



FRAME IN ARTICLES ATTENDED BY "CAMEL" LMG

(BASED ON THE PRICE GIVEN TO THE CAMEL BY MAN)

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ABSTRACT

This article analyzes frames and slots studied as a basic concept in cognitive linguistics based on articles attended by the Camel Dictionary Group. The article used comparison and browsing methods.

KEYWORDS

Zoonym, concept, frame, slot, cognitive linguistics, cognition, totem.

Introduction

Based on many of the studies being created today, cognitive linguistics and related issues are being discussed. The extent to which human knowledge, intellectual well-being affects his speech, and the role of the language in this process are being studied in the example of a number of objects. In particular, the articles attended by the "Camel" LMG also illustrate the rich base of words of our ancestors and their high mental and intellectual well-being.

Literature review

(Galatians 5:22, 23) Jehovah's Witnesses would be pleased to discuss these answers with you. In particular, as we imagine the concept of a single loaf of bread, a ball of several frames, an association area, is formed immediately. It is also evident that such linguistic processes as the types of bread-related processes, the past life associated with this product, the bite of bread in the history of our people, the placement of bread on the head of a baby in the cradle, and the entry of a bride into a new home with bread.

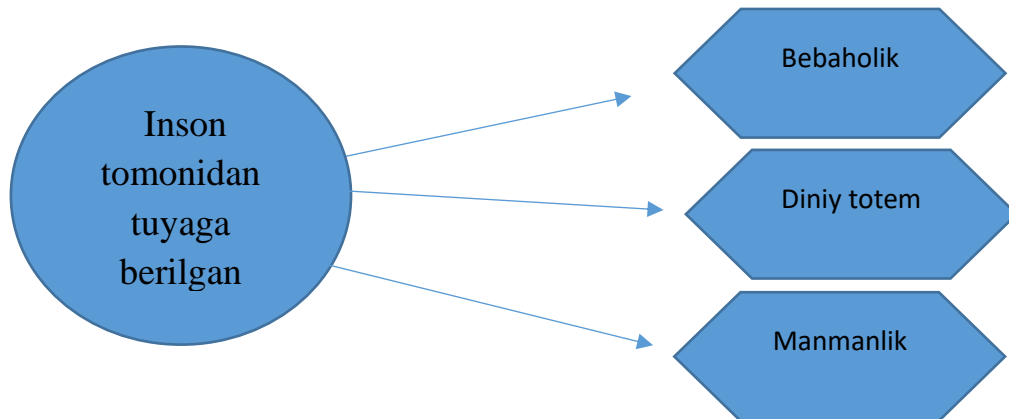
Ch. Fillmore was the first to apply the concept of "Frame" to linguistics (Fillmore 1985; Fillmore 1988). (See Velichkovsky 1982: 42) Jehovah's Witnesses would be pleased to discuss these answers with you. F. Bartlett believes that a person uses pre-ready structures to accept any information, and these default structures facilitate the task of remembering information and storing it in memory. In addition, the founding of the theory of a scheme that monads the frame allows us to clarify the question of how previous experience, which left a mark on memory, affects the active perception of new information [3, 41].

There are different views on Frame in linguistics. While a number of linguists accept the frame only as the only prediction in synthetic speech, another group of scientists accepts the frames as an event made up of subframes that contain general knowledge of reality.

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Research Methodology



First slot: Invaluability, value

An egg thief can also have camel pain.

The call from the camel is expensive.

A man's price will be equal to a hundred camels.

Bebaholik kulturemasi

This article, created by our ancestors, is actively used in speech. It is not easy for this article to take its place in the cognitive knowledge of our people. Imam al-Buxorah's "Al Jome as Sahih" emphasizes that our commune gave 100 camel gifts to warriors who showed courage and courage in the war. It is acknowledged that in ancient times, the greatest gift was considered a camel and was also appreciated for its long distance and the reason for walking in the wilderness[3].

In an article entitled "The Image of a Camel in Mongolian and Arabic Literary Sources," I.V. Gerasimov said that camel animals were considered the most valuable gift in Arabic and Mongolian peoples. For nomadic livestock breeders and merchants, it explains that the creature's activities as a carapayment and were divineized in pre-Islamic times. The article provides detailed information about camel zoom, and the camel is analyzed compared to other animals. Its advantage and value over other animals[2].

Among our people, camels are valued as hardworking animals. That is why the price of a courageous, alpine young man is measured equal to a hundred camels. In our nation, which puts spiritual perfection, pride, and role ahead of materialism, it is ready to sacrifice all 100 of the creatures needed for valuable and social life, such as camels. In this way, courage, the value and value of the courageous are highly esteemed. Turkish literature, especially "Qissasi Rabshakh," also contains stories related to the above article¹. It is said that before the birth of our prophet, the well of Zamzam will dry up. The ancestors of our prophet promise that if water returns to the well, I will sacrifice a son. Water returns to the well. Draw lots with the witch's description are held. On one side is Abdullah, and on the other

hand is a camel. Each time the fathers of our prophet survive casting lots, the camel is in line. A hundred times the same condition is repeated. This article relates that courageous, courageous people are said to be worth more than a hundred camels. The article was based on the development of this article, which participated in the "camel" zoo, which was based on the fact that it had a long history, the existence of realities related to the creation of this article in the national culture of the people, and the ignorance of our ancestors. *According to camel ethics, the word camel is derived from the Arabic word jamal[2]. The Arabic word for "jamal" means "beautiful." The Arabs named the camel by that name, depending on its beautiful stomach and structure. The article established that the stories and stories available in Turkish literature played an important role in the formation of camel-related concepts as linguistics, that in their ethics, there was a "beautiful" sequence of camel lectures, and that this animal was used as the most valuable gift.*

The nori of the camel is clean.

The camel's nose is good,

The vocabulary of the vocabulary is good.

The year is the poshsha of the cattle, and the camel is the cockroach of the cockroach.

Slot 2: Religious totem

A teva came out in a stone, gave birth to a calamity.

Religious totem cult

This article relates to the apostle's activities of the prophet Salih, and it is referred to as a divine creature that was spoken by the miracle of the camel, Salih A.S.

The idolaters in the Thamud demanded that Salih perform a miracle, namely, that a childhood camel come out of a large stone. By God's permission, the righteous one performs this miracle and proves that they are indeed divine prophets.

He destroyed one of his people,

A stone came out of one of them, and he gave birth to a baby[1].

Salih is one of the prophets mentioned in the Qur 'an. By the Qur'an, Thamud were sent as messengers to guide them. These people, who lived between Hijaz and Shammah in a place called Hijr, worshipped idols they had made, drinking pleasantries, drinking pleasant drinks, and making them. The righteous call them to worship only God. But instead of going on the right path, the people begin to laugh at Saleh, and claim that if you are indeed a prophet, show us a miracle. Then Salih A.S. He prays to God to give him a miracle. God answers the prayer of The Righteous, and Saleh performs a miracle and brings out camels from rocks. He urges the righteous people not to harass the camel, indicating that one day the camel from the basin and one day the people should drink water[5]. But the people will slaughter the camel, and will seek to destroy Saleh and his family. Then a strong lightning bolt will be sent from heaven, and they will be destroyed[5]. Saleh, along with those who believe in him, goes to a place called Ramla in Palestine and lives there for the rest of his life.

In the Koran, which is a masterpiece of our culture, there are also several places that indicate the sanctity of a camel creature.

Do they not look at how the camel was created? [5].

The Bible reports that 2 out of 10 animals entering Paradise are camels. The first is the camels of Salih A.S., and the second is the camels of our Prophet Muhammad S.A.V.[4].

The formation of this article as a linguistics was based on the importance of Islam in the life of our people, especially in its culture, the ignorance of our wise people from its concepts, and the view of the "camel" zoo in the Holy Scriptures as a sacred creature.

The eye enters the earth into the goose, To the camel-pot.

Size Cult

Love has formed the basis for the values that have long been embedded in the lives of our people. We know that such concepts as love and values are based on Islamic culture. Karim, on the other hand, forms the basis of Islamic culture. There is a number of evidence that the Holy Koran is blindfolded. Verses 51-52 of the fortress mention:

" And when the unbelievers heard the remembrance, **they** wanted to make you sneer with their eyes. They said: "Muhammad is a madman." And it is nothing but a reminder of the Koran to all man."[5]. In the case of Imam Buxorah, our Prophet Muhammad is a member of the Governing Body of Jehovah's Witnesses. In order for a person to look at it, he was advised to read the image of Photiha, the Koran, al-Falaq, the pictures of An-Nas, and the verse al-Kursi[3].

In the account of Ibn Ab'sa'lom, it is said that our Prophet recited this prayer for his grandchildren Hassan and Hussein:

"I wish Ollo's completed two of you refuge in Satan, the pests and the sinful eye." (Bucharest)

Ummu Salam is quoted as saying:

"The Prophet saw a girl with a yellow face and said, 'Rest on this girl, and she has looked at her.' (Bucharest, Muslim)

Abu Hurayra r.a.

"Oisha is a member of the Governing Body of Jehovah's Witnesses."[6] Look, the eyeball is true. Our Messenger (Muhammad SAW) has blessed him (Muhammad SAW) with this(i.e. the Quran). (Matthew 24:14; 28:19, 20) That is, it is true that a person's view is materially and spiritually damaging. That is why when a person sees something and rejoices, he mustahab to say, "God willing, la havla and la power illa billah." Therefore, it is permissible for everyone to take refuge in eye contact.

Today, there are several manifestations of refuge that we know about. Ibn Mojja said: "In the Sunans, our Prophet Sollalohu was reported to have taken refuge by reading the pictures "Falaq" and "Nos" against the blindfolding of the prophet Sollalohu. Therefore, it is acceptable for his people to do the same. Likewise, according to Umda al-Kori, the nobles of the people believed that resting the sick with the verses of the Koran, the prayers and remembrance of our Prophet (c.a.v.) was not only lawful but even circumcision.[5].

Written eight centuries ago, "The Lord of the Lord" also tells the story associated with the above article.

"According to the story, there was a tribe of Arabs. Whenever they came to eat meat, their wives would hang pots and sit down on the street themselves. As they gaze down on the road, they say, 'What a beautiful horse this is, put it or have a camel.' Then those animals would come to sell their dead animals and their flesh."[7]

The roots of this value, which are embedded in the lives of our people, are so deep that it lasts from the birth of a person to the end of his life. Heat the newborn, hang eyeballs, put a black dog on his face or ear with a mother's pen, relax with bread, knock a table with his hand. these are among them.

The sacred Koran, the existence of views related to the above article as a linguistic factor in the formation of the above article as linguistics, the scriptures associated with eye contact in the history of the Turkic peoples eight centuries ago, the preservation and protection of one another from all kinds of calamities was based on the power of the Uzbek people.

Analysis and Results

3-slot: Manmanlik

The camel believes in its neck and is dry from the year.

It is known that in Asian nations there is a yearly count, which is repeated every twelfth year and is named after twalking animals. The dates of birth, the battles, the great events, and the good and bad arrival of the year were considered to be very large. Information about the first muchal is found in Mahmoud Khashgari's "Devoni Dictionary Turkish" [8]. Hogan will want to calculate the war year that took place before, but he will be misled on the account. It aims to name the years based on 12 bourgeoisie and 12 months so that there is a monument to generations and they do not go astray in the account. This poem also recounts the following. Hoqon commands that all wild animals be driven along the River Ila. Whichever animal first passes tells you to name the year after that animal. The first is a rat, then a cow, a bars, a rabbit, a crocodile, a snake, a horse, a sheep, a monkey, a chicken, a pig passes through the end of a dog. The year begins again with the mouse. Mahmoud Khashoggi argues that when I was writing this book, it was the month of 466 C.E. and the year of the year. Says that the good - bad arrival of the year is also associated with the characteristics of animals. Uzbek linguistics predicted that these 12 animals would come blessed or badly based on their nature.

In the above article, the fact that a camel believes in its neck and does not enter much is linked to this myth.

" Calling twell years a lotal, they try to name each of these years an animal, but they order all kinds of animals to be driven along the same river. Whichever animal is the first to appear in the eye, they have conditioned that the name of the muchal be named after the same animal. So the camel believed in its neck and kept stretching out its neck, knowing pride, "The first year is named after us!" When a rat looks at the bundle, all animals are trapped under their feet. He leaps epochulikly, climbs onto a camel and sits at the tip of his ear., When he gets closer to the destination, the rat that is coming higher than anyone else looks the first. According to the condition, the first year of muchal is called "mouse." And the camel will be dry from year to year. . . . [9]"

The following article reads: "Believing in the neck of the camel, It is dry from the cartilage, and the donkey is synonymous with such options as "If the donkey ends freely, it swims the owner, the camel will break your roof if the wings are finished," "The cane that believes in the neck is necklace," "The empty mill will stumble," and "The donkey will not boast, and the raven will boast and shunqor"[10]. In the formation of this concept as a linguistics, it was based on the existence of a lot of year's accounting in the linguistics of the Uzbek people and the condemnation of trust, oral creativity and literature, and the ignorance of our zukko people from them, as well as humility, humility, and manmanship in our nation.

Conclusion/Recommendations

In the form of Uzbek thinking, camel metaphorization has been elevated to the level of units that form the concept. Paremas are used on the basis of the realization of any zoonim semas and are implemented

in Uzbek thinking as a concept. The articles combine public thinking and culture, demonstrate the mental characteristics of the nation, the values that exist in the form of a century-ago tradition and lifestyle. Linguistics is a study of this mentality based on cultural codes and applies it in the language. In Lison, all events will be present, formed by the foundations of nationality and culture. During the communication of the language, this aspect manifests itself in conjunction with its speaking cognitive world. Uzbek folk articles also provide information about relevant ethnic groups in terms of reflecting mental characteristics.

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