

THE REPRESENTATION OF THE IMAGE OF KING SOLOMON IN ENGLISH AND UZBEK

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Annotation: This article is devoted to the issues of linguoculturology, with an emphasis on the linguistic verbalization of the concept “wisdom”, one of the fundamental notions of this field. In particular, phraseological units associated with the image of King Solomon were described and compared in English and Uzbek on the basis of cultural codes.

Key words: concept, linguoculturology, Solomon, religious-anthropomorphic code, mythological code.

Annotatsiya: Ushbu maqola lingvokulturologiya masalalariga bag'ishlangan bo'lib, bunda mazkur sohaning tayanch tushunchalaridan biri “donolik” konseptning tilda verballashuviga e'tibor qaratilgan. Jumladan, shoh Sulaymon obrazi bilan bog'liq frazeologik birliklar ingliz va o'zbek tillarida madaniy kodlar asosida tavsiflangan va taqqoslangan.

Kalit so'zlar: konsept, lingvokulturologiya, Sulaymon, diniy-antropomorfik kod, mifologik kod.

Within the framework of the linguocultural approach, a concept is regarded as a multifaceted mental formation that incorporates value-based, conceptual, and figurative elements. The fundamental difference between a cultural concept and a number of other conditional mental units that possess high research potential in modern scholarship lies in the fact that, despite its multidimensional nature, a concept is characterized by the predominance of a value-based attitude toward the object of representation. The process of generalizing the results of a competent perception of the surrounding world through its diverse paradigms and correlating them with previously assimilated dominant values such as ideology, art, religion, and others plays a crucial role in the formation of a concept [1, pp. 76–77].

In this regard, phraseological units associated with the image of King Solomon can be frequently found in both English and Uzbek. First, it is necessary to briefly consider who Solomon was and how the image associated with him is interpreted.

Solomon is one of the prophets mentioned in the Qur'an (also recorded in religious and theological sources in English). According to tradition, he ascended the throne at the age of thirteen. Renowned for his exceptional knowledge and wisdom, Solomon surpassed his father in issuing judgments in all matters. He ruled not only over humankind but also over jinn, animals, and birds. Even the winds were subject to his will and could carry him instantly to any desired destination. One of the miracles bestowed upon the Prophet Solomon was a spring of molten copper, from which copper flowed instead of water; the jinn under his command were said to fashion whatever he desired from it. It is narrated that the jinn built palaces for Solomon and retrieved pearls and precious stones from the depths of the sea. Solomon also understood the language of birds and kept various species under his care. Among them was the hoopoe

(Hudhud), which disappeared for a time and later returned with news of Queen Bilqis of the land of Saba. Solomon sent a letter to Bilqis and compelled the Queen of Saba to submit to the worship of the One God

[2, p. 213].

In English, religious anthroponyms associated with the concept of “wisdom” are primarily interpreted through the image of King Solomon. In English culture, Solomon is depicted as a just and wise ruler whose wisdom is highly exalted. Even today, a number of expressions referring to Solomon’s intellect and judgment are widely used:

1. **Solomon’s choice** – a decision that, after extensive discussion and dispute, ultimately benefits one side while disadvantaging the other. Such a decision requires rational thinking and sound judgment:

This situation has really turned into a Solomon’s choice for us. Whatever we decide, someone is going to lose out.

2. **as wise as Solomon** – this expression is applied to individuals who demonstrate exceptional wisdom and sound judgment in decision-making:

She is considered as wise as Solomon and has become something of a matriarch within the community.

3. **have (take, require) the wisdom of Solomon** – this phrase is commonly used in English-speaking communities either to praise someone’s capacity for wise and just judgment or to emphasize the need for such wisdom in difficult situations:

There may be a solution to this issue that doesn’t upset some part of the community, but you’d have to have the wisdom of Solomon to find it

[3, p. 102].

Solomon is also mentioned in the Qur’an as one of the prophets, and in Uzbek there exists a phraseological unit associated with this figure: “**Sulaymon o’ldi – devlar qutuldi**” (“Solomon died, and the demons were freed”). In contemporary usage, this expression conveys the idea that once a strict authority figure departs, people gain the opportunity to act freely and arbitrarily [4, p. 326].

“...Why are you all sitting idle instead of working? Solomon has died, and the demons have been freed!” (Hamza, *The Rich Man and the Servant*)

In this expression, two cultural codes can be identified: “*Solomon*” functions as a religious anthropomorphic code, while the image of the “*demon*” represents a mythological code. In folk tales and epics, demons are depicted as horned, tailed, enormous humanoid creatures symbolizing evil and opposition to goodness. According to myth, the Prophet Solomon restrained the unruly demons, and after his death, they were able to breathe freely once again.

Additionally, Uzbek contains the phraseological unit “**Sulaymon g‘aznasi ham chidamaydi**” (“Even Solomon’s treasury would not endure”) [5, p. 379]. According to legends, Solomon possessed magnificent horses, luxurious palaces, flying carpets, and other priceless riches. This expression, while referring to his immense wealth, emphasizes that even great riches cannot withstand reckless spending and that household economy requires thrift and prudence.

If you buy everything at the market, even Solomon’s treasury will not endure, my nephew. One must know how to manage a household.

(Oybek, *Sacred Blood*)

Based on the semantic content of the expressions cited in both languages, it can be concluded that in the worldview of the English people, Solomon is perceived as the embodiment of wisdom and is conceptualized as a historical figure. All three English expressions suggest that “Solomon’s wisdom” serves as a solution in any problematic situation. In contrast, in Uzbek, phraseological units associated with Solomon are more closely connected with the concepts of “strict authority” and “wealth” and are perceived as part of a mythologized image. Consequently, it may be argued that in English, Solomon functions as a religious anthropomorphic symbol, whereas in Uzbek culture he is represented as a mythological image embedded in the national mentality and worldview.

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