

LINGUISTIC AND CULTURAL FEATURES OF NEW POETRY

Ibodova Nasiba Komilovna

Asian International University,

Department of "History and Philology".

Associate professor, f.f.f.d. (PhD)

ibotovanasiba58@gmail.com<https://doi.org/10.5281/zenodo.14738912>

Abstract. *This article presents ideas about the emergence of linguistic and cultural studies. Also, the poetry of the Jadid Enlightenment is analyzed from a linguistic and cultural perspective.*

Keywords: *Jadid, innovation, development, colonialism, politics, Egypt, Turkey, Caucasus, Turkestan, innovation, enlightenment and culture, Jadids from Turkestan, "Taraqqi" newspaper, Jadid schools, Jadid textbooks.*

ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ НОВОЙ ПОЭЗИИ

Аннотация. *В статье излагаются идеи о возникновении лингвистических и культурологических исследований. Также поэзия джадидского Просвещения анализируется с лингвистической и культурной точки зрения.*

Ключевые слова: *джадид, новаторство, развитие, колониализм, политика, Египет, Турция, Кавказ, Туркестан, новаторство, просвещение и культура, джадиды из Туркестана, газета «Таракки», джадидские школы, джадидские учебники.*

The word "Jadid" is Arabic and means "new", a supporter of innovation. In Russian-language sources it is written as "Novomethodnaya musulmanskaya shkola". Educational reform is considered one of the directions of the general Jadid movement. This movement emerged in Turkestan in the late 19th and early 20th centuries as a result of the intensification of the colonial policy of Tsarist Russia. In general, during these periods, the Jadid movement emerged as a political movement in Egypt, Turkey, the Caucasus, Turkestan and other countries. Jadids, as progressive people of their time, were distributors of innovation, enlightenment and culture among the people. The Jadids of Turkestan considered their main goal to see their homeland independent and free. They believed that in the national liberation struggle, not weapons, but the provision of educational knowledge to the people played an important role. For this reason, they began publishing a newspaper called "Taraqqiy" in 1906 [1,10].

The main idea was to prevent the people from falling into a national perspective, the Jadids opened Jadid schools in various cities of Turkestan and began to promote secular sciences, including natural sciences, along with religious sciences. The main weapon for them was science and enlightenment, and they were not satisfied with the old school education system and lived with

the goal of ensuring national development by opening new schools. Gaspirinsky, who came to Turkestan from Crimea, occupies a special place in the Jadid enlightenment movement. He founded the first school among Russian Muslims - the Jadid school - the innovation school "Usuli Jadid". Its school system, textbooks, and teaching methods were close to the European education system [2,60].

The socio-political changes of the early 20th century led to changes in the content and form of the art of speech. Internal fluctuations in poetry, which has been the leading form of literature in our country for centuries, consistently brought about genre, rhythmic and intonation innovations. Until the 20s of the 20th century, aruz remained the leading genre. "It is known that aruz has been the leading genre of Uzbek poetry for ten centuries, starting with "Kutadgu bilig". Without denying that during this long-term "triumphal march" of the aruz, there were changes, growths, and processes that prepared its negation, until the beginning of the 20th century, the rules of the aruz took on a strict form and maintained this status. The Jadid aruz also initially appeared in these traditional forms." [3; 214] The love motif that formed the basis of classical Uzbek lyrics was mainly associated with two objects for centuries - the earthly beloved and God. Only the Jadid poets dramatically changed this direction in lyrics. Putting the people and the nation in the center as lovers was truly a revolution in national poetry. Thus, images such as the lover, the lover, the flower, and the nightingale in the lyrics of the Jadid poets became associated with the fate of the Motherland and the nation.

We know that new areas are entering modern linguistics around the world. These include sociolinguistics, text linguistics, gender linguistics, cognitive linguistics, and linguoculturology.

The concept of culture is an important concept in this. The word culture has many meanings. There are more than 400 definitions of this word in the literature. We encounter this word in its main meaning. The science of linguoculturology deals with the exchange relations between language and culture.

In recent years, the science of linguoculturology has begun to study the issues of language and culture in detail. According to V.V. Vorobev, "today, linguoculturology can be considered as a new philological science that studies a set of cultural values, selected in a certain way, studies the living communicative processes of speech creation and perception, the experience of a linguistic individual, and the national mentality, systematically provides a linguistic image of the worldview, and ensures the fulfillment of the cognitive, educational and intellectual tasks of education. Thus, linguoculturology is a complex science that reflects the interaction and mutual influence of culture and language and this process as a whole structure of linguistic and non-linguistic (cultural) units". [4; 125]

Linguoculturology emerged as an independent direction of linguistics in the 1990s.

Linguoculturology is a science that studies language as a cultural phenomenon, and its subject is language and culture in their interrelationship.

The object of linguoculturology is the study of the relationship and mutual influence of culture and language as a whole. The subject of linguoculturology is linguistic units that have acquired symbolic, figurative, metaphorical meaning in culture and the results of which are generalized in the human mind and reflected in myths, legends, folklore and religious discourses, poetic and prosaic artistic texts, phraseologisms, metaphors and symbols. In this case, a certain linguoculturological unit can belong to several semiotic systems at once: a certain custom can turn into a phraseologism, a proverb, a saying.

Linguocultural studies, one of the main areas of the anthropocentric direction, which is currently considered one of the leading paradigms in world linguistics, emerged in the collaboration of ethnography, linguistics, cultural studies, and psycholinguistics. Linguocultural studies is a field that studies the interaction and influence of language with culture, ethnicity, and national mentality based on the principles of the anthropocentric paradigm [5; 8-9]. As is known, this field was formed in the last quarter of the 20th century, and the term “linguoculturology” appeared in connection with the research conducted by the Moscow phraseological school under the leadership of V.N. Telia. When talking about the emergence of linguoculturology, almost all researchers emphasize that the roots of this theory go back to W. von Humboldt. In scientific literature, it is emphasized that the views of linguists such as A.A. Potebnya, L. Weisgerber, H. Glink, H. Holz, U.D. Whitney, D.W. Powell, F. Boas, E. Sapir, B.L. Whorf, G. Brutyan, A. Vejbitskaya, D. Jaime played an important role in the formation of this field. The main goal of linguoculturology is to study the reflection of culture, national thinking, and the specific aspects of its perception of the world in language.

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