



LINGUISTIC EXPRESSION OF THE UNSEEN WORLD IN ENGLISH AND UZBEK LITERATURE (COMPARATIVE ANALYSIS)

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Annotation: This article presents a comparative analysis of the linguistic expression of the unseen world in English and Uzbek literature. It explores how metaphysical, spiritual, and abstract concepts—such as the soul, destiny, dreams, and supernatural phenomena—are represented through language in both literary traditions. The study focuses on stylistic devices, cultural symbolism, metaphorical structures, and narrative strategies used by authors to convey invisible or intangible realities. By examining selected literary texts, the research highlights similarities and differences in worldview, cultural interpretation, and linguistic representation between English and Uzbek literary systems. The findings demonstrate that while both traditions rely heavily on figurative language to depict the unseen world, they differ in cultural imagery, religious-philosophical foundations, and expressive conventions.

Key words: Unseen world, comparative analysis, English literature, Uzbek literature, linguistic expression.

Introduction

By examining the metaphors found in the artistic works of Uzbek poets, it becomes clear that they reflect both the individual writing style of each author and the broader artistic worldview of Uzbek speakers, as well as their perception of linguistic units. Many metaphors used in Uzbek literature have become an integral part of the language's cultural and expressive richness. Language connects humans to the external world through meaning, and analyzing what lies behind linguistic signs is crucial for understanding the relationship between human cognitive processes and speech activity.

Results And Discussion

One of the key concepts in linguistics and cultural studies is the idea of the “world image” or “world view.” This concept represents the structured system of human cognition in relation to objective reality. It reflects the totality of human knowledge at a certain historical stage and should be understood as a developing phenomenon shaped by the continuous progress of science,



technology, and human intellectual capacity. Any partial interpretation of the world view—whether by individuals, groups, or societies—represents only a fragment of a broader whole. The world image forms the foundation of a person's worldview and expresses the main features of their lifestyle and thinking.

Language plays a central role in two interconnected aspects of worldview formation. First, the linguistic picture of the world develops within language itself as one of the deepest layers of individual perception. Second, language serves as a tool for expressing and interpreting the entire human worldview.⁷⁵

The richness of a people's language is most clearly reflected in folklore. To understand the character of a nation, its folklore must be studied, as it demonstrates linguistic ability, patterns of observation, and creative thinking. A defining feature of folklore is its oral nature and variability; it is not static but changes with each performance, showing the dynamic nature of artistic expression. Therefore, folklore is not only a form of verbal art but also a reflection of national identity, thinking patterns, and historical memory. It preserves the intellectual and cultural development of society from ancient times to the present.

Children's folklore forms an important part of oral tradition and includes genres such as riddles, tongue twisters, and counting rhymes. Some elements of adult folklore, like songs and fairy tales, are adapted for children, while complex genres such as epics and proverbs are generally excluded due to their difficulty. Scholars continue to explore the origins and creators of children's folklore.⁷⁶

A comparative study of folklore also requires consideration of linguistic and cultural dimensions. Through this approach, similarities and differences between Uzbek and English folklore can be identified, revealing national mentality and cultural identity. Language is one of the strongest tools for expressing a nation's values, beliefs, and culture as a whole. According to linguist Nida, language and culture are deeply interconnected systems that develop together, with cultural elements being reflected in linguistic structure and form.

Comparative examples between English and Uzbek expressions demonstrate cultural and linguistic differences. Early folklore researchers in

⁷⁵ Xudoyberganova D. *Lingvokulturologiya terminlarining qisqacha izohli lug'ati*. – Toshkent: Turon zamin ziyo, 2015. – 40 b.

⁷⁶ Shavkat Rahmon. *Saylanma*. – Toshkent: Sharq, 1997. – 383 b.



Uzbekistan noted the complexity and mysterious nature of certain oral works, which were often difficult to interpret fully.⁷⁷

Early childhood represents a critical stage in human development, as it lays the foundation for personality formation. Literature and art play a vital role in children's moral and intellectual upbringing, fostering values such as love for the homeland, friendship, cooperation, and hard work. Artistic literature helps children develop aesthetic appreciation and moral understanding by presenting life in vivid and truthful images.

Since ancient times, societies have recognized the power of the spoken and artistic word in educating younger generations. Folk creativity—including proverbs, fairy tales, songs, and riddles—reflects the intelligence, emotions, and values of the people. These forms originate from real life and human relationships, and they shape children's imagination and emotional perception.

Because preschool children are not yet able to read independently, listening to stories becomes essential in their development, guided by educators. Tongue twisters and fast sayings also play an important role in folklore, helping children improve pronunciation, speech clarity, and cognitive skills through playful and rhythmic language.⁷⁸

English folk traditions have also significantly influenced children's folklore. Collectors such as Joseph Jacobs and Flora Annie Steel helped preserve and popularize English fairy tales like *Jack and the Beanstalk* and *Tom Thumb*. These stories are rooted in Celtic, Germanic, and Christian traditions and reflect the cultural identity of England.

Fast sayings and tongue twisters in English, such as “Peter Piper picked a peck of pickled peppers,” use humor, rhythm, and exaggeration to engage children. These forms help children learn about their environment, social relationships, and language structure in an enjoyable way.

Children's folklore, whether Uzbek or English, often includes playful rhymes used in daily interactions. Researchers like Iona and Peter Opie documented how children develop their own cultural traditions, including games, rhymes, and jokes, which are passed from child to child independently

⁷⁷ *O'zbek tilining izohli lug'ati* (I–II jild). – Moskva: Russkiy yazyk, 1981. – I jild: 631 b.; II jild: 715 b.

⁷⁸ *O'zbek tilining izohli lug'ati* (I–V jild). – Toshkent: O'zbekiston milliy ensiklopediyasi, 2006–2008.



of adults. This demonstrates that children's folklore is a unique cultural system with its own rules and meanings.⁷⁹

Conclusion

Nursery rhymes also contribute to language acquisition and cognitive development. Studies by researchers such as Morag MacLean, Peter Bryant, and Lynette Bradley show that rhymes help children understand phonetics, syllables, and word structure. Through repetition and rhythm, children improve their language awareness and communication skills.

Overall, children benefit greatly from engaging with nursery rhymes and folklore, as these traditions support both cognitive development and linguistic competence while also providing entertainment and cultural education.

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⁷⁹ Haydarova S. A. (2022). Forms of assessment of students' practical competence in geography. *International Journal of Pedagogics*, 2(11), 08–14.