universe now, and there was only a graceful, blessed being who created the universe from nothing).

The poet consistently describes the fact that the word, which is the grace of God to all beings and mankind, was created from the breath of the Almighty, and that the universe was created with this breath. From that garden of the one and only God, not only the garden, but the flower of truth, came the breath of air before anyone else. Listen and remember that breath was the word: *Burunroq nasimeki urdi nafas, Eshitgil nafaskim, so'z erdiyu bas*(SI).

While that breeze was blowing in secret, in its absence, it opened in the flower of the universe with hundreds of buds that had never been opened before, and by the grace of this living breeze it came to life. Navoi emphasizes that nothing in existence existed before this breeze and did not move. ... The mine of the books of meaning, the mine of not only the earthly books, but also of the heavenly books, is due to that breeze.

According to the philosophical and religious views underlying the universe and its creation, the origin of the universe is the word. So the existence of the Universe is in words. Navoi says about this: The word comes first, then the world, then the world, then the place with *kavn*(*Ne jahonki, kavn ila makon*). Because if there is a word "day", there is a clean, if not powder (SS) [11; 19].

This means that the whole being was created from a single call, "Day." "Day" is an Arabic word meaning "be", "appear". Here Navoi relies on the myth of the emergence of the world. According to legend, God was the first to use the word "appear" (day) to create the seven heavens and the earth. Here the origin of the word is pointed out. That is, the word came first, God's call to "be" came, and a new world was created from the world of small particles. If this divine word had not come, the world would have been left in a state of dust. The Creator of the universe gave man the blessing of understanding and speech, created him above all other creatures, and ruled over the animate and inanimate world.

"The word is for those who need the word to comprehend. What the need of the word of the one who perceives without words remains. For those who can understand, the heavens and the earth are all words. *Dunyo ham Qur'ondagi "Bo'l" so'zidan bino bo'lgandir*"[12; 17]. 36-suraning 82-oyatida bu haqda shunday deyiladi: "Qachon biron narsani iroda qilsa, Uning ishi "Bo'l" demoq, xolos. Bas, u narsa bo'lur"[12; 445].