



**THE ROLE OF PHRASEOLOGICAL UNITS IN REFLECTING LINGUCULTURAL FEATURES USED IN “QORAKO’Z MAJNUN” BY SAID AHMAD**

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**ABSTRACT:** This article is about increasing interests in exploring the issues of literature of being learned language in harmony with language features and the history of people. The study of phraseological units has become an important aspect of translation and linguacultural, revealing linguistic specificity and complexity of Phraseology has acquired both theoretical and practical significance for further study of the principles and mechanisms characterizing the development of its translation keeping their national coloring. This article analyzed despite the fact that the work “Qorako’z Majnun” by Said Ahmad has been deeply discussed several times and linguistic aspects of phraseological units used in the work have been well investigated. However, there is still a number of semantic and stylistic linguacultural issues remain unexplored. **Key words:** linguacultural, semantic, stylistic issue, principles of culture, linguistic aspects.

**Introduction**

Linguistics in the twenty-first century is actively advancing the concept that language is not just a tool for communication but also the cultural code of a nation. It occurred as a result of the emergence of a new anthropocentric paradigm, which elevates man to the role of "the measure of all things" and concentrates on examining the "human component" in language. Because he is the unique carrier of universal and national-specific values, the human is seen as the center of the Universe and language. As a result, Yu.S. Stepanov asserts that linguistics is a study concerned with "language in the human and the human in language" (Teanov, 2004). According to this paradigm, a human person is not only a carrier of a language, but of a certain conceptual system through which he perceives, cognizes, and conceptualizes information about the world and cultural practices (Ashurova, Galieva, 2018). Language is not only a means of communication but also a repository of cultural heritage. The concept of linguoculture refers to the interrelation between language and culture and how they influence each other. Among the various elements that serve as a bridge between language and culture, phraseological units—stable combinations of words with a figurative meaning—play a vital role. These include idioms, proverbs, and other fixed expressions that carry meaning beyond the literal interpretations of their components.

Phraseological units are deeply embedded in the collective consciousness of a language community and reflect its historical background, values, worldview, and national identity. They often arise from cultural practices, folklore, mythology, and common experiences. For example, an idiom like “kick the bucket” in English reflects a metaphorical way of referring to death, avoiding direct mention, which may be linked to cultural taboos or sensitivity.

In linguocultural studies, the analysis of phraseological units provides valuable insight into how people conceptualize their environment, social relationships, emotions, and beliefs. The figurative nature of these expressions allows speakers to convey complex cultural meanings with brevity and creativity. Moreover, phraseological units often reflect humor, sarcasm, irony, and

national stereotypes, which can be challenging to translate without cultural context.

Many language studies are now conducted within the context of the anthropocentric paradigm. Furthermore, the emergence of the anthropocentric paradigm resulted in a shift in linguistic views, methods of investigation, and the emergence of new interdisciplinary linguistic trends such as Sociolinguistics, Cognitive Linguistics, Linguacultural, Gender Linguistics, and so on, focusing on the study of relationships between language and society, language and mind, language and culture.

Linguacultural is a new language study that originated within the context of the anthropocentric worldview. It is a fast growing area that sits at the crossroads of linguistics, cultural studies, cognitive linguistics, ethnolinguistics, and sociolinguistics. It does, however, play an important role in the study of language and culture. Linguacultural is concerned with the deep semantics of linguistic units and the relationship between linguistic meanings and the conceptions of universal and national cultures. Linguacultural is defined by V.N. Telia as "a study aimed at investigating and describing the correlation between language and culture in scope of modern culture national self-consciousness and its sign representation" (Телия, 1996, p.16); by V.V. Vorobyev as "an integrated scientific discipline studying correlations and interactions between culture and language in their functioning" (Воробьев, 2008, p. 37); and by V.V. Krasnykh as "a discipline studying manifestation, reflection and fixation of culture in the language and discourse". It should be noted that, while the definitions provided above differ, the basic premise is that Linguacultural investigates the relationship of language and culture. Linguacultural, in other words, studies the links between language and culture, how culture is expressed in language, and how language conveys, stores, and transmits cultural knowledge.

Linguacultural is a very new science, hence there is no precise chronology of its development. V.A. Maslova, on the other hand, picks out two eras. The first is based on the writings of W. von Humboldt, E. Sapir, and B. Whorf in Western Linguistics and A.A. Potebnya in Russian Linguistics. The second phase began in the late nineteenth century and has since been recognized as a distinct branch of linguistics. Along with these two phases, the academics identify one that will occur in the next decade - the growth of Linguacultural as an interdisciplinary discipline (Маслова, 2007, p.28).

According to V.A. Maslova, there are now four linguacultural schools:

1. Yu.S. Stepanov's Linguacultural School — the goal is to define cultural notions and constants in their diachronic characteristics.
2. N.D. Arutyunova's school of thought studies universal cultural paradigms based on writings from many eras and cultures.
3. V.N. Telia's "Moscow school of linguacultural analysis of phraseological units" - the goal is to examine phraseological units in order to gain a better understanding of cultural semantics;
4. The school of linguists founded by V.V. Vorobyev at the Russian University of People's Friendship, which promotes the concepts of Country Studies by E.M. Vereschagin and V.G. Kostomarov.

The following linguocultural studies topics can be summarized:

- linguocultural units and their kinds (linguoculturenes);
- the national world view and linguistic units unique to each country;
- cultural aspects of communicative behavior peculiar to a certain linguocultural community, social or gender groups, or an individual;
- culture specific phraseology;
- culture specific concepts and their verbalization;
- speech etiquette (the norms and standards of a polite communicative behavior in various communicative situations of greetings, farewells, apologies, request, etc.).

We may describe the primary responsibilities of Linguoculturology based on the concerns listed above.

It's multidisciplinary nature is one of its most notable characteristics. Interdisciplinarity refers to the connection of two or more sciences based on shared theoretical assumptions, ideas, and

techniques of study. It should be noted that different definitions of this phenomenon exist, but all of them are based on the idea of two or more disciplines interacting, and the range of interaction can range from a simple exchange of ideas to the mutual integration of scientific notions, methodology, and research methods. When scientific assumptions, theoretical concepts, and methodological foundations are integrated, new interdisciplinary approaches like as Cognitive Linguistics, Linguacultural, Linguopragmatics, Ethnolinguistics, and Intercultural Communication arise.

It should be stressed that interdisciplinarity is more than just a mechanical transfer of one science's core concepts and assumptions into another, but rather their successful collaboration in the formulation and solution of new challenges. It should be noted that interdisciplinarity is governed by the very essence of language, its orientation toward man and all domains of human activity.

Linguacultural is distinguished by both internal and external interdisciplinarity. Internal linkages may be found in its relationship to linguistic fields such as Ethnolinguistics, Cognitive Linguistics, Country Studies, Linguoconceptology, Language History, Lexicology, Stylistics, and Comparative Linguistics. Let's take a look at a few of them.

Ethnolinguistics is primarily concerned with the historical links between language and ethnic culture. It investigates how language units reflect how various ethnic groups experience and understand the world. Folk literature (songs, jokes, stories, etc.) as well as religious and mythical ceremonies are the focus of ethnolinguistics. Its goal is to rebuild ethnic culture and worldviews using language components. Ethnolinguistics can be divided into various branches: 1) etymological (issues of reconstructing ontological and social knowledge of the universe reflected in linguistic unit etymology); 2) dialectological (revealing culture types, terminology of rituals, culture phenomena, components of spiritual culture of a particular nation). Though Ethnolinguistics and Linguacultural have many similarities, there are notable distinctions. For starters, ethnolinguistics is concerned exclusively with national aspects of the language, whereas linguacultural is concerned with concerns of both national and global culture and their manifestation in the language. Second, Ethnolinguistics investigates the diachronic elements of the relationship between language and culture, whereas Linguacultural focuses on the synchronic representation of culture in language.

### **Conclusion**

Phraseological units serve as compact representations of national identity and cultural worldview. They embody traditional wisdom, shared experiences, and values that have been linguistically codified over generations. As vehicles of cultural transmission, these expressions provide insight into how different communities perceive life, relationships, and society. The comparative study of phraseological units reveals both universal themes and unique cultural distinctions, reinforcing the notion that language is deeply intertwined with culture. Understanding and interpreting phraseological units not only enhances linguistic competence but also enriches intercultural communication and appreciation.

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