

National-Cultural Characteristics Of Character Speech In Abdulla Oripov's Poems

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Abstract. This article analyzes the linguacultural features of character speech in Abdulla Oripov's poetry. It examines the artistic representation of national and cultural values, religious beliefs, and the Uzbek mentality through character speech, highlighting the linguacultural concepts reflected in the poet's works.

Keywords: linguaculturology, character speech, poetic text, national and cultural values, Uzbek mentality, linguacultureme, cultural concept, poetic discourse, religious belief, artistic image.

Introduction. Cultural values related to a specific mentality are embodied in the psyche of each person. The system of linguistic concepts related to these values is formed as a product of a person's worldview, spirituality and social consciousness. The most important cultural and spiritual values are reflected, first of all, in the language system. And the language appears as an important socio-linguistic phenomenon that expresses the historical experience, socio-cultural development and worldview of the nation.

Literature review. Language is the main socio-linguistic system that preserves the historical memory of the people and transmits the cultural heritage from generation to generation. Material possessions may lose their importance over time, but through language, society continues its historical experience, cultural values, and knowledge system inherited from ancestors. Communication with the past is also done through language. One of the main factors shaping the semantic content of language units is the cultural context. Therefore, language units not only name an object or event, but also reflect the values, mentality and outlook of the people.

For example, words such as "non-tuz", "qo'ni-qo'shni", "shukr", "ko'ngil", "ota-ona" appear in the socio-cultural life of the Uzbek people not as a simple lexical unit, but as a reflection of national culture, human love and spiritual values. Culture is the main factor that gives language units semantic and pragmatic life, and language itself is the main mediator of culture. Therefore, language is considered not only as a means of communication, but also as a socio-linguistic phenomenon that reflects the worldview, social experience and value system of the people. Various features of the language show that it is directly related to social life, thinking and cultural views.

Research Methodology. Gender features in our language allow us to identify differences in the speech of women and men [1; 281-285]. Linguistic and cultural analysis serves to determine the national culture, traditions and spiritual values of the Uzbek people through the medium of language in artistic works. From this point of view, language is a socio-linguistic system that reflects the psyche of the people, and culture is the main factor that forms its content. Thus, linguoculturology is a complex scientific field that analyzes the interaction and influence of culture and language, as well as this process through the system of linguistic and non-linguistic (cultural) units [2; 10].

Analysis and Results. Linguistics was formed as an independent branch of linguistics in the 90s of the XX century. According to the researchers, the term "Linguaculturalogy" (lat. lingua – "language", cultus – "respect", "bowing") was coined by V.N. Teleya. It is related to the research conducted within the framework of the Moscow Phraseological School headed by Teleya. In this school such scientists as Yu.S.Stepanov, A.D.Arutyunova, V.V.Vorobyev, V.Shaklein and V.A.Maslova worked [3; 16]. V.N. Teleya defines linguaculturology as a scientific direction that studies cultural factors in humans and explains it within the framework of the anthropological paradigm related to the phenomenon of culture [4; 286].

Lingvoculturology is recognized as an independent branch of linguistics, and most researchers attribute the roots of this theory to the work of W.Von Humboldt. Currently, linguo-cultural studies is recognized as one of the most developed directions in world, especially Russian and Uzbek linguistics, and a number of

training manuals have been developed in this field. Among these manuals, the training manual created by V.A. Maslova is considered the most recognized and used source among linguists.

Studies based on the linguistic and cultural approach began to take shape in Uzbek linguistics in recent decades. Professor N.Makhmudov's article entitled "Perfect study of language and in search of ways..." linguoculturalology, the essence of the anthropocentric paradigm and the scientific problems in this field are covered in a systematic and reasonable manner [5; 1026].

Scientific research carried out within the framework of linguistic and cultural science is important in elucidating the interdependence of language and culture.

Based on this scientific-methodical basis, we will analyze linguistic and cultural factors on the example of Uzbek literature, especially the poetic legacy of Abdulla Oripov. In the work of the poet, folk images, national values, religious-ethical and cultural-educational characteristics found artistic expression through language.

Analyzing the poem "Ayol" by Abdulla Oripov, it is felt that every line of it originates from the historical experience, pain and experiences of the people. The first lines of the poem describe one of the painful periods of the 20th century - the Second World War and the mental state of a widowed woman as a result of this bloody war.:

Yigitlar maktubin bitganda qondan

Kelinlar firoqdan chekkanda yohu

Uning ham panohi qaytmadi jangdan

O'n to 'qqiz yoshida beva qoldi u [6; 23].

Through these verses, linguistic and cultural concepts such as war, widowhood, and loyalty, which are forever in the historical memory of the Uzbek people, are reflected. For the poet, the word "widow" serves not only as a social status, but also as a cultural and spiritual symbol representing patience, loyalty, faithfulness, loyalty and perseverance. The line "She became a widow at the age of nineteen" shows the fate of women of the 20th century, their spiritual experiences in society, and Abdulla Oripov expresses the fortitude, patience and loyalty of the women of Turkestan in a scientific and artistic context. The line "Years have passed and she is alone" in the text represents the image of loyalty and faithfulness in an Uzbek woman. Through this line, the poet acknowledges not only the individual qualities of a woman, but cultural and spiritual values such as loyalty and fidelity in the spirit of the nation. For an Uzbek woman, loyalty to her partner, honoring her memory and not being unfaithful even if she remains alone all her life is not only personal love, but also a cultural and emotional duty. Although in the European context, such a life can be interpreted as a limitation in some cases, but in Uzbek culture it is considered as the highest form of loyalty and an expression of national honor. From this point of view, betrayal of the husband is considered not only as a betrayal of personal love, but also as a betrayal of honor, dignity and values.

Therefore, in the poem of Abdulla Oripov, the image of a woman is embodied not only as an individual, but also as a cultural and spiritual symbol of an Uzbek woman. Linguistic-cultural features expressed in the poem express the values of the image of a woman of the Uzbek nation, such as loyalty, faithfulness and patience, through the medium of language. Thus, the sanctity of the female figure and the system of national values are reflected in the artistic speech through the linguistic and cultural characteristics of the lines:

Hatto zeb-ziynatni qilib ziyoda

Haykal ham qo 'yingiz bamisli hayol

Shundaylar bo 'lmasa agar dunyoda

Bu qadar muhtaram bo 'lmasdi ayol

verses reflect the loyalty, dedication and national values of an Uzbek woman through an artistic medium. A woman is represented in the Uzbek mentality as a person who is faithful to the life path and memory of her partner, who dedicates her life to her children and their happiness. From the linguistic and cultural point of view, these verses show the concept of femininity in the national mentality. In Uzbek culture, the concept of "woman" represents not only physical existence, but also cultural and spiritual values such as loyalty, loyalty, dedication, modesty, patience and kindness. And the poet's sentence "Put a statue also" means that these qualities are worthy of eternity and that they have been raised to the level of cultural heritage.

At the same time, Abdulla Oripov's poem "Ayol" has a highly artistic interpretation of values such as loyalty and faithfulness in the national mentality, while in the poem "My First Love" the ideas of religious faith and divine love deeply rooted in the psyche of our people are expressed with high skill in the system of language units:

*Dildagi ohim mening birinchi muhabbatim,
Yolg'iz Ollohim mening birinchi muhabbatim* [7; 23-24].

These verses reflect Uzbek culture and religious values and show the combination of personal feelings and national mentality through the concept of "first love". Through the phrase "God alone" the poet reveals the idea of unlimited faith and trust in God at the center of personal love. From the linguistic and cultural point of view, these verses reflect two main factors: first, the cultural expression of personal and national emotional experience through language; secondly, the expression of religious values through linguistic units.

Conclusion/Recommendations. In the Uzbek mentality, love for God is the central idea of life, and all other values and feelings are formed around this center. Therefore, these verses show the cultural and spiritual function of the language, as well as the linguistic and cultural characteristics, that is, the inextricable connection between language and culture. Therefore, the verses "Dildagi ohim mening birinchi muhabbatim, Yolg'iz Ollohim mening birinchi muhabbatim" are analyzed in Uzbek linguistic culture as a linguistic expression of religious values, spiritual purity and emotional-cultural experience.

In general, all the specific aspects of our language acquire important theoretical and practical importance in various directions of linguistics, deepening its semantic, cultural and expressive layers. In particular, linguistic and cultural factors appear as the main conceptual tool that embodies the historical experience, worldview and national thinking of the people in language units. Through these factors, various aspects of the national mentality, value system and spiritual heritage are reflected in an artistic and aesthetic form in literary works, and the continuity of culture through language is ensured.

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