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Научный вестник Бухарского государственного университета
Scientific reports of Bukhara State University

2/2023

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THE LINGUISTIC RELATIONSHIP OF SYMBOLS

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Annotasiya. Ushbu maqolada ramzlarning o'ziga xos xususiyatlari xususida so'z boradi. Shuningdek, ramzlarning lingvistik tabiatini tahlili qilish bilan birgalikda insonlarning nutq madaniyati, til boyligi va xulq-atvorini ko'rsatuvchi, nutqning rang-barangligi hamda ta'sirchanligini ta'minlash uchun xizmat qiluvchi lisoniy-nutqiy hodisalarda aks etish holatlari yoritib berilgan. Shu bilan birgalikda, ko'pgina faylasuf, olimlarning tadqiqot ishlarini o'rganish natijasida ramz haqida bildirilgan fikrlari misol tariqasida axborot qilib olingan.

Kalit so'zlar: ramz, tabiat, lingvistik, til, semantika, ko'chim, metafora, belgi, madaniyat, shakl, fan, hodisa, taraqqiyot san'at, mif, tafakkur.

Аннотация. В данной статье рассматриваются специфические особенности символов. Помимо анализа языковой природы символов, рассмотрены случаи отражения языково-речевых явлений, служащих обеспечению разнообразия и действенности речи, отражающие речевую культуру, языковое богатство и поведение людей. В то же время многие философы брали в пример мнения, высказанные учёными о символе в результате их исследований.

Ключевые слова: символ, природа, лингвистика, язык, семантика, миграция, метафора, персонаж, культура, форма, наука, событие, развивающееся искусство, миф, мышление.

Abstract. This article talks about the specific characteristics of symbols. Also, together with the analysis of the linguistic nature of the symbols, the cases of relaxation in linguistic and speech phenomena, which show the speech culture, language richness and behavior of people, and serve to ensure the diversity and effectiveness of the speech, are highlighted. At the same time, the opinions of many philosophers and scientists about the symbol as a result of studying the research works were taken as information.

Keywords: symbol, nature, linguistic, language, semantics, transfer, metaphor, sign, culture, form, science, phenomenon, development, art, myth, thought.

Introduction. Symbols have always existed as one of the important tools in human communication and relationships since ancient times. It is a proven fact that they were the basis for the formation of mnemonics - the first writing in the history of mankind. Symbols are important in expressing certain thoughts and feelings of a person. At the present time, issues such as understanding their meaning, using them appropriately in written and oral speech, elucidating the essence of symbols in scientific research in each field, interpreting, understanding, explaining and clearly expressing the content of works are important. (1) One of the twentieth century thinkers E. Fromm's following opinion about symbols is noteworthy: - "The language of symbols should be taught in schools as if learning a foreign language."

The development of society leads to a certain degree of change, development, perfection of symbols. They serve as a socio-linguistic phenomenon to create lightness and comfort in people's exchange of ideas and communication, and to clearly express their relationship to things and events. The development of symbols has a positive effect on the enrichment of the vocabulary of a given language and the possibilities of expression. (1) Symbols are a linguistic and speech phenomenon that shows the speech culture, language richness and behavior of people, and serves to ensure the diversity and effectiveness of speech.

It is known that a sign is reflected in the human mind in the form of an expression or a symbol. Culture exists in reality in the form of symbolic forms. A symbol acquires its own meaning in science and art. In science, for example, in logic, mathematics, linguistics and other sciences, it mainly means the concept of a sign, and in art the figurative meaning of an image. A symbol differs from an allegory in certain characteristics. The meaning of a symbol is inextricably linked with the structure of its image, and its content

is characterized by infinite polysemy. A symbol is the content of material things and realities expressed in the form of a sign or image. It is difficult to clearly describe its essence within logic. It is a complex system designed for the intensive activity of the perceiving subject.

Symbolic activity is unique to human thinking. Language, myth, religion, generally speaking, consist of symbolic forms, by means of which man organizes the environment around him. It is important to note that the meaning of the symbol exists only in the context of human communication. Symbols stand out from the point of view of wide consumerism, they are widely used in socio-political, economic, cultural, educational and spiritual life, as well as in science, art, literature, etc. However, the symbol differs according to the performance of different tasks in this area. Accordingly, the symbols can be classified according to the following thematic groups: a) symbols used in social life; b) political symbols; c) symbols used in economic life; g) symbols used in cultural, educational and spiritual life; d) symbols in the science system; j) symbols used in art, for example, fiction.

Symbols in social life are mainly communicative, i.e. a means of communication between people, symbols in the system of sciences express a certain concept, and symbols in literature perform the function of artistic-aesthetic meaning of experience, situation and reality. For example, subtractor and adder, etc., which we know in mathematics, are used in everyday mathematical examples. Mathematical signs, symbolic signs representing the meaning of exclamation (!) or interrogative (?) sentences according to the types of sentences from linguistics, exclamation, interrogative punctuation marks are used. Among the symbols used in social life, the symbolic words that are used in our daily life according to their activities, i.e. water, fire, sun, cloud, umbrella, chaman, can be mentioned as an example. These symbols, having their own characteristics and nature, mean the sun - a sunny day, a shining face, a cloud - rain, a pouty face, and the weather.

In dictionaries and scientific sources, the symbol is explained to a certain extent, its definitions are given. In most of the considered ones, symbols used in fiction are described, not symbols in social-political, economic, cultural, educational-spiritual life and science. As an example, we cite the comments on the symbol given in the National Encyclopedia of Uzbekistan and the explanatory dictionary of the Uzbek language: Symbol (Arab. - to point) (in fiction) is a conditional method of artistic representation of reality; from the forms of artistic conditioning. A symbol is different from a metaphor, its content is related to its figurative construction and is characterized by multiple meanings. The symbol has existed since ancient times in the folklore and literature of all nations. Symbolic images form a specific system and in some cases represent a common content in the literature and art of most peoples (2. VI, 59).

Symbol (Arabic - sign, sign, sign; nickname, nickname). Conditional sign, sign that represents and reminds of an idea, concept, event (3. III, 347). In the Uzbek language, in some places, the word simbol is used instead of the word symbol. These definitions are not given in the National Encyclopedia of Uzbekistan, but in the explanatory dictionary of the Uzbek language, this word is defined as "Symbol" (Greek - sign, symbol, sign, symbol). It is used in a symbolic sense. An artistic image embodying an idea (3. III, 506).

In the Russian-Uzbek annotated dictionary of literary terms by N. Hotamov and B. Sarimsakov, the word symbol does not exist, and the word symbol is defined as follows: "Symbol" (from the Greek word "conditional sign"). A form of metaphor is a phrase, image, object that is conditionally used in a metaphorical sense. For example, the symbol of Uzbekistan is cotton. The Kabardino-Bulgarian poet compares his country to a tulip on a mountain. This tulip is a symbol of the country (3, 279).

From the observations, it can be understood that the definitions given to the symbol in the dictionaries do not differ from each other. From the above comments, the following conclusions can be drawn about the symbol:

1. A symbol is a conventional sign that represents and reminds of an idea, concept, event, etc.
2. A symbol is an artistic image embodying an idea, concept, event, etc.
3. A symbol is a conditional method of artistic representation of reality, a form of figurative expression.
4. The symbol is ambiguous.
5. Symbol – conditionally used figuratively. 6. A symbol is a form of metaphor.

Therefore, an important sign for a symbol is, first of all, conditionality, figurativeness, polysemy, metaphoricality, in particular, metaphoricity. Knowing that the symbol has these and other properties, the creators tried to use it widely and appropriately in their works of art. There are symbols deeply ingrained in people's minds and consciousness, which serve to create vivid images in artistic works. Dove - peace, lion - courage, fox - cunning, wolf - greed have been present in works of art since ancient times. Such zoomorphic

metaphors are an important tool in increasing the effectiveness and artistic-aesthetic value of works of art. For creative people, symbols provide an endless opportunity to express a relatively strong emotion, a broad concept, and a big event in a concise, clear, and effective way.

Accordingly, symbolic images in folklore and classical literature were formed as a separate system. As mentioned, symbols are considered a widely used means of expression in speech, and it appears in all forms of public speech. In particular, they are used in the texts of works of art, ensuring the diversity of the language of works of art. There is also a system of symbolic images that has been used for centuries in the history of literature; flower - beauty, lover; nightingale - lover; yellow color - sadness, black color - a symbol of mourning, etc. Along with traditional symbols, creators use every phenomenon and detail in nature (for example, a cloud, spring, lightning, etc.) for a symbolic image (2, VI, 59).

Symbols in works of art can be analyzed and studied in different aspects, such as synchronic and diachronic. When studying symbols in a diachronic aspect, it is appropriate to study them by dividing them into the following two groups: 1. Traditional symbols. 2. Private symbols.

Conventional symbols can also be expressed as generic symbols, and private symbols as individual symbols. Traditional symbols are a system of symbolic images that have been used for centuries. As an example of this, it is possible to mention symbols of night - longing, apple - love, child, scarf - family used in folk art. As an example of private symbols, we can mention the symbolic images of Semrug and birds in the epic "Lison ut-Tair", i.e. "Language of Birds" (1499), which is considered to be the essence, essence, and integral system of Alisher Navoi's philosophy. The general picture of the ideas in this work is that through the symbolic images of Semrug and birds, a person refers to the understanding of himself, existence and people.

In this work, Alisher Navoi expresses through symbols that all the good and evil, good and bad deeds, spiritual downfall, and the crisis of society in this world are related to man, that is, the essence of man, the phenomenon of humanity. Symbol is the language of the human psyche. Symbol universal categories. A symbol, unlike a metaphor, is related to the figurative construction of its content and is characterized by multiple meanings. The symbol has been present in the folklore and literature of all nations since ancient times. Symbolic images constitute a specific system and in some cases represent a common content in the literature and art of many nations. For example, lion - courage, fox - cunning, wolf - greed and others.

Symbolic images that have been used for centuries in the history of literature There is also a system: flower - beauty, mistress, nightingale - oshi, yellow color - sadness, black color - mourning and other artists are traditional. Along with symbols, they use every phenomenon and detail in nature (for example, a cloud, a spring, a trail, etc.) for a symbolic image. In this case, this or that thing has a certain symbolic meaning that serves the writer's purpose in the image process. The method of symbolic image widely used in folk art and classical literature is also successfully used in modern literature (4).

A symbol, which is one of the means of increasing artistic expression and is actively used in artistic texts, is considered in some places as a type of metaphor, in some places as a metaphor. Symbolism is a special type of symbols, which serves to facilitate the understanding of the world, to express reality figuratively. "Symbol is the ideal content of material things and processes expressed in the form of a sign or image. The essence of the symbol cannot be precisely defined within the framework of formal logic" (5.118b). Linguist scientist M. Yoldashev puts forward the idea: "Symbol is the use of words in a certain figurative sense for the expression of life events, concepts and objects in artistic speech" (6, 123b)

L.O. According to Reznikov, a symbol is a special type of sign that has its own characteristics. A symbol is an external phenomenon, conditional, but serves to express another meaning through its obvious image. The symbol itself is concrete, and the meaning it expresses is abstract in one way or another. (7, 149b). A symbol is a set (conglomerate) of meanings of the same value, which differs from other tropes by this sign (8, 119b).

It is known that a symbol provides information about the essence of a certain thing and is of great importance in the history of art, literature, and architecture. Therefore, thought and language are directly related to symbols. There are many definitions of symbols. In particular, one of the collective dictionaries defines a symbol as follows: "A symbol is a symbol and sign of some kind or animal that expresses the quality of an object" (13, D'Alviella E., 2007:41-42).

In the dictionary, the concept of symbol means "conditional sign", "symbol", "representation", "brand", "sign", and in istilah, unlike ordinary written or sound language signs, it is not one or another phenomenon of the world, but indirectly - emotional or it is said to express a certain abstract concept for a person by means of a logical figure. Sometimes a symbol can represent a whole sentence. In particular, this

situation is reflected in hieroglyphs, an improved form of symbols, which can be found in Mayan and Chinese hieroglyphs. (10, from the article (the light of Islam) Western and Eastern scientists dealing with symbols have defined the concept of "symbol" in their research works as follows: Swiss psychologist Carl Gustav Jung calls the symbol a bridge that leads the human spirit to all achievements (14, Jung K., 2017:65).

H.S.Karamatov in his article entitled History of modern beliefs of Uzbekistan "The symbol known as "tamsil" in the East is considered a complex and extensive phenomenon, it has three directions: objects (sun, eye, tree of life, etc.), rituals (dance of wild people representing battle, hunting, marriage ceremony) and verbal symbols. In folklore, they are quite wide and colorful, and we see that proverbs are reflected, especially in songs. For example, violet - virginity, borigul - marriage, sedum - purity and sanctity, hops, i.e. mulberry plant - womanhood, filthiness, branch - poverty, peacock - beauty, pomegranate - groom, owl - symbols of evil. "Love means dove, drunkenness and shouting, salt means sorrow, smoke and dust means pain, mountains mean sabot," he explained. (17, Karamatov H., 2008:220-224) The most important sign of any symbolism is to show the essence and composition of things on the basis of symbols. Based on the above definitions of the symbol, it can be noted that it is a unique phenomenon, while metaphor, metonymy, synecdoche, allegory, epithet, and simile are phenomena related to the symbol. "The unique nature of the symbol, the property of reflecting reality in an associative (figurative) way is one of the issues that has attracted the main attention of many studies" (18) explains Akmal Abdullaev in one of his articles on symbols.

The uniqueness of the nature of symbols is different by a number of creators: interpretations such as an image formed on the basis of inner experiences (A. Belyy), a fiery sign, a mysterious hieroglyph (A. Blok), an esoteric mythologeme (V. Ivanov), a universal metaphor (W.B. Yeats) caused to be interpreted through Such interpretations cause symbols to be associated with the yet unsolved mysteries of the metaphorical struggle (19). At the moment, generalizing and differentiating aspects of symbols and metaphors are being studied in depth in the research works carried out in the fields of science such as philology, philosophy, and psychology.

Based on the phenomenon of asymmetry of language signs, metaphor and symbol compact the form of information expression, new meaning and content are discovered through complexity. In fact, when considered substitutively, both metaphor and symbol allow us to name with one word an idea that cannot be expressed in a few words. When metaphor is viewed from an interactionist perspective, it can be observed that both metaphor and symbol serve to increase meaning (21). Symbolism, in many cases, is seen as a natural result of metaphorical evolution. An image enters the language through a metaphor, and in its further semantic development, the metaphor either becomes a symbol or descends to the level of a sign (22,34b).

The relationship of the symbol to the expressive and descriptive means of the language, tropes, is also interpreted differently. From the point of view of V.V. Kolesov, the symbol is the main figurative tool, which is the final level of development of the metaphor or, on the contrary, manifests itself as the undisclosed metaphoricity of the semantically syncretic word (23, 67b).

Linguist D. Arutyunova emphasizes that metaphors and symbols are not objects of understanding, but of interpretation (expression), they are not aimed at an addressee and do not have illocutionary force. (24)

Metaphor and metonymy are understood by many as a transfer mechanism leading to the formation of a symbol, thereby distinguishing metaphorical and metonymic types of symbols (25, 553b). In fact, a real symbol cannot be mastered, because it occurs during the development of natural language. Metaphor, on the contrary, is created artificially (23, 70). There are also differences between symbol and metaphor that do not depend on historical and general relationships. These differences were revealed by scientists such as N.D.Arutyunova, A.F.Losev, V.E.Shelestyuk, A.Sharopov. According to them, the main difference between these phenomena is the difference in essence. That is, a metaphor is a metaphor, a figure of speech, and a symbol is a sign of language (26).

In his article, A.Abdullaev thinks that the concepts of metaphor and symbol intersect, but they are not exactly the same phenomena. Based on the results of research, it can be said that there are sharp differences between symbols and metaphors. For example, a metaphor that takes its starting point from an image develops a meaning, and this meaning can sometimes become a lexical meaning. In the symbol, on the contrary, the form is stabilized. In metaphor, the image is not divided, but in symbols, the image can be separated into separate signs (color, shape, etc.) (24).

Also, the relationship between the signifier (form) and the signified (content) is conventional in symbols as opposed to metaphor. According to A. Sharopov, "poetic symbols have a complex structure compared to metaphors. If a simple metaphor is, in other words, a shortened simile, then a poetic symbol has

a more complex apparent composition. In a metaphor, the connection between the reflected object and the reflected one is easier to understand than the poetic symbol" (27, 51b).

Symbols usually have a deictic function, while metaphors have a characteristic function. While metaphor serves to deepen the meaning of existence, a symbol can expand the meaning and enter into a world of other meanings beyond it. (taken from article 18, 263b) If you ask my daughter-in-law, sweet words are always available. They are fit, Belted face, sided (28,54b)

In this sentence, the word "girdle" refers to the bride as the moon, and it is symbolically emphasized that she is beautiful, full of grace, and that it is a sweet word. A symbol expands its meaning and deviates from precision. As a result, the symbol acquires a metonymic feature - the state of representing the whole through the part, as a result of which it enriches the image. (23) Symbolization takes place on a similar associative basis. In this case, symbols are similar in structure to metaphors and are manifested through conceptual connections of different contents. In such cases, a symbol can be distinguished from a metaphor as follows: a metaphor occurs as a secondary modeled semanticization of a ready-made sign; and the symbol reflects the natural and conceptual connection and the essence arising from this connection, which has become a sign. (from article 18, 264b). A linguistically expressed symbol is always different from a metaphor. Although both of them have a double meaning relationship, a metaphor combines two representations of exactly the same linguistic object. A symbol can also connect a linguistic phenomenon with a non-linguistic concept (29). Under certain conditions, simple symbols can bypass the stage of metaphorization and become symbols. Purely quantitative mathematical symbols - numbers like "three", "seven", "forty" eventually became a symbol with different emotional semantic content. (18)

Another obvious feature of metaphor is that, when viewed from a logical point of view, it is always based on the principle of exaggeration (lie, fakeness) (for example, "school swallows", "sweeping horizon", heavy sentence, etc.), the symbol has such a situation not possible. When such metaphors are used, we logically accept the meaning expressed and can fit it into our imagination, it is impossible to understand and accept it in reality. When a symbol is used, we accept its meaning directly as reality in any case.

For example, I threw the apple to the poplar. It returned to the heart, Go and tell the ul hur

Put ointment on the heart (folk song) The fact that the "apple" in these verses is a symbol of love, affection, and love in many lyrical songs, and "expressing love" by throwing it is a process that can be understood naturally. (18) As a result of studying the research works of many philosophers and scientists, it was observed that the ideas expressed about the symbol were studied in connection with the metaphor. That is, when talking about the symbol, the specific features of the metaphor are definitely revealed.

Metaphor can underlie the formation of a phraseological unit. In phraseologisms, metaphorical connection is lost for one reason or another, but the meaning of a phrase based on a metaphor cannot be separated from the meaning of its constituent parts. If the phrase contains a symbol, the meaning of the symbol is not only preserved, but can also be broken into separate parts (fragments) (25). For example, we can see the enhanced, exaggerated form of the concept of "to embarrass", "to put to shame" through the expression "To fold the seven honors to the ground". The symbolic meanings of the words "seven" and "earth" in its composition form the basis of the phrase. "Seven" is a number with a divine meaning and reflects the plurality, while "earth" represents the reflection of the sky, lowness, bottom. It is these symbols that strengthen the meaning of the phrase and serve to form emotions related to the topic. (18) The phenomenon of synonymy is often observed in symbols. For example, a number of images such as "apple", "cherry", "kerchief", "red flower", "rose", "bud" can be used as a symbol of love. (25) In general, the importance of symbols in social life, especially in fiction, in showing all its beauty and charm and understanding its inner content is huge. Symbols appear as a result of linguistic and non-linguistic factors. Language tools play an important role in their formation based on the linguistic factor, while national characteristics, traditions and concepts are the basis for the formation of symbols as a non-linguistic factor.

Based on the above-mentioned studies, we can say that the linguistic nature of symbols lies in the fact that symbolic languages have special characteristics. The same phenomenon is interpreted differently depending on the perception of our feelings. If we explain the symbolic signs of fire as an example, the fire in the hearth is a feeling of life, warmth and well-being, but if we see a house or some land surrounded by fire, it reflects fear, danger, that is, weakness and destruction in this place. There are several examples of similar symbols. The specific meaning of each symbol depends on the situational superiority of the user's general experience. Symbols are one of the important manifestations of figurative thinking and serve as the main tool for improving the artistic and aesthetic taste of a person.

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