

SIGNS AND SYMBOLS IN UZBEKISTAN AND INDIA

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MALUMOTI****ANNOTATSIYA:****MAQOLA TARIXI:***Received: 29.10.2025**Revised: 30.10.2025**Accepted: 31.10.2025***KALIT SO'ZLAR:***sign, symbol,
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This article analyzes the semantic and cultural interpretations of signs and symbols in the linguistics of Uzbekistan and India. The study shows the similarities and differences of symbols in the language system of the two peoples based on semiotic and linguocultural approaches. If in the Uzbek language such symbols as «oq», «bulbul», «non-tuz», «quyosh» reflect national values, moral principles, and people's thinking, then in the Hindi language such symbols as «lotus», «om», «Surya», «karma» express spiritual awakening, religious and philosophical meanings. As a result of a comparative analysis, it was established that signs and symbols occupy an important place in both cultures as a symbolic expression of the spiritual world of man, national identity, and social memory. The results of the article contribute to a deeper understanding of the interrelationship between language, culture, and thinking, as well as the correct interpretation of

*semantic differences in intercultural communication***Introduction**

The role of signs and symbols in linguistics is important in understanding the cultural, historical, and spiritual heritage of each nation. Signs and symbols carry a certain semantic load in the language system as an expression of human thought, feelings, and social consciousness. From this point of view, their analysis is relevant not only from a linguistic, but also from a semiotic and cultural point of view. The peoples of Uzbekistan and India are representatives of ancient civilizations, and there are many similarities and differences in their language, literature, and symbolic thinking. In Indian linguistics, the concept of a sign was interpreted on a deeply philosophical basis in the ancient «Natyashastra», «Panini Grammar», and later in Bhartrihari's «Vakyapadiya». Uzbek linguistics is studying the role of symbols and signs in the formation of meaning, especially in recent years within the framework of semiotics, linguoculturology, and discourse analysis. The relevance of this topic lies in the fact that signs and symbols are interpreted differently in different cultures as a means of expressing national worldview, religious and philosophical values, and social thinking. By analyzing the similarities and differences between the cultural systems of Uzbekistan and India, it is possible to gain a deeper understanding of the interrelationship of language and culture, the mechanisms of creating symbolic meaning.

Literature review

In linguistics, the concepts of sign and symbol have long been studied as an important category of human thinking. F. de Saussure (1916) interpreted language signs as the relationship between the «expresser» and the «expressed», while Ch. S. Peirce (1931) put forward the triadic model - the connection between the sign, object, and interpreter. These theories form the basis of semiotic analysis. In Uzbek linguistics, this direction has been studied by N. Mahmudov, Sh. Safarov, D. Ashurova, the symbolic nature of language, its role in reflecting the national worldview, and issues of cultural semantics are highlighted. For example, N. Mahmudov (2008) defines language as a symbolic system of social consciousness, Sh. Safarov (2012) analyzes the cognitive basis of signs in meaning creation.

In Indian linguistics, views on signs and symbols go back to ancient sources. Panini's «Ashtadhyayi» analyzes the language system based on grammatical symbols, while

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Bhartrihari interprets language in «Vakyapadiya» as a symbolic expression of divine consciousness. Modern researchers - R. K. Pandey (1990), A. Kelkar (2003) and A. Sharma (2015) - adapted the ideas of Saussure and Peirce to Indian culture and analyzed the semantic significance of religious symbols such as «om», «chakra», «tilaka». Research by Uzbek and Indian scholars shows that in the linguistics of both countries, signs and symbols are studied in the unity of language, culture, and thought. At the same time, the comparative-semiotic analysis between the two cultures has not yet been sufficiently studied, which determines the scientific novelty of this research.

Methodology

In this study, comparative-linguistic, semiotic, and linguocultural analysis methods were used to determine the semantic and cultural functions of signs and symbols in the language system. The comparative approach made it possible to compare the theoretical views of the linguistic schools of Uzbekistan and India; the semiotic method revealed the mechanism of meaning formation of signs and symbols, their interaction as a linguistic unit. Also, through linguocultural analysis, the connection of symbols with national thinking, religious-philosophical values, and cultural context was determined, and their symbolic meanings in people's thinking were deeply studied. The study systematically analyzed scientific sources, works of classical linguistics, and modern semiotic approaches.

Results and discussion

In the linguistics of Uzbekistan and India, the role of signs and symbols in language is closely related to the historical thinking, religious views, and cultural values of both peoples. In both cultures, language manifests itself not only as a means of communication, but also as a system expressing the spiritual world, aesthetic views, and spiritual heritage of the people through symbols. In the Uzbek language, there are many symbols formed on the basis of color, nature, the animal world, and cosmic elements. For example, the color «white» is a symbol of purity, honesty, and innocence, while the color «red» signifies love, passion, and courage, and the color «blue» is used as a symbol of height, sky, and freedom. In Indian culture, these colors acquire even more religious and philosophical meaning: white represents mourning and tranquility, red - prosperity and marriage, and blue - divine power. Also, if in the Uzbek language «sun» is interpreted as a symbol of life and abundance, then in Indian culture «Surya» - the sun god is considered a source of life energy and spiritual awakening.

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In the process of analysis, it was revealed that the symbols in Uzbek folklore and literature have more socio-spiritual content. For example, the image of «nightingale» embodies love and loyalty, the image of «flower» embodies beauty and dreams, and the image of «bread and salt» embodies loyalty and honesty. In Indian literature, «lotus» is a symbol of purity and spiritual awakening, «mor» is a symbol of beauty and the power of nature that brings rain. The sound «om» in Indian semiotics is a divine sign of the entire universe, and «karma» and «dharma» are symbolic expressions of moral obligations in human life. From this point of view, Indian semiotics interprets signs in language more in a spiritual, religious, and philosophical context, while in Uzbek linguistics, signs are studied in connection with national values, ethnolinguistic thinking, and the philosophy of people's lives. Although many signs in the Uzbek and Indian language systems are semantically similar, subtle differences in their meaning indicate the uniqueness of intercultural thinking. For example, the phrase «oq yo'l» in the Uzbek language is used in the sense of wishing good and luck, the phrase «shubh shuruaat» in the Hindi language expresses the same intention, but it is more often used in a religious-ritual context. Similarly, if in the Uzbek language «sher yigit» is a symbol of courage and bravery, then in the Hindi language the phrase «sher-dil» (lion-hearted) has the same meaning. These similarities, through symbols, demonstrate the universal features of folk thought.

In both cultures, symbols serve to express human values - love, loyalty, purity, diligence, honesty, vigor, and spiritual awakening. However, in Indian linguistics, the metaphysical content of symbols, that is, the interpretation of language as a divine power - the concept of «shabda-brahman» - occupies an important place. In Uzbek linguistics, language is evaluated as a symbolic system expressing national identity, historical memory, and cultural identity. Therefore, signs in the Uzbek language more often express the spiritual connection between man and society, moral values, and the spirit of the people. According to the comparative-semiotic analysis of Uzbek and Indian cultures, signs and symbols in both languages embody emotional, religious, and philosophical meanings, revealing cultural codes hidden in the deep layers of language units. Analysis of these similarities and differences is of great importance in preventing misunderstandings in intercultural communication, correctly reflecting subtle differences in meaning in translation, and explaining the cultural essence of symbols in the process of language teaching. Thus, signs and symbols actively live in the language systems of Uzbekistan and India as a symbolic expression of human thought, a sign of national identity, and a keeper of spiritual heritage.

Conclusion

The study of signs and symbols in the linguistics of Uzbekistan and India is inextricably linked not only with linguistic, but also with cultural, philosophical, and social factors. Both peoples express their worldview, national values, and spiritual thinking through the language system. In the Uzbek language, signs rely more on social life, folklore, moral values, and national traditions. Symbols such as «Oq yo'l», «bulbul va gul», «quyoshli kun», «non-tuz haqqi» illuminate the socio-moral foundations of folk thought. In the Indian language system, signs such as «lotus», «om», «karma», «Surya», «mor», based on religious and philosophical sources, reflect the spiritual connection between man and the universe. For this reason, Indian semiotics expresses more spiritual awakening and divine essence, while Uzbek semiotics promotes the ideas of national identity, loyalty, labor, and purity.

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