



SYMBOLICS OF NUMBERS IN ALISHER NAVAI'S “LISON-UT-TAIR” EPIC AND J. MILTON'S "PARADISE LOST"

Izzatbek Rejapov

Researcher at the Uzbekistan State World Languages University, Tashkent, Uzbekistan

ABSTRACT

This article analyzed the symbolic significance of English and Uzbek numbers in literary texts. During the research, attention was paid to the study of the concept of symbols, the general meaning of numbers and their symbolic significance using examples from Alisher Navai's "Lison-ut-Tair" epic and J. Milton's "Paradise Lost". In this article, the symbolism used by the writer in the literary text is analyzed as one of the most important elements in understanding the literary text, as it has many interpretations and can create different attitudes. An attempt was made to explain the universality of the symbolism of numbers in world culture through the anthropocentric worldview and the universal system of human development, as well as the human structure of the world, society, and himself through the sacred power of numbers.

KEY WORDS: *linguistic world picture, literary text, numbers; symbol; symbolism; symbolic meaning.*

INTRODUCTION

Language is closely related to culture and develops with it and represents that culture. Language and culture are inseparable concepts, and just as language reflects culture on every front, so culture cannot manifest perfectly without language. Language is considered to perform two main – communicative and cognitive functions. However, based on the opinions of scholars such as Sepir, Yevsyukova, Butenko, Vorobyov, it can be concluded that one of the main tasks of the language is the preservation, re-submission and transmission of cultural information. It should be noted that the interrelationship between language and culture is reflected in the text with great differences. According to V.A. Maslova, “text is directly related to culture, it is precisely because it includes many cultural codes. The text is about history, ethnography, national psychology, national behavior, keeps information about everything that makes up the culture in general” [9;87]. In this regard, it is necessary to emphasize the literary text, which shows one of the forms of culture.

The literary text explains man’s conceptual world picture, his spiritual world, and his personal perceptions of the universe. In the literary text, all the descriptive phenomena are reflected, their interrelationships are revealed, and their attitudes and assessments are expressed. The uniqueness of the literary text as a subjective image of the “objective world” is reflected in the experience and the culture of the universal, national-specific and individual-character.[2:38] A literary text is an oral, complex linguistic character within which language units at all levels (all parts from phoneme to speech) take place. Literary text has features such as expression, objectivity, aesthetics, and symbolism that are unique to it and distinguish it from texts of other styles.

MATERIALS AND METHODS

Symbolism, which is one of the features of the literary text, has a special role to play in the depiction of a separate color to the literary text. Since ancient times, the word “symbol” has a long and complex history. Today it can define concepts in different contexts. In literary text, symbolism is used in the use of clear images to convey abstract ideas. Because the symbolism used by the writer in an literary text has many interpretations and can create different attitudes in readers, it is one of the most important elements in understanding the literary text and conveying the writer’s opinion to the audience. A factor that makes symbolism difficult to understand in a literary text is to understand how this symbol is used in text.

The symbol in the stable phrase – is an associative unit that preserves linguocultural information that reflects the characteristics of ethnos to understand the world and feel the world. The choice of object for symbolization depends on the factors that are relatively important among them is the national mentality of language carriers.



Despite the universality of cognitive modeling of the surrounding being, the linguistic mind retains assaults that are unique to each ethnos, reflecting its cultural-historical experience in the continuation of this or that ethnos development. In our view, the study of the symbol in phraseology and paremiology as a method of coding ethnic information allows us to confirm that the sectarian phenomenon is non-religious and widespread. According to V.N Telia, “symbolic phrases” are the basis for a culturally-national interpretation of stable phrases. [10;52]

In linguistics and literature, colors, animals, different plants, and numbers are widely used as symbols. The symbolic significance of numbers plays a special role in the linguistic world picture. The study of the symbolism of numbers is of great importance for determining the characteristics of the linguistic world picture. In any national culture, numbers have a complex diapason of symbolic meanings. In their work, linguists consider the concept of “number” not only as a grammatical category, but also as a fragment of the linguistic landscape of the universe. It is of great interest to study the ethnographic symbolism of magical numbers based on this or that number model of the folk world. “Numbers have an additional symbolism in the cultural system of symbols, so they are semiotic poly-functional characters”. [13:130]

“Numbers are universal symbols. Universal symbols are a type of symbol in which the connection between a symbol and its symbolic meaning is not accidental, but the symbol itself. Such a symbol can be called universal because this connection is equally accepted by all people. The results of the study of numbers and the interpretation of their symbols show the similarity of numbers and their symbolism in different cultures. These symbols are explained by a return to the basic emotions and experiences that all people experience. However, the meaning of some symbols may vary depending on their importance as reality in different cultures. “The reason for defining numbers by ideas is explained by the approach of primitive man to the study of the world around him”.

RESULT AND DISCUSSION

Numbers have been used as an object of symbolism since the classical period. The symbolism of numbers means that certain numbers or combinations in which a number participates have a special meaning and significance. The expression of symbolism through numbers has existed in the culture and tradition of different peoples over the years and has often been used in spiritual, artistic, religious or mystical contexts. The symbolism of numbers can also be associated with numerology. In this work, we analyze the use of numbers as a symbol and their importance in Uzbek and English works of art.

If we look at the history of Uzbek national literature, our classical writers and poets have used symbolism hidden in numbers to express an idea or concept since ancient times. As in the literature of all Eastern and Turkish people, the numbers are religious, served as a widely used tool in the expression of philosophical and mythological concepts. We analyze the following verses from the Lison-ut-tair epic of Hazrat Alisher Navoi, a brilliant representative of Uzbek classical literature:

Vasli birdamlikki tushkay ittifoq,
Ikki olam shohlig‘idin yaxshiroq.
Furqatidakim o‘lumdindur xatar,
Sekkiz uchmoq yetti do‘zaxdan batar. [1:27]

If we assume that this work leads to an exhortation, the number eight quoted in the passage describes the eight gates of heaven, a whole paradise. The number seven describes the hell as seven floors. The Qur‘an, the holy book of Islam, used numbers indicating their uniqueness to describe an entire paradise and hell, which meant that paradise, consisted of eight gates and hell of seven floors, as quoted in religious ideas. Here, it can be seen that the numbers are used as a symbolic tool to show the perfection of the idea that the poet meant.

A number that initiates a system of number of quotes means divinity in the culture of nations, the beginning of all things, universality, unity. Its characteristic features are – power, strength, will, activism, initiative, propensity for innovation, striving for leadership, striving for glory and power, individualism, egocentrism. It has a very wide influence on the customs and culture of English and Uzbeks and participates as an important component in many works of art, and in the following examples the uniqueness of a number; it can be seen through examples that reflect the meanings of divinity. It can be seen that number “one” in the following verses, taken from the Lison-ut-tair epic, signify the unity of Allah:

Borsen sen borlig‘ zebandasi,
Birliku jabborlig‘ arzandasi.
Sendadur ham birliku ham borlig‘,



Haylig‘u qodirlig‘u g‘afforlig‘. [1;12]

In English literature, as in Uzbek literature, numbers are widely used in the works of many writers as an object of symbolism. In this work, we have selected the work of the English poet and philosopher John Milton “Paradise Lost” to analyze the importance of numbers in the literary text. In this epic work by J. Milton, numbers are used as a comprehensive tool in many places, and the importance of numbers is evident in the parts that represent their symbolism. In the following examples, we will look at examples that reflect the meanings of number “one”, meaning unity, divinity:

Or all angelic nature joined in one,
Equal to him begotten Son? by whom,
As by his Word, the Mighty Father made
All things, even thee; and all the Spirits of Heaven 157[4;157]

The above examples from J. Milton's “Paradise Lost” show that the paremiological genre complex “one” combines a function of sacred (divine) significance that forms a structure. A – symbol of the unity of domestic life and the universe. These verses also come as an expression of God or Space, integrity and indivisibility, as V.N. Toporov points out. [12;18]

It also symbolizes the beginning of masculinity, which is the individual “men” and the sign of loneliness, in which Milton also used this symbolic meaning of a number in his work:

O Adam, One Almighty is, from whom
All things proceed, and up to him return,
If not depraved from good, created all
Such to perfection, one first matter all, [4;145]

An example of the number “two” being used in the opposite depiction of events is the legend of two angels that exist in Islamic ideas: when a person dies, angels named Munkar and Nakir come to him and question him. According to Islamic ideas, Munkar sits on a man's right shoulder and writes his goodness, while Nakir sits on his left shoulder and writes sins. Depending on what circumstances are recorded, Allah will send man to heaven or hell. Number “two” is also used to denote the existence of two worlds, namely the world and the hereafter:

Hindui mazlum dedi ollohi nur.
Ikki vodi chun yono qildi uruj,
Zohir o‘ldi qiblai zotulburuj.
Farridin topti qo‘zi qo‘chqorlig‘,[1;16]

The number “two” is also called the number of conflicts. This is due to the widespread use of the principle of binary in categorizing the world, i.e. man perceives time, space, nature, astral phenomena, cultural values, emotions as contradictions (Galieva, 2014, 2018). The whole world is believed to be divided into two opposite poles, light and darkness, heaven and earth, alive and lifeless, male and female. We can also see the symbolic meanings of the two numbers, which represent the contradiction, using the following examples:

Bilki ermish birdin o‘zga barcha hech.
Bir bo‘lu, birko‘ru, bir de, bir tila,
Mayl qilma munda ikkilik bila.
Ikkilik bu yo‘lda ahvalliqdurur, [1;137]

CONCLUSIONS

In conclusion, it should be noted that symbolism, which is one of the features of the artistic text, has a special role to play in the depiction of a separate color to the artistic text. The symbolic significance of numbers plays a special role in the linguistic world picture. The study of the symbolism of numbers is of great importance for determining the characteristics of the linguistic world picture. The results of the study of the importance of numbers in the artistic text in this work show the similarity of numbers and their symbolism in English and Uzbek culture and literature, and the main reason for this similarity is the universal symbolism of numbers.

An analysis of the brilliant works of Uzbek and English literary works by Alisher Navoi and John Milton's shows that our classical writers and poets have used hidden symbolism in numbers since ancient times to express an idea or concept



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