



COMMUNICATIVE FUNCTION AND TEXT FEATURES OF THE SILENCE PHENOMENON

Muminov Sidikjon Mirsobirovich

Professor at Ferghana State University, Doctor of Science in Philology (DSc)

Sobirova Feruza Asqarali qizi

1st year Master of Linguistics (Uzbek language) at Fergana State University

Abstract: The article discusses the views of world and Uzbek linguists on the phenomenon of silence, which is considered in linguistics as a form of non-verbal communication. Views are given on the functions of default, which have a communicative meaning.

Keywords: communication, process, nonverbal means, default, phenomenon, content.

Introduction

The main function of verbal communication requires communicators to interact with each other [1; 5'8; 9] that in this case, as one of the important manifestations of social activity, verbal communication creates a peculiar temporal integrity in a very short period of time and forms an instantaneous (situational) pragmatic system. It should be noted that in the process of communication, communicators do not have any position, action, if they "do not speak", "do not say something". Even their silence is "silent without silence."

In the discourse, we will dwell on the question of silence, which is one of the non-linear phenomena, and its semantic properties, and try to answer as much as possible the question "What meanings can silence have?"

In recent years, the study of nonverbal means of communication has attracted the attention of world and Uzbek linguists. The national characteristics of nonverbal means, their place, role and use in the communicative act have been studied in detail by scientists. At the same time, silence, which is part of the nonverbal means of communication intervention, is also the focus of many scholars.

The default is described in the Uzbek dictionary: "SUKUT [a. – jimjitlik; gapirmaslik; kamgaplik] kimsadan yoki hech kimdan churq etgan tovush, sado chiqmay jimlik hukm surgan holat; so'zsizlik [9, 585]. . Sukut qilmoq. Sukut saqlamoq. Sukutga ketmoq (botmoq, cho'mmoq). Sukut – alomati Rizo. (Maqol)ahmoqqa javob – sukut. (Maqol) 2. Ayn sukunat 1. To'rg'aylar uxlashur yovshan tagida, Daryo bo'ylarida – to'qayda sukut. Mirtemir, Asarlar. Dunyoda shunday qo'shiq borki, yangrangda olam bir daqiqa sukutga cho'madi. "Saodat".

Thus, the word sukut is based on the Arabic word sukun, sukunat, and the Uzbek word sukunati yasama, which expresses linguistic and cultural features that have a specific pragmatic value in the process of speech. . It should be noted that in the "Explanatory Dictionary of the Uzbek language" (OTIL) the meaning of the word "silence" is "silence; not speaking ..." It should be expressed in the form of "wordlessness". However, one cannot agree with the interpretation of the word silence as kamgaplik. Because our people use the word kamgaplik along with the words sipolik, meekness, composure. In particular, the nature of this man was characterized by modesty, gentleness, humility, but his eyes shone. (O'tkir Rahmat. Tiniq tuyg'ular kuychisi. (T., 2010.)

Also, if we rely on the opinion in some field sources that "the suffix *-at*, *-ot* at the end of words such as *adabiyot*, *ma'naviyat*, *she'riyat* which come from the Arabic language, means plural," the word *sukunat* (*silence*) is also refers to the abundance (excess) of default. (If we take into account that in Uzbek abstract nouns are used only in the singular, their plural form means type, variety or generalization of content, silence can be called a generalized name of communicative content types expressed by default.) In modern Uzbek literary texts we observe that the word *sukun* is used for more people, and the word *sukunat* is used for space and time. For example,

1. "Zulmat – krizismidi? Menga nima bo'ldi o'zi? – deb o'yladi Soliev. – Bomba portlamagan edi. Yigitlar kirishgandi. Balki o'shandan keyin portlagandir? Yonimdagi yaralanganlardan bittasimi? Boshqalari qani?»

Tili gapga aylanib, bularni so'raganida ham hamshira javob qaytara olmas edi. Hamshira yon tomondagi bemorning holidan xabar olgach, chiqib ketdi. Hamshira korgach, qaysi bir burchakka biqinib olgan sukunat u chiqib, eshik yopilishi bilan yana xonaga o'z hukmini o'tkaza boshladi.

Solievning baxtiga bu safar quloqlari shang'illamadi. Ahyon-ahyonda dahliz tomondan soatning chiqillashini eslatuvchi uzuq-uzuq, ojiz-ojiz tovush sukunat hukmiga zarba berib turdi. Xayollari asta-sekin tiniqlasha boshlagan Soliev zulmat dunyosiga kirish arafasidagi voqealarni esladi. (T. Malik. Shaytanat. 4-kitob. (T., 2008. –51-b.)

2. Ne-ne siru sinoatlar shohidi bo'lgan, ne-ne sinovlarni boshdan kechirgan ko'hna Buxoroning qadimiy obidalari atrofida bugun sukunat cho'kkan. Masjidu madrasalar, karvonsaroylar, savdo toqlari, so'lim Labihovuz va hatto Xo'ja Nasriddin ham "uyda qoling", deytogandek... (<http://xs.uz>)
3. Inson fikrlarini to'playotgan, amallarini ko'zdan kechirayotgan, ishlari va ahvoli haqida o'ylayotgan paytda sukut qilib turadi.
4. Sukut – mo'minlar, oqillarning belgilaridan bir belgi bo'lib, Islom dini insonlarni shunga buyurgan. Alloh taolo bandalarini sukutga buyurgan, gapirish sababli iqobga olishidan ogohlantirgan. (<http://muslim.uz>)

In Example 1, the word *sukunat* refers to the silence in the hospital ward, in Example 2, "around the ancient monuments of ancient Bukhara," and in Examples 3-4, the word *sukun* is used to refer to the state of silence.

In classical sources, we see that the word silence is also used for people. In particular, the Eastern thinker Muhammad Sadiq al-Kashgari, in his book on the etiquette of good people, says: "... 'ay'. We focus mainly on aspects related to the role of default in discourse, and do not consider default to be an exact concept. This means that silence plays a special role in the communication process, and it also serves to reveal a number of specific meanings based on the speech situation. Indeed, in the process of communication, it expresses communicative content in relation to situational, social, and psychological factors.

Inubusi Yoko describes silence as "Silence is a universal phenomenon that accompanies a person from the first minute of birth to the last breath. The interest of linguists in this phenomenon is primarily explained by the general tendency of linguistics to significantly expand the material studied, to go beyond purely linguistic communication consisting of verbal and non-verbal components "[3,4]," he writes. Russian linguist S.V. "Silence is a sign of consent - one of the most popular Russian proverbs," Melikyan said. In this regard, there is a stereotype in the Russian mind that silence has the function of consent, that is, it replaces the word yes. However, our analysis shows that silence in Russian dialogue is not a compromise, but a disagreement [5,49].

When it comes to the study of default in world linguistics, Russian linguists V.V. Bogdanov, S.V. Krestinsky, S.Yu.Danilov, S.V.Melikyan, English linguists D.J. Yensen, K.Zimmerman, J.T. Special mention should be made of Bruno and others.

Russian linguist VV Bogdanov thinks about this: "Silence is a nonverbal means, which, according to its function, is divided into types with a communicative content and non-communicative content"

[1,12.] This is the opinion of S.V. Melikyan. : “Communicatively significant and communicatively insignificant silence are different. The subject of our study is a communicative silence, through which information is transmitted from sender to receiver. Such silence often affects the interlocutor intentionally and in a certain way, which affects the subsequent behavior of the interlocutor ”[6,4.]

On the communicative function of silence, the Russian linguist S.V. Krestinsky and the English linguist J.V. Jensen provides more details. While S.V. Krestinsky distinguishes 19 types of default tasks [5,34-37], J.V. Jensen in his article “Communicative functions of default” [6] distinguishes 5 types of tasks.

S.V. Krestinsky identifies the functions of silence as: affective, strategic, rhetorical, social position, role-playing, social role, ritual functions. "In addition to the listed functions of silence, we can talk about the ethno-socio-cultural function of silence, but it is manifested only when it is associated with the cultural, religious, ethnic traditions of a particular people, ethno-society. 'ladi ’”[4,37].

As we have seen, the separated functions are united by general principles. But most importantly, each of these functions has a default communicative meaning.

M. Saidkhanov and S. Muminov have done a lot of research on this topic in Uzbek linguistics. Andijan scholar Mamurjon Saidkhanov's book "Communication and Signs" [8] divides silence into "behavioral" and "non-communicative" types: "... in the process of communication it reveals about fifty meanings, first of all, it is necessary to use it, that is, silence. Let's take a look at some of the meanings of "behavioral" defaults. For example, quarreling, cutting, protesting, a sign of decency, a sign of rebellion, a sign of ignorance, fear, weakness, and so on. The meaning of rebellion: *qizcha bolalarga xos qaysarlik bilan boshini eggan cha jim turar, uning sukutida, butun xatti-harakatida nimagadir qarshi so'zsiz isyon bor edi...*” (Mirmuhsin, Umid. T., 1981.).

According to Uzbek etiquette, answering an inappropriate or nonsensical question by default, not listening to it, not interrupting the conversation is a high etiquette - even in the interpretation of the poet Mirza Kenjabek it is a prayer:

Ibodatdir biror zolim – jafokorga desang haq so ‘z,

Va nodonga sukut saqlash, sukuting ham ibodatdir. (<https://islom.ziyouz.com>)

Mawlana Jalaliddin Rumi also interprets silence as a sign of etiquette: *Bizni ovozsiz (jim) qilgan odobsizlar emas, balki odobimizdir.* (<https://www.ziyouz.uz>. Himatlar/aforizmlar)

So, one of the most important meanings of silence is that it is a sign of politeness.

Analyses show that default is a non-linguistic communication unit that can take place among linguistic-spiritual units.

The monograph Socio-Linguistic Features of Uzbek Communication Behavior [7] has a separate chapter on the communicative content of silence, which states: In particular, the Uzbek phrase “Sukut – a’lomati rizo” (“Silence is a sign of consent”) corresponds to the Russian saying “Молчание – знак согласия” (“Silence is a sign of agreement”), while the German phrase “Keini Antwort ist auch eine Antwort” is also an answer ”is more in line with the Uzbek proverb “Javob bermaslikning o‘zi ham javobdir” “Not answering is the answer”. However, just as the "real life of the word is in the context" (A.A. Potebniya), the true communicative meaning of silence is clarified in the communicative process "[7,51-52]. The article also states that it means anger, resentment, hatred, humiliation and respect.

Conclusion

In conclusion, in world and Uzbek linguistics, the focus is on the study of silence and its communicative content and functions. However, in Uzbek linguistics, one of the most important tasks is to study this topic in depth from a monographic point of view in connection with the national mentality.

References:

1. Bogdanov V.V. Molchanie kak nulevoy rechevoy znak i ego rol v verbalnoy kommunikatsii // Yazykovoe obshchenie i ego edinici. – Kalinin, 1986.
2. Insen J.V. Communicative Functions of Silences// ETC.:A.Preview of general Semantics.1973.Vol.XXX,№3.P.251.
3. Inubusi Yoko. Fenomen molchaniya kak komponent kommunikativnogo povedeniya: VAK RF, 2002.
4. Krestinskiy S.V. Molchanie kak sredstvo kommunikatsii va ego funktsii v yazykovom diskurse: – Vestnik TvGU.Filologiya, 2011.
5. Melikyan S.V. Rechevoy akt molchaniya v struktura obshcheniya: – Voronej, 2000.
6. Mo‘minov S.M. O‘zbek muloqot hulqining ijtimoiy-lisoniy hususiyatlari: – Farg‘ona, 2021.
7. Saidxonov M. Aloqa aralashuv va imo-ishoralar. - Toshkent: Fan, 2008
8. O'zbek tilining izohli lug'ati. 5 jildli. Uchinchi jild. – Toshkent: “O‘zbekiston miliy ensiklopediyasi” Davlat ilmiy nashriyoti, 2007.
9. Муминов, С. (2021). LINGUOPOETIC FEATURES OF ENGLISH DERIVATIONS IN LITERARY TEXT. *МЕЖДУНАРОДНЫЙ ЖУРНАЛ ЯЗЫКА, ОБРАЗОВАНИЯ, ПЕРЕВОДА*, 4(2).
10. Амонов, М. У. (2021). On Arab borrowings, denoting the name of the profession, which is actively used in the Uzbek language. *ISJ Theoretical & Applied Science*, 11(103), 863-866.
11. Амонов, М. (2016). АЛИШЕР НАВОЙИ ҒАЗАЛЛАРИДА ҚЎЛЛАНИЛГАН АРАБИЙ ИЗОФАЛАРНИНГ ТУРЛАРИ. *Актуальные научные исследования в современном мире*, (6-1), 91-94.
12. Амонов, М., & Azizova, F. (2022). Thematic Groups of Arabic Words in Boburnoma. *International Journal of Culture and Modernity*, 13, 82-89.
13. Rustamovna, U. N., & Turdalievich, Z. M. (2020). Frame Structure of The Concept “GOLD” in Navoi's Poem “ISKANDER'S WALL”. *Iranian Journal of Language Teaching Research*, 9(16), 346-357.
14. Амонов, М. (2016). ТРАНСЛИТЕРАЦИЯ ИЗАФЕТНЫХ СОЧЕТАНИЙ В" БАБУРНАМЕ". *Актуальные научные исследования в современном мире*, (6-1), 95-98.
15. Нурманов, А., & Искандарова, Ш. (2008). Тилшунослик назарияси. *Тошкент: Фан*.
16. Искандарова, Ш. (1998). Лексикани мазмуний майдон асосида ўрганиш муаммолари. *Т.: Фан*, 7.
17. Iskandarova, S., & Tursunova, D. (2022). SEMANTICS OF ASSOCIATIVE RELATIONS IN THE POETRY OF ERKIN VOKHIDOV. *Oriental Journal of Social Sciences*, 2(02), 25-31.
18. Iskandarova, S. M., & Khudoykulova, U. A. (2016). EXPRESSING DIFFERENTIAL SEMES IN RIDDLES. *Ученый XXI века*, (3-4), 28-31.
19. Kuldashev, N., Avazbek, D., & Parviz, A. (2022). Opinions of Our Ancestors on Language and Speech Purity. *Journal of Ethics and Diversity in International Communication*, 2(4), 10-16.
20. Ibragimova, E. I., Zokirov, M. T., Qurbonova, S. M., & Abbozov, O. Q. “Filologiyaning dolzarb masalalari” mavzusidagi Respublika ilmiy-amaliy internet-konferensiya materiallari: Ilmiy ishlar to‘plami.–Farg‘ona, 2018.–113 sahifa.
21. Turdaliyevich, Z. M., & Farhod, I. (2022). Loiqlar: The Successor of the Great Figures Of Tajik Literature. *International Journal of Culture and Modernity*, 14, 51-55.
22. Maftuna, G. (2022). Methodology of Organizing Problem Lessons in Higher Education. *International Journal of Culture and Modernity*, 14, 72-77.

23. Khamrakulova, S., & Zokirov, M. T. (2022). Phraseological units expressing old age of a human being in the English and Russian languages. *ISJ Theoretical & Applied Science*, 1(105), 280-283.
24. Zokirov, M. T. (2019). About the general characteristic of bilingualism. *Scientific Bulletin of Namangan State University*, 1(10), 260-265.
25. Zokirov, M. T. (2021). ABOUT THE INTERRELATIONSHIPS OF LINGUISTICS AND PSYCHOLOGY. *Theoretical & Applied Science*, (4), 422-425.
26. Turdaliyevich, Z. M. (2022). Actual Problems of Bilingualism in a Multi-Ethnic Environment. *International Journal of Culture and Modernity*, 13, 17-23.
27. Zokirov, M. (2007). Lingvistik interferensiya va uning o'zbek-tojik bilimimizda namoyon bo'lishi. MDA-Toshkent.
28. Zokirov, M., & Isomiddinov, F. (2020). December. ABOUT THE HOLES OF LANGUAGE LANGUAGE DICTIONARY. Конференции.
29. Kuldashv, N. ., Parviz, A. ., & Avazbek, D. . (2022). Fazli Namangani's "Majmuai Shoiron" Review Zullisonayn Issue. *Spanish Journal of Innovation and Integrity*, 6, 429-433.
30. Gulrux, J. ., Maftuna, G. ., E'zozxon, O. ., Muhabbat, U. ., & Abdumalik, S. . (2022). The Method of Onomastic Conversion in the Formation of Toponimes in the Fergana Region. *Spanish Journal of Innovation and Integrity*, 6, 451-456.
31. Porubay, I. F., & Ibragimova, E. I. (2021). ABOUT THE FEATURES OF SOCIAL MEDIA DISCOURSE (BASED ON THE EXAMPLES OF RUSSIAN AND ENGLISH LANGUAGES). *Theoretical & Applied Science*, (12), 482-486.
32. Ibragimova, E. I. (2020). Aesthetic function of relationships of the addressant. *ISJ Theoretical & Applied Science*, 05 (85), 101-104.
33. Sayyora, Q. (2022). FORMATION OF TEXT ANALYSIS IN LINGUISTICS. *Modern Journal of Social Sciences and Humanities*, 4, 58-61.
34. Nurmonov, A., & Hakimov, M. (2001). Theoretical formation of linguistic pragmatics. *Uzbek language and literature*, 4, 54-58.
35. Hakimov, M. (2001). Pragmatic interpretation of the text in Uzbek language. Author's abstract of the dissertation of the doctor of philological sciences. *Tashkent*.
36. Абдурахмонова, Н., & Абдувахобов, Г. (2021). О 'QUV LUG 'ATINI TUZISHNING NAZARIY METODOLOGIK ASOSLARI. *МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВО СЛОВА*, 4(6).
37. Abduvahobov, G. (2021). About the concept of computer lexicography. *ISJ Theoretical & Applied Science*, 06 (98), 664-668.
38. Қўлдашев, Н. А. ТИЛ ҲОДИСАЛАРИГА ЭКОЛОГИК ЁНДАШУВ. *УЧЕНЬИЙ XXI ВЕКА Учредители: Общество с ограниченной ответственностью Коллоквиум*, (2), 22-24.
39. Alimova, Z. V., & Ashurova, Z. V. (2022). Ikki til o 'rtasidagi mushtaraklik. *Academic research in modern science*, 1(1), 65-68.
40. Qizi, G. S., & Umarova, N. R. (2021). The use of anthroponyms and pseudonyms in alisher Navoi's gazelles. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(9), 349-353.
41. Khakimov, M. K., & ugli Melikuziev, A. L. (2022). The History of Paralinguistic Researches. *International Journal of Culture and Modernity*, 13, 90-95.
42. Hakimov, M., & Gaziyeva, M. (2020). Pragmalingvistika asoslari. Farg'ona.
43. Hakimov, M. (2020). REPRESENTATIVE OR REPORTING ACT. *Theoretical & Applied Science*, (2), 677-680.
44. Hakimov, M. (2001). Ozbek tilida matnning pragmatik talqini.