



# BLACK COLOR SYMBOLISM, ITS LINGVOCULTURAL FEATURES AND INTERPRETATION IN THE WORKS OF A.NAVOI

**Khudoyberdiyeva Nigora Sherali qizi**

Department of French philology,  
Faculty of Foreign Philology,  
National University of Uzbekistan,  
Tashkent,  
Uzbekistan.

## ABSTRACT

*In this article, Black color symbolism, its lingvocultural features, its expression in the works of A.Navoi and the negative, positive, neutral aspects of black symbolism were analyzed. Cited various symbolic meaning of black and cognitive metaphors used to express black in contrast.*

**KEY WORDS:** color symbolism, lingvocultural feature, cognitive metaphor, anbarin, tiyra.

## DISCUSSION

Translation is a difficult process, especially if different symbolic concepts are used in the translation the level of complexity increases once again. Concepts such as symbols, images are an integral part of the language, culture and literature of any nation. They reflect the history, way of life and national values of a particular country or nation. The symbolism of color has a special role in the expression of the symbolic images and concepts of the people. We present our scientific views on the symbolism of black, its interpretation in different languages and the cases of its use in the works of the founder of the Uzbek language A.Navoi. While black means mourning and despair in many nations, it is a symbol of greatness in some nations. In Asian nations, the groom wears a black suit at a wedding, which signifies the power and greatness of a man. In European countries, black is worn during mourning ceremonies. In Uzbek, English and French black also has a more negative connotation. Blacken, blackguard, black-hearted, black-list, black-listing, blackmailer, black market, black-shirt, Black-Death are negative expressions in English. Le noir rivage - The shore of the death; le noir séjour- hell; le noir trajet - wreck; le billet noir -death; passer l'onde noire - pass away are also negative expressions in French. Similar expressions can be found in Uzbek such as baxti qaro-unhappy, yuzi qaro-shameless. But there are also phrases with a positive or neutral meaning associated with black. Blackberry, blacking, black-board in English; cheveux noirs - black hair, nuit noir-dark night in French are neutral expressions.

Today, the demand for classical literature in modern translation is growing, the works of the poet A.Navoi are being translated into different languages. The symbolism of color also plays an important role in the work of A.Navoi. Views about color symbolism are not similar in different peoples and that creates a number of complications for translators. French translators Jean Pierre Balpe, Jean Jacques Gaté and Uzbek translators Hamid Ismoilov, Muradxon Ergashev translated ghazals of A.Navoi into French. In this ghazals black color symbolism was important to interpretation the ideas of humanism of poet. A.Navoi reflected different symbolic meanings through the use of colorative lexemes and revealed the semantic properties of color through cognitive metaphor. The poet used various concepts such as an anbarin, a mushk, tiyra and g'oliya to reflect black. While some of the above concepts have a positive connotation, some have a negative connotation. Examples from the dictionary of Navoi's works prove our opinion:

Anbarin - this lexeme came from Arabic-Persian to Uzbek languages, is actually a fragrant substance, in figurative meaning- black brow.

Anbar I. 1 A waxy fragrant substance that comes out of the body of a animal stomach or intestines (used in perfumery to stabilize the smell of perfume.) [Kulmuhammad:] Beautiful! Very elegant! [Khandamir:] The smell is acute from the anbar. Uygun and Izzat Sultan. Alisher Navoi.

2 Anbar (female name).

Anbar II etn. A cloth, wrapped in sticks that stumble into the four corners of the men's coffin; as well as a



brownish-gray covering over the willow-trees, which are set up in the form of an ishkomb on top of the women's coffin.

It is clear from the commentary that the word has two main meanings. The first meaning is a fragrant substance. Occurs in nature in white and brown shades. The second meaning is the notion of a funeral with a negative connotation.

A. Navoi uses the words *anbarbor* and *anbarin* to express a positive meaning, and in one word reflects two meanings, namely that *yor's* hair is both black and fragrant. In this sentence the word *yor* represents Alloh (God), the poet reflects divine love in his works.

The second lexeme that the poet uses to express the color black :

Mushkin f. 1Mushk smells; 2. Musk-colored, black in color; Curtain mushk-Black curtain; in figurative meaning darkness; Mushkin Parand-Black Curtain: A.Navoi used this lexeme in his poems like "Favoyid ul kibar" (The advantage of old age) and "Gharoyib us-sighar" (The wonders of youth).

While the poet described the positive aspect of black symbolically through the *anbarin* lexeme, he used the negative symbolism of color in the *mushk* lexeme, which is sometimes used in conjunction with a word, sometimes as a separate synonym. However, according to the definitions in the Uzbek dictionary, there is no significant difference between these two concepts:

Mushk (Arabic-Persian word- black, fragrant object) A pungent odor of an animal or plant: animal mushk is formed from the mushk glands in the male of some animals (used in the perfumery industry). The poet used the lexemes of *mushk* and *anbarin*, and sometimes the word *ghaliya*, to express the symbolic meanings of black. In the dictionary of Navoi's works this concept is defined as follows:

Gholiya Persian word 1.Musk for rubbing on eyebrows and hair, a fragrant black substance made from barn; 2. In figurative meaning- Black. As is clear from the definition, A. Navoi used the lexeme of ideology to express a neutral meaning, not a positive or negative one.

In A. Navoi's work, black color is also given by the lexeme of *tiyra* and is used mainly in a negative sense. We can see this in the descriptions and examples given in the dictionary of the poet's works:

Tiyra Persian word. Dark; black; pollution; To hold tiyra — to leave in the dark; Tiyra axtar-unhappy; Tiyra gard-Thick dust; Darkness; Tiyra nihod-Sad, of a bad nature; dark in heart; Tiyra Roy-Black Thought; ignoramus, stupid; Tira ro-1) Black-faced; 2) in figurative meaning.Fearful, frightening; 3) Unhappy; 4) Naughty; Tiyra roz-Black day, sad; Tiyra sahob-Black cloud; Tiyra hock-Black soil; Tiyra Choh-Dark Prison; Tiyra Shom- Dark night.

As mentioned above, the word *tiyra* mainly means unhappy, sad, ignorant, frightening. Uzbek literary

scholar Najmiddin Kamilov, in his analysis of A. Navoi's ghazal, interprets the lexeme of *tiyra* and its symbolic meanings with expression *tiyra hijran*-separation. According to the scholar, A.Navoi implied a figurative meaning through the phrase *tiyra hijran*. The scholar also dwells on the general meaning of the ghazal: " I can't think of anything, because it's very difficult to get rid of the worries of the dark world - the world, it's chained to its trap. " That is, as we have witnessed, here the poet sings of divine love, not of human feelings, through the expressions of *hijran*, dark life. If you follow the worldly affairs and the demands of the material world — you will not feel the dawn, and the divine light will not penetrate the darkness. A.Navoi calls for views on the teachings of *tasavvuf* (the doctrine of humanism in Muslim nations): to overcome lust, to be aware that the whole life is plunged into darkness due to worldly worries.

Thoughts on *tasavvuf* and color symbolism reflected in the views of Sheikh Najmiddin Kubro. In mysticism, Najmiddin Kubro analyzed the relationship between *pir* (teacher) and *murid* (student) on the basis of colors, emphasizing the importance of colors in the education of *murid*, that is, the disciple, and explained the seven characteristics of color in accordance with the seven concepts:

1. White-Islam
2. Yellow faith
3. Light blue-donation
4. Green - confidence
5. blue-full confidence
6. red-gnosis
7. Black -excitement, amazement.

As in Najmiddin Kubro, later Sufis regarded black as a sign of wonder and a symbol of the state of the soul's interpretation of the fan. A. Navoi's epic "Sabbai Sayyar" has a positive symbolic meaning in black. The "Black Dress" mentioned in the story of the epic serves as the main tool for the protagonists Ahi and Farrukh to achieve their goal.

In the following verses, we can see that this black dress has a strong symbolic significance for the heroes of the work through the expressions given in the form black dress. It is noteworthy that thanks to the same dress, Farrukh's doors are opened. Recognizing Farrukh's steadfastness in love and purity, Ahiy does an incredible thing: he divorces his beloved wife and marries her. But as he follows them to another land, he asks Farrukh for that "black dress" as a souvenir.

In Navoi's work, he expressed mystical thoughts and ideas through various symbolic images, including color symbolism. In the above-mentioned story of Farrukh and Ahi, the black dress symbolically frees man from the worries of the world and promotes the ideas of divine love, Sufi life. If these aspects are taken into account in the translation



process, it will serve to increase the quality of translation and create an adequate translation. The symbolic meanings of colors in different languages, and a comparative analysis of the lingvoculturological properties, prevents errors and omissions in color symbolism. Therefore, in the works of A.Navoi, we consider it appropriate to focus on the various symbolic meanings of black, the

positive, negative and neutral meanings of this color, as well as the symbolic meanings of this color in different languages, as well as negative and positive aspects. This table helps to correctly understand, compare and analyze the symbolic meanings of black in the process of translating the works of A. Navoi into different languages and to choose an alternative.

In the works of A. Navoi		
positive	negative	neutral
Black eyes-symbol of beauty. black dress-symbol of perfection	Wearing black - to make it bad and difficult; Black plague — A catastrophe that has come to an end; Black Giant – Grand ogre; Black Soul-Tortured Soul; A dark day, a day of sorrow, a day of mourning; Black pain-Darkening disease (a bad form of jaundice)	1. Black; Dark, obscure; 2. Badge, sign, work; black, ghost visible from afar; 3. Ink; Black hair — Black hair, freshly grown feathers

It is clear from the table that although the poet used black symbolism to express a more positive meaning, negative expressions also play a important role in works of A.Navoi. Taking into account the symbolic meaning in the translation of A.Navoi’s works, especially the correct representation of color symbolism, will help foreign readewrs to enjoy the essence of the poet’s work and an adequate translation.

## REFERENCES

1. *Dictionary of A.Navoi’s works.*  
Tachkent.:Fan,1983
2. *Annotated dictionary of Uzbek language.*  
Tachkent.: O’zbekiston milliy ensiklopediyasi.2006-2008.
3. *Reviews of A.Navoi’s works.*