



Linguistic Analysis Of The Linguistic Community In The Novel "Days Gone By"

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OPEN ACCESS

SUBMITTED 11 April 2025

ACCEPTED 15 May 2025

PUBLISHED 29 June 2025

VOLUME Vol.05 Issue06 2025

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Abstract: Literary works are also an invaluable resource from the point of view of linguistics. In particular, historical works show a wide range of linguistic units that represent the speech of people who lived in a certain period, their social status, position in communication, cultural thinking, religious views and living environment. Such aspects are particularly prominent in Abdullah Qadiri's novel "Days Gone By". In the work, the analysis of linguistic communities, formed by differences in the language of representatives of different layers, their style of speech, their position in communication, reveals the socio-linguistic essence of the work. A linguistic community is a complex of language owners who are monolingual, engaging in interaction and formed in a specific socio-cultural context. Each language user is a representative of a particular society, and his speech is differentiated through aspects such as social status, profession, gender, living environment, beliefs.

Introduction: Representatives of the linguistic community are united by the following factors: a common language or dialect, the same culture of speech, uniform rules in the use of language tools and their expression in social status. Language is not only a means of communication, but also a tool that determines and reflects the hierarchy within society. And in fiction, the linguistic community is reflected in the language of artistic images, in their interaction and in social networks. This is how the manifestations of the linguistic community are manifested in the work "Days Gone By": the events of the novel are based on the events of Turkestan of the late 19th – early 20th centuries. The following main linguistic communities are distinguished in the work: the differences in the language of representatives of different strata who lived

during this period — merchant, Mullah, bek, common people, women and young intellectuals—are clearly noticeable in the work. Through the language styles found in the work, the following linguistic communities are distinguished: Representatives of the religious and legal community — Ulama, mullahs, Kazakhs. Their speech contains Arabic-Persian religious terminology, quotes from the Qur'an and Hadith, constant prayer phrases: "it is not permissible for Sharia to be a work without fail," says mulla Obid. Complex syntactic devices in the language of this stratum, phraseology and richness in terms indicate their religious level. Merchants and craftsmen — in this layer, folk language, proverbs and sayings, folk tone prevails. In the image of Hasanali, this is seen a lot: "Trade is the bone of goods," he says a lot. This shows their dependence on economic life and practical orientation in speech. In their speech, folk phrases, Proverbs, aspects inherent in the oral variant of the Uzbek language are prominent: "where there is no money, there is also no respect", "a stingy one who does not have patience in commerce eats". Representatives of this layer speak in a close-to-life, realistic and practical colloquial style. They express their experience and social position through language. Representatives of intellectual youth (Otabek) — in this group, renewal, National Awakening and modernization are reflected through language. In the speech of Otabek, the folk language is felt, but a simple and thoughtful tone. They use the language of the people and at the same time harmonize a concise and modern tone in the expression of thought: "if we do not wake up this land, the future generation will not forgive us", "the opening of schools is the awakening of the nation". [3] through the speech of the representatives of this group, Abdullah Qadiri reflects the spirit of jadidism of his time. Otabek's speech expresses precisely the ideas of the national awakening through the medium of language. Through images such as the women's community — Comila, Zainab, silver—there are more inner experiences, volition or other expressive forms in the women's language. Silver's speech, on the other hand, sometimes reflects sincerity among women, and sometimes social inequality: "I agreed with you, but there is a barrier to our happiness," says Silver Otabekka. In the work, the language of women is softer, more empathetic towards the language of men. In silver's speech, sincerity, loyalty and caution are felt. "Otabek, I'm ready for everything for you." "If you agree, I agree." [4] In the language of representatives of this group, social inequality, the influence of patriarchal society is also felt. Zainab, on the other hand, displays a speech style full of competition, envy, cunning mysteries.

Abdullah Qadiri's "past days" is a work of high fiction written using the richness of the Uzbek language, the colloquial differences of social strata and differences between different linguistic communities. In the work, language served not only as a means of creating images, but also as a means of showing the social structure of society. Through the speech of a representative of each layer, their worldview, mental state, place in society and originality of the historical period are reflected. In this respect, the novel serves as an important resource in the study of the linguistic community. Through the analysis of the linguistic community in the work, the reader becomes aware of the layers in the social life of the Uzbek people, their speech characteristics and the place of language in society. This novel is of great importance not only as a literary work, but also as a linguistic-cultural resource. Therefore, the linguistic analysis of the work is important not only for linguistics, but also for Cultural Studies.

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