A LINGUO-POETIC AND CONCEPTUAL STUDY OF DILSHOD BARNO'S OEUVRE AND PEDfffAGOGICAL ACTIVITY

Ishanchayeva Shoiraxon Baxramdjonovna
Andijan State Medical Institute
https://doi.org/10.5281/zenodo.21189835

bstract: This article examines the linguistic, functional-stylistic, and socio-philosophical aspects of the activities of Dilshod Barno, a prominent figure in late 19th and early 20th-century Uzbek enlightenment literature. The study elucidates the role of the concepts of "knowledge" (ilm), "school" (maktab), and "book" (kitob) in her poetry through the prism of lyrical dialogue and discourse analysis. Furthermore, the enlightenment poet's pedagogical activities, particularly her text analysis methodologies and intertextual approaches aimed at improving women's literacy and elevating their social status, are evaluated from a linguistic perspective.

Keywords: Dilshod Barno, linguo-poetics, conceptual analysis, enlightenment discourse, the "book" concept, gender equality, pedagogical linguistics, text analysis.

INTRODUCTION

Dilshod Barno is one of the foundational creators who left an indelible mark on the development of Uzbek socio-intellectual thought and poetry during the second half of the 19th and the beginning of the 20th centuries. In history, she occupies a significant place not only as a lyrical poetess but also as a profound thinker and educator. Dilshod Barno's educational and enlightenment endeavors were aimed at cultivating independent thinking, a striving for justice, and an active civic engagement toward the social issues of her era among her young disciples.

In her work, education, upbringing, and intellect were manifested as a unified harmony, and her linguo-pedagogical approach was deeply rooted in modernity and progressive ideas. In her classes, she provided deep linguistic and philosophical analyses of socially relevant articles and works published in the local press of that period. This article subjects the linguo-poetic nature of the poetess's heritage and her core conceptual ideas to scientific analysis.

MAIN BODY

1. Enlightenment Discourse and the Sociolinguistics of Lirik Texts. Dilshod Barno dedicated more than half of her life to summoning the younger generation toward education and enlightenment. In her philosophical views, she advanced the central tenet that "Educating and empowering youth is the most vital source of beautifying life and society". This idea fundamentally defines her sociolinguistic stance.

The poetic expression of the educational process is clearly prominent within her lyricism and autobiographical texts:

Yigirma yil maktab ochdim qizlora,
Hirsim balaand bo'ldi doim ash'ora.
(For twenty years, I opened schools for girls,
My passion remained forever elevated toward poetry/knowledge.)

A linguo-poetic analysis of this couplet indicates that the author brings the lexemes "school" (maktab) and "poetry/knowledge" (ash'or) into a mutual semantic synthesis. For the poetess, education is not a mere mechanical routine, but rather an aesthetic-enlightenment phenomenon realized through "hirs" (profound passion and devotion).

2. The Semantic Field of the "Book" Concept in Dilshod Barno's Poetry. When mapping her linguistic picture of the world through the lens of cognitive linguistics, the poetess identifies the

concept of the "book" (kitob) as the central component of human perfection. The book is treated as spiritual nourishment, a primary factor balancing consciousness and the subconscious, and an irreplaceable linguo-cultural code driving social philosophy.

Under the conditions of a past feudal society dominated by dogmatism and widespread illiteracy, such active functionalization of the book lexeme was a highly progressive phenomenon. The poetess establishes the metaphorical paradigms of this concept in one of her famous ghazals:

Dilshod Barno instructed her students in the works of leading figures of Uzbek and world literature using deep socio-philosophical and linguistic analysis. In her teaching processes, she did not limit herself to teaching dry grammar or the rules of "Aruz" (prosody); instead, she masterfully utilized methodologies aimed at uncovering hidden undercurrents of meaning (subtext).

According to historical sources, Dilshod Barno successfully educated and rendered literate nearly 900 young women during her lifetime. This discursive environment forged a distinct stylistic layer characteristic of women's speech within the Uzbek literary language (genderolekt). The names of the most talented students who emerged from her school and were explicitly praised within her works are immortalized as part of linguistic memory in the nominative plane:

Anbar Otun
Xayriniso
Bahriyniso
Mastura
Fazilatbonu
Karomat

In the works of the poetess and her disciples, social vices of the era such as gender inequality – the degradation of women and their lowered social status – are exposed through an aesthetic-literary style. From a linguistic standpoint, these texts reveal the violations of human rights hidden under the guise of traditional customs and ideological constraints, utilizing expressive leksika with strong negative connotations. Consequently, the female image is linguistically modeled not as a passive object, but as an active subject capable of elevating the intellectual foundations of national progress.

4. Sociolinguistic Implications and the Formation of Female Discourse. From a sociolinguistic perspective, Dilshod Barno's educational ecosystem functioned as a critical locus for the genesis of early Central Asian female literary discourse. By equipping nearly 900 young women with literacy and a deep comprehension of classical poetry, she actively subverted the patriarchal constraints of the nineteenth-century Kokand khanate's socio-political environment. The linguistic patterns identified in her pedagogical discourse reveal a conscious transition from a passive, marginalized vocabulary to an assertive, agency-driven semantic framework. This stylistic shift enabled her disciples, most notably Anbar Otun, to construct their own poetic identities and challenge societal dogmas. Consequently, her school did not merely provide functional literacy; it systematically laid the groundwork for an autonomous female "genderolekt" within the broader paradigm of modern Uzbek literary language, redefining the sociolinguistic boundaries of intellectual expression for women in the region.

CONCLUSION

The linguo-poetic and conceptual analyses conducted allow for the following scientific conclusions:

1. The concepts of "book" (kitob) and "knowledge" (ilm) construct a complex metaphorical system within Dilshod Barno's worldview. She enriched the semantic field of these lexemes through deliberate personification and antitheses.

2. The poetess's pedagogical activity was a practical manifestation of enlightenment discourse, based on fostering independent thinking in her students by analyzing the syntagmatic and paradigmatic features of literary and journalistic texts.

3. Rendering nearly 900 girls literate and fostering the development of prominent poetesses like Anbar Otun initiated a new developmental phase in the social and gender systems of the Uzbek literary language.

REFERENCES

1. Dilshod Barno. Devon / Based on manuscript sources.
2. History of Uzbek Literature. In five volumes. – Tashkent: Fan, 1978-1980.
3. Jalolov S. Enlightenment Ideas in the Works of Uzbek Poetesses. – Tashkent, 2012.