



THE CULTURE OF DIALOGUE AND THE PRAGMATIC ESSENCE OF GREETING UNITS IN THE WORKS OF SAID AHMAD

Geldiyeva O'g'iloy Eli qizi

Talabasi, Iqtisodiyot va pedagogika universiteti

professori Narxodjayeva Xurshida Sharipovna

Iqtisodiyot va pedagogika universiteti

Abstract

The article examines acts of greeting speech in relation to cultural values, social status and speech ethics of the Uzbek people. The author elucidates the communicative functions of greeting forms in literary texts, their contextual meaning and role in expressing the relationship between participants in the dialogue.

Keywords: Culture of communication, greeting units, linguistic pragmatics, act of speech, artistic discourse, communicative situation, sociolinguistics, national mentality, ethical principles.

Introduction

Speech etiquette situations are related to the external conditions and internal circumstances of the treatment, which are divided into stable and variable situations. Certain language-specific units used in situations of speech etiquette become generalized and gradually become solidified templates. These templates, belonging to the language of a particular nation, form the subject groups of speech etiquette units. For example, in Uzbek, such as greeting, attention, acquaintance, please, goodbye, apology, greeting, thanks.

As you know, the first sign of a nation is language. The first sign of culture is decency. The first sign of etiquette is a greeting. The greeting sounds different in every language, even every moment. However, the lexical meaning of all of them is equivalent to the word "health." There are languages in which the literal translation of the greeting is "peace of life". There are such dictionary meanings as "do you have food", "is there no snow", "is there strength in your body", "is your family peaceful", "is your hut idol", "is there no death". Today, one of the pressing



problems is the comparison and study of peoples that are far from each other in terms of culture and customs.

In communication, the activity of addressees and addressees differs as well as functionally. In S. Muminov's monograph "Socio-Linguistic Features of Uzbek Dialogue Behavior" compositionally analyzes the activities of addressees and addressees, distinguishes them into the following stages:

"Stages of the addressee's activity:

1. The greeting and address stage.
2. The stage of acquaintance.
3. Revenue phase.
4. Muddao stage.
5. The farewell or farewell stage.

Stages of Addressing:

1. A listening stage.
2. The Reaction Stage" [1].

Below we will express these stages in relation to their necessarily verbal communication.

Greeting and Address stage. They can be expressed side by side - as a stage, taking into account that greetings and addresses are very close to each other and interchange their places due to face-to-face and distance communication.

Whenever people communicate with each other face to face, usually the communication starts with a greeting. Communication Even in remote communicators, the conversation begins with a greeting. For example, even when a person goes to a familiar or unfamiliar place with a task, first of all, he calls out the name of the host, and only after the address is seen, he greets him first. A greeting that at first glance seems simple performs an enormous psychological task in the process of communication.

Greeting and seeing each other is not just a dialogical process, which takes place between addressees and addressees in the form of "Hello alaykum", "And alaykum alaykum", but is a complex psychological process that has been formed over centuries, expressing the principles of people's interactions, norms in their moral appearance, which is one of the first and most important stages of communication. Asking for a greeting is the first sign of everyone's intrinsic culture, behavior, humanity, humanity. It has a peculiar form and appearance in different peoples. For



example, Afghans perform a bow by placing their right hand on their forehead. It's a wish, "Let our heads be safe." Chinese greet each other with "chi-fan-lya-ma". It means "Did you eat today?", "Is your stomach full?" It will be correct to look for the reason in the living conditions of the Chinese. Because in all periods of Chinese history, it has been famous for its large population. And the large population creates considerable difficulties in solving food, housing and other issues. Asking if your stomach is full is also the reason why it originated as a form of greeting. History testifies that the Arabs were an incredibly stubborn, warlike people in pre-Islamic times. There were times when one tribe fought with another until there was only one man left and exterminated each other. That is why the Arabs always put peace, tranquility and health first, and later they adopted the word "peace" and began to communicate through this sentence, which means "I wish you health, peace" when they see each other. Uzbeks who profess Islam are greeted in the same way. The meaning of the word "see" is to make eye contact, to shook hands heartily, looking at each other. The philosopher K. Mahmudov notes that among Uzbeks there are more than twenty types of greetings and greetings, and some of them are performed in three, four and five different forms [2].

Sh. Iskandarova chooses for speech etiquette the presence of the place and time of communication, the participation of the speaker and the listener, the purpose, the basis, means of communication, specially defined forms of behavior, the topic of expression, features of the relationship between speakers, social signs, signs of the formal and informality of the situation, dividing them into stable and changing signs [3].

Any situation of speech habit necessarily occurs at a certain place and time. However, this change of place and time dramatically changes the units of speech habits.

Salomlashish:

- Lays the groundwork for the correct and realistic implementation of the dialogue.

We base our thoughts through the work of Said Ahmad:

"A representative of the regional military commissariat was watching his actions. He came out on top with two strikeouts.

– *Salom*, o‘rtoq serjant, – dedi u.

"Where are you going?" The young man said he would go to Chorterak. A representative of the commissioner's office took the luggage bag off his shoulder



and walked to the black 'emka' car parked on the side and opened the door." (Horizon, 520)

"It makes you feel positive about the addressee. That is why, in almost all of the world's languages, many articles and books have been written about the role of greetings in communication. In particular, N. I. Formanovskaya read one of her books on the same subject: "You said" hello!" ("Vi skazali: "Zdravstvuyte!") and gave reasonable examples of the invaluable role of greetings in the communication process [5]. Depending on the situation, the dialogue sometimes begins with a call, an invitation to the address, sometimes before the greeting, and this is called an "appeal."

"Leaving the child, A'zamjon greeted his father-in-law with an open face .

"I'm here, I'm here, father. I want to be a father to my own child. That's what I've decided. Sorry if it went past me. And so it became" (Horizon, 510).

– "Dadang, ayang greetings. Clean shirts and new boots were sewn in, and they gave you one. There's a salmon in the bowl in this knot. Eat it!" (Horizon, 200).

Forms of address are one of the main factors that determine the culture of communication, with which the addressee not only expresses his attitude to the addressee, but also demonstrates his or her level of culture and general level. Appeal is important in communication, and how the dialogue proceeds is often tied to that single word.

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