

## THE BIBLE'S VIEWPOINT

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### ANNOTATION

This article is about tohir Malik's works "Satan," "The Dead," and "The Wall of the Devil," which relates to linguistics, describes the writer's poetic skills, linguistic characteristics of the poem, the proper use of human characteristics, and written in a simple and fluent language close to the language of the people, which is located in the heart of the reader. It is based on scientific sources.

**Keywords:** artistic text, linguistic analysis, character, linguistic units, phraseology, positive and positive qualities, meaningful words

After our country's independence, the emphasis on our national values, rich history, and culture intensified. At the same time, however, we have not forgotten our goal, such as being accompanied by time and being elevated to the level of developed countries. After all, as our president pointed out, "Developing a perfect system for preparing textbooks based on the rich intellectual heritage of the people and human values, the rights of modern culture, economics, science, technology and technology

Uzbekistan is an important prerequisite for its development." Our goal is to build a free and prosperous homeland, a free and prosperous life. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. Understanding these precious treasures requires high thinking and extensive knowledge-based experiences. So first of all, we need to understand our history, our culture and ourselves. That is why this scientific research has emerged.

We have good grounds to argue that the story of "Satan" is the highest example of artistic text. Because in the process of linguistic analysis of the perfect artistic text, linguistic units in its language are distinguished from the rules of linguistics, formed words, contradictory words, many meaningful words, historical and archaeological words, new legal entities, sheet words, foreign and vulgar words, and explains the purpose of the work. We divide the most common linguistic units in "Satan" by these groups and try to prove that the work has a unique task.

Meaningful words. Meaningful words are a unique tool that indicates the level of vocabulary of the language. Having a lot of meaningful words in the language makes it easier for the language to perform its aesthetic function in full. The Uzbek language is very rich in meaningful words. He finds the most worthy of the purpose of painting in our language and tries to express it through them to the spirituality of the heroes and the smallest sheets of the image object, thus trying to make it realistic, up to the spirituality of the heroes and the smallest sheets of the image object. In the analysis of meaningful words in literary text, it is important to pay attention primarily to two aspects. One is that the author chooses one of the most acceptable for the content expressed from two or more meaningful words, while the other is a matter of

applying two or more meaningful units in the same text in harmony with the purpose of an artistic image.<sup>1</sup>

There are three types of meaning in linguistics: (1) linguistic meaning; (2) phraseological meaning; (3) Linguistic and phraseological meaning. Lexicon meaning is used for several purposes. The reason for the sharpness of tohir Malik's fortress is that it uses words that are not meaningful according to the need for artistic imagery, which are perceived in the story as if they were meaningful words.

It is noteworthy that the text uses many words with a negative meaning horse and has succeeded in expanding their synonymous line. To illustrate: We have enough small people who do such small things." (Book V, 294-b.); (Book III, 142 B.C.E.) Jehovah's Witnesses would be pleased to answers with you. In the examples, you can see the edges of meaning that represent masturbation in the linguistic units "eyeball" and "put it as something." We can find in this poem a synonymous line with a number of positive horses of the verb "kill": "Send" *is the same*, *Hosil sends in his brother's footsteps*. ♪*Is there a group of new masters, or will you leave the old one behind him carrying your jigsaw puzzle?* (Book III, 613-b); It is also a blessing, my dear one, to "go astray," to lose, to die in the hands of the enemy. (Book II, 511-b); He said, *"Send him to asfalasofin, but he restrained his tongue.* (III k, 659-b). We can also find meaningful words in the following excerpt: ♪*He is accompanied by a variety of people with different punches. Among them were the gentle, the brassy, the sweet-hearted, and the tongue-in-law.* (Book III, 627-b); *At the same time, The City of Saba was a great, great, and grieving city.* (Book V, 672 B.C.E.).<sup>2</sup>

Phraseological meaning. The meaning of phrases is widely used in figurative imaging, accurate, and fully distorting events. The meaning of phrases is widely used to describe events figuratively and to make it clear and complete in front of the reader. *As-Salat (Iqamat-as-Salat), perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat).* (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you. Consider the examples in the poem: ♪*There is no fool who can easily die!* (Book III, 143-b.); ♪*Why did I live, why did I collect these ugly leaves* (Book V, 295-b.). Lexicon-phraseology. As a dictionary unit, phraseology can also be synonymous with words. For example, <sup>3</sup>*rejoicing is a linguistic and phraseological meaning in the ears of his mouth, anger, anger, and indifference to the heels of the world if water is poured out.* In literary text, such a type of meaning is used to distort the situation and describe it thoroughly. For example, Mahmoud had revealed it when my brother's seafood was broken. His *hand is a flower skilled craftsman. - The buyers of such flowers will be generous* . (Book V, 131-b.); He slaughtered Anwar, who had to come here with a nod. (Book II, 178-b.). The text uses meaningful words, such as flowers, buyers, and nods. As we stop analyzing the linguistic units used in the story of Satan, we emphasize that they perform *linguistic, communicative, and aesthetic tasks* in the

<sup>1</sup> Nurmonov A., Shahobiddinova Sh., Iskandarova Sh., Nabiyeva D. Uzbek language theoretical grammatikasi. Morfologiya. - Tashkent, 2001.

<sup>2</sup> Rasulov R., Narzieva M. Leksikologiyani study.-Tashkent: O'qituvchi, 1992.-23

<sup>3</sup> Tohir Malik. Shaytanat. – Tashkent: Cylinder-Publishing, 2017.

text of a masterpiece. In addition to reflecting the worldview of heroes, individualizing their speech, and performing illustrative functions, we can observe that the dictionary units used by The Watchtower reflect their gender belonging to the gender in their speech.<sup>4</sup>

(Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to answers with you.

Here are some of the positive and positive linguistic units used in Satan's essay.

1. 'Yes,' Namozov says, 'this should also be **a talent**. I cannot even play a simple lie. **If I serve a lie and do not lie**, Would I have become an academic already... The share correctly says, "I am so **disappointed**." (30-bet )

2. The physician was not one **of the most disgruntled, senseless** women. He immediately came to understand this. The shattering of his color and the trembling of his lips were not from anger, but from **fear**. ( 8-bet )

3. As he gazed down **on the town and the valley that spread out below it on one hand, his heart** probably made a silvery highway stretching to the horizon.

He thinks I was trapped in a snowflake. Asadbek knows the eye of the work. But Zelixon is not called **academic** in vain —there is one. As-Salat (**Iqamat-as-Salat**) (Iqamat-as-Salat) (Iqamat-as-Salat). (112-bet )

4. As a child, I do not fight anyone, nor do I eat a beating that is more trapped than anyone else. Now, when my grain is coming abroad, it is a **senseless** battle. ( 30-bet )

5. "The example of others by their decency and industriousness, He was released from prison prematurely, recognizing that he was in painstaking agony." This "decent boy" has not caught the attention of the police since. For two decades, this "hardworking child" has worked as a street sweeper in one place—urban farming. (103-bet)

6. ' Do you want to live as a **fox** among the **companions**?' Do you want to kill foxes as foxes and companions as companions? Are you so **unadished**? Know that the **foxes with the companions were** before us, and they will remain after us. (113-bet)

To illustrate: Imagine that a man who is talking about a road suddenly finds that it becomes two bidding for life.

(Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to answers with you. For example, *academic* - positive, *fox, chauffeur* - negative.

People whose fate in the story of Satan is not alike, whose appearance and verbs and worldliness are fundamentally different from one another, will fight one another openly and openly.

During the Soviet era, because the world was almost not depicted in our literature, the story was read by readers when it was published in the magazine Shark Star. It has been published over and over as a book.

When Elchin was moved to a camp in Siberia, he saved his life in the shelter of this Zelixon before the voice of the "teacher" arrived. Violent prisoners from Uzbekistan who *tried to turn this seemingly empty young man into a programmer, or a slave, calmed down after Zelixon said, "This is my zemlyagim."* You are a Muslim, and I am a Muslim. (47-bet )

Next, we will present an analysis of linguistic units that represent the character used in Tohir Malik's "The Wall of the Devil." (Matthew 24:14; 28:19, 20) In a cultural sense, the words that convey the verb used in works written in two languages reflect the national and cultural views

<sup>4</sup> Uzbek account leksikologiyasi.-Tashkent: Science, 1981. - 312 b.

of the nation belonging to the author of the poem and the national world of the people and the poet by using the phrase units of this people. Take, for example, the following excerpts from the Devil's Wall and the linguistic knowledge used in them:

*Yes, toys, where? -- kindly asked.*

*- We have to go back to Mount Anavi. A thorn broke into my brother's leg.*

*"It is very light for him to ride on your donkey," Wave said, staring at him with hope. (Devil Wall 62-bet)*

*Salohdin , Bahriiddin, and Nuriddin, who are considered their brothers, turn their faces away from him, and do not look at him in peace, and pray, "Happy is my God, my daughter." (67-bet)*

*Abraham was pleased with this and embraced the boy.*

*Your moon is right. Unless otherwise indicated, Scripture quotations are from the modern-day New World Translation of the Holy Scriptures. (77-bet)*

The three excerpts mentioned above show that kindness is one of the main positive characteristics of the Orient. During the course of the poem, words of kindness, kindness, and love are re-used, emphasizing that a person's feelings of love should prevail. As a similarity to describing a character in two languages, we can illustrate the comparison of bad, cunning, or liars to animals in both Holid Hussein's essay and in the works of Tohir Malik.

*I heard about you. Even when you work in Ugro, you are **truthful**. This is a good virtue. Ammo is only fair in this area , and you are not the only **truthful** . I would like to tell you that I am older than you: do not suspect your colleagues. You cannot go far with suspicion. If we suspect each other and do not trust each other, the people will not be able to take us to the yellow baby. Even without it, people do not trust us so much.*

(Satan 2-part 148-bet)

This passage tells us that trueism in a person is the most necessary trait for gaining trust among the people.

***Chuvrindi** invited the unexpected guest to the house. The pool was **stubbornly** rejected by the policeman. When **the host was firmly** raped, he entered unjustly. (92-bet)*

The aforementioned word chuvrindi is used in the sense of discrimination against a person, followed by the scalar linguistic units used in the form of qualities that encourage a person to move.

*The young man did not sit down asking, "Where shall I take it " He did not even look at it in the sense that he said, "What was the matter with **you** that you sat down and **nozzled**?" He thought, "Are these **faithful layers** all kamgap-a?" (Elchin.17-bet)*

The combination of nozzles represents quality with women, followed by a combination of positive and positive traits. For example, loyal layers.

*'When I started working in the military now , ' Soliev says, 'I would have been a teacher, he was a man who fought in the war, he was **a clean** man.' That man would say that the nineties would begin and the crime would be reduced. (36-bet)*

(Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to answers with you.

***As he gazed down** on the town and the valley that spread out below it on **one side**, his heart probably finds that it becomes two diverging paths. (130-bet)*

As we read asat, we encounter the linguistic unity of the cockroach many times, but it does not represent the character of the person, but rather the nickname given to a person by others based on his character, speech and behavior, and behavior.

*'I don't ask,' Jesus says, ' **the smell of confusion** comes from what you say.*

*' **It's not a cynicism,** ' Jesus says . You still like this offer like oil, and you say thank you, akaxon. (36-bet)*

*'Ana,' Jesus says, 'have you seen that you are afraid quickly. We have no freedom to engage in science. We have freedom of **righteousness**, freedom of the **world**, freedom of speech, freedom of **laganbardism, and freedom of laganbardism**. That is how you live now. Then your disciple. That's what goes on as a chain reaction. (41-bet)*

(Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you.

(Matthew 24:14; 28:19, 20) *Jehovah's Witnesses* would be pleased to support more than the injury.

*I say, "Turn it off"! Look at me, they have nicknamed you "donkeys" for your stubbornness. So will you remain as far as you can, or will you follow the path we have mentioned? (8-bet)*

*Whoever says what he says, but Valijon was **very loyal** to his master . (21-bet)*

*He obediently sat down like a shy bridegroom who came to his mother-in-law for the first time. (5-bet)*

*- Whee, brother, you said these things one thing, don't say it second. I am not the **unclean** ann that you think. Do not measure everyone in the same old age. I am someone who **has lived honestly**. (100-bet)*

*When he went to Kiev to the "gastrointestinal tract," he **handcuffed a zigzag** called Abramovich to an iron pipe for four days and four days, starved him, and did not say when he reacted, and lived four nights and nights in wait for salvation. (52-bet)*

*The unbeliever has a kind, conscientious man. **And the disbeliever** will have his own beliefs. He was **ablalah**, not a **disbeliever**. (8-bet)*

*- Goodness! "There was only one **kind** living person on this isolated island !" he says. I do not know if there is a living person. (78-bet)*

*A person's heart is **sensitive** , and he quickly notices evil. (124-bet)*

*Indeed, **the sensitive** Bobobavon knew that the street door had been opened, even though he was sitting in an inner house. (117-bet)*

*Who said, "He is a **fool** licking you "? Have you now acknowledged your **foolishness**?*

*What would happen to the man who calls you a **cupbearer** , not foolish? (117-bet)*

*While analyzing such characteristics as faithful, shy, extravagated, unclean, clean, extravaginate, disbelieving, ablah, kind, sensitive, stupid, and stupid, you can see that Tohir Malik created art by changing the categories of words in his writings.*

In conclusion, in the writings of Tohir Malik, linguistic units that represent a person's positive and positive characteristics and characteristics are considered to be the main attributes that have increased the value of the works.

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