

## **Silence – is a nonverbal unit of speech communication**

**Dilorom Nigmatovna Yuldasheva,**  
Professor at the Department of Uzbek  
Linguistics Bukhara State University,  
**E-mail:** [diloromxon.68@mail.ru](mailto:diloromxon.68@mail.ru)

**Abstract:** Any activity is significant in its practical value. Since speech is a communicative activity, its effectiveness is also determined by the effectiveness of speech, the achievement of a specific goal. The interaction of the speaker and the listener (communicant), the degree of achievement of a certain goal is the practical result of the communicative process. Indeed, verbal communication is a situational pragmatic whole, which differs from ordinary speech (the realization of linguistic possibilities in a certain material form) in its complexity, verbal and non-verbal, as well as the interconnection of national, ethical, aesthetic, ethnographic, psychological, social components.

Verbal communication is a very complex, explicit, instantaneous, very short-term pragmatic system that is closely related to specific communicators, time and space, conditions, purpose / cause and result, silence should be considered as one of its main components.

**Keywords:** verbal communication, situational pragmatic integrity, silence, non-verbal means

**Introduction.** In human society, people use language primarily as a communicative unit. Indeed, the language called discourse is, in fact, the main instrument of integrity, which is the process by which people exchange ideas. At this stage, specialists distinguish between a unit of speech and a unit of communication. In particular, according to the linguist G. Toirova, the unit of speech is the material form of linguistic units (phoneme as a separate speech sound, morpheme as a separate suffix, lexemes as words used in speech, various models and constructions as occurring, materially formed artificial words, word combinations and suggestions). When we call events occurring in written or oral form, free from ethno social and psychological factors, the unit of communication is the emergence of linguistic and non-linguistic (national, social, mental, situational, habitual, etc.) factors expresses for the performance of an expressive function as a complex phenomenon in communications [9].

Consequently, when language acts as a unit of communication, it needs not only linguistic, but also non-linguistic factors to guarantee the completeness of the

discourse. This is because it is natural for interacting people to have a specific purpose, interest, or efficiency in the speech process. ( Even fictitious (casual, unplanned) communication is no exception. Indeed, as R.O. Jakobson, one of the factors providing the appearance of linguistic units in various contexts and contexts with a number of additional functions is “decorated” and “decorated”, is fictitious communication [10].)

The purpose of communicators in discourse: "What unit will be more effective and efficient if we use it in a given speech situation and situation?" goes to the problem Naturally, such efficiency can be achieved not only through the use of "linguistic possibilities", but also when using the selected linguistic means in connection with dozens of non-linguistic factors, such as mental, physiological, purely physical, ethnic, natural.

In this regard, it is advisable to take into account the statement of Grace that “less effort and more results, that is, information is at the required level and not too much information determines the effectiveness of communication” [2,217-237], and take them into account when analyzing the communication process. For example,

*Катта оқ салла кийган Хўжа Яхё Шайбонийхон ўтирган тахтнинг олдиғача қадамларини майдалаган ҳолда, ўнг қўлини чап кўкси устига қўйиб, бошини эгиб, енгилгина таъзим қилиб борди.*

*Қироатга ўрганган жарангдор товуш билан:*

*–Ассалому алайкум, хон ҳазратлари, – деди. (П.Қодиров. Юлдузли тунлар. (Т.,1988.)–165-б.)*

Non-verbal cues such as “put your right hand on your left chest”, “bow your head” and “bow slightly” reveal dozens of respectful communication meanings such as “I respect you infinitely”, “you are above me” and “I am your faithful servant”... [3; 7], which is the Uzbek version of the expression “less effort, more results”. Sometimes this situation can double the meaning of the words “false service”, “impossibility”, “dumbness”.

For example. – *Гапирадиган гапмас... омонат бор, бериб қўйишим шарт.*

*Асадбек «Шариф бир нима қолдирибди-да», деб ўйлаб:*

*— Эртага соат ўнда идорага келинг. Идорани биласизми? — деди.*

*Насиба«ҳа, биламан», деган маънода бош ирғади.*

*— Юринг, уйингизга ташлаб ўтамиз, — деди Асадбек.*

*— Йўқ, раҳмат, — Насиба шундай деб тисарилди. — Мен... ҳали бу ерда ишим бор... Гўрковга айтадиган гапим бор...*

*Асадбек аёлнинг ёлгон сўзлаётганини, уларнинг машинасига чиқишини истамаётганини сизди. (Т.Малик. Шайтанат. 4-китоб. (Т.,2008.)–112-б.)*

In the literary text, the words “nod” and “shudder” are used in dialogues: “I know the office in which you work very well. You are an unclean person”, “That's why I don't want to leave in your car”. This allowed non-verbal means to express words that could not be said or that could be said in the face of another person.

For example. – *Қара, фикримиз бир ердан чиқди: мен ҳам ҳамкасбларимга шундай дедим. Аммо улар ишонимаяпти. Уларни ишонтириши учун нима қилиши керак?*

*Асадбек елка қисдию, «билсанг ўзинг айт» дегандай унга қараб тураверди.*

– *Сен биз билан ҳамкорлик қилишинг керак. Тушуняпсанми? Ҳеч бўлмаса бир-иккита наркокурерни бизга тутиб берасан. Мулоҳазага ўрин йўқ. Кўнишга мажбурсан. Ҳар ҳолда ўғилларингни бекорга чиқармаяпмиз. Улар гаровда, билиб қўй!*

*Чиндан ҳам тортишиши, мулоҳаза юритишига фурсат йўқ эди.*

– *Ким билан боғланаман?*

– *Сен билан ўзимиз боғланамиз. Энди боравер. Уйингга қайтиб, тўйингни бошлайвер. Кўрқма, энди сен бизнинг ҳимоямиздасан.*

*Асадбек паст овозда «хайр» деб хонадан чиқди. Саломига алик олинмагани каби хайрлашишига ҳам лутф қилинмади.*

*Жамшид билан ўғилларининг савол билан қарашларига жавобан:*

– *Тезроқ бўлларинг, мен тоза ҳавода тураман, – деб ташқарига юрди.* (Т.Малик. Шайтанат. 4-китоб. (Т.,2008.) –65-б.)

Verbal communication is a kind of instant (situational) pragmatic system. In the example above, a number of linguistic units such as “shrug,” “look,” “no say hello,” “no goodbye,” and “look with a question,” are non-verbal communication units used in place of speech events. As the reader reads the passage, it is clear that in this short conversation, non-verbal means have the following meanings: “*I don't know this and I don't want to know, otherwise it's not important for me to know this*” (shrugs), “*So you know that? If you know, tell me. Let's listen too*” (looking): “*You cannot be respected. In fact, I shouldn't even look into your face*” (don't say hello), “*You are nothing to me. I don't respect you at all. You are not worthy of respect. You are not equal to speak*” (so as not to say goodbye), “*What was the result of the work? How to deal with this fat? Is that good or...?*” (look at the question).

The main task of verbal communication requires the interaction of communicators [1; 5; 8; 9], in which, as one of the important manifestations of social activity, verbal communication in a very short time creates temporary integrity and forms an instant (situational) pragmatic system. It should be noted that in the process of communication, communicators have no state or action unless they “say” or “say something”. Even their silence is “silent without silence” [4].

In discourse, we will focus on the issue of silence, which is one of the non-linguistic phenomena, and its semantic features, and here we ask: “What meanings can silence have?” We will try to answer the question posed as fully as possible.

In the “Explanatory Dictionary of the Uzbek Language” [11], the word is interpreted as follows:

**SILENCE** [arabic – silence; do not speak; kamgaplik] 1 A sound coming from someone or no one, a state of silence; silence *Сукут қилмоқ. Сукут сақламоқ. Сукутга кетмоқ (ботмоқ, чўммоқ). Сукут – аломати ризо. (Proverb) Аҳмоққа жавоб – сукут. (Proverb)*

2 exactly **silence** 1 *Тўрғайлар ухлашур ёвшан тагида, Дарё бўйларида – тўқайда сукут. Миртемир, Асарлар. Дунёда шундай қўшиқ борки, янграғнда олам бир дақиқа сукутга чўмади. “Саодат”.*

Thus, the word **silence** (сукут; молчание) is based on the Arabic words **not to speak** (сукун, сукут; не говорить) and **silence** (сукунат; тишина) in the Uzbek language, which express linguistic and cultural characteristics that have a particular pragmatic meaning in the process of speech. It should be noted that in the “Explanatory Dictionary of the Uzbek Language” the meaning of the word “**silence**” is “**silence; do not speak ... rumbling, a state of silence; wordlessness**”.

We focus mainly on aspects related to the role of **not to speak** in discourse, and do not consider **silence** by default as an accurate concept.

Thus, silence occupies a special place in the process of communication, and also serves to reveal a number of specific meanings, depending on the speech situation. Indeed, in the process of communication, he expresses the communicative content in connection with situational, social and psychological factors. In the book of the Andijan scholar Mamurjon Saidxanov “Communication and Signs” (T.: Fan, 2008), silence is divided into “communicative” and “non-communicative”. Note that the standard “communicative meaning” in the process of speech reveals about fifty meanings, which, first of all, must be used, that is, by default. One of our greats, Saadi Shirazi, said about the correct use of silence:

*Оқиллар наздида гар ўлтириш одобдир,  
Маслаҳат ташилаганда сўзга кўрсатиш ҳиммат.  
Икки нарса ақлга сизмайди агар билсанг,  
Сўзлаш пайтида **сукут**, кераксиз жойда суҳбат.*

Silence has a unique social value. We see this, for example, in cases where we agree with the language, remember the past, get upset, resent and neglect, as well as in sarcasm and sarcasm. Above, we noted (based on our observations) that the default

“behavioral meaning” reveals about fifty meanings in the process of verbal communication. Let's talk about some of them.

**meaning of the uprising:** *Қизча болаларга хос қайсарлик билан бошини эгганча жим турар, унинг сукутида, бутун хатти-ҳаракатида нимагадир қарши сўзсиз исён бор эди.* (Мирмуҳсин, Умид. (Т., 1981.)

*Бироқ қалбидаги ва умуман вужудидаги ҳаловатга, сокинликка нимарсадир ҳалал бераётганлигини сеза бошлаганди. Шул боис бу ҳолатни қалб кўзи ила тафтиши қилмоққа тушди. Филҳақиқат, бу илм кошонаси бўлмиши расадхонада кўз илғамас, қулоқ эшитмас бир галаён, балки исён мавжуд эди. Уни фақатгина уйзоқ қалб ила кўрмоқ, ҳис қилмоқ мумкиндир. Эҳтимол Хайёмнинг таъсиримиди, ҳар тугул бу ерда, ундаги одамларда, ҳаттоки одамларнинг сукутида ҳам жазава, галаён бордек эди. Ғаззолий буни сезиб турарди, бироқ уларнинг ўзлари пайқамасдилар.* (Наби Жалолиддин, Оралик. (www.nabijaloliddin.uz.) 175-б.)

**Meaning of misunderstanding:** *Сукут сақламоқ ҳамма вақт ҳам ақллиликдан дарак беравермайди, аммо билганингни шақиллаб гапира бериш-ўз обрўйингни пақирлаб тўкиши демак.* (Мирмуҳсин, Умид. (Т., 1981.)

**The meaning of the insult:** In the following excerpt from Abdullah Qadiri's novel “Days Bygone”, the meaning of the insult is as follows: “... *Отабек бу чўлтоқ сунургини таниди ва унинг истеҳзоларини англаб, маъносиз бу саволларга жавоб бериб ўлтуришдан сукутни хайрлик топди. Гўё ўзининг бу сукути билан Мусулмонқулга маънолик бир жавоб қилар эди. Мусулмонқул бу сукутдан таҳқирланди, тутуни кўкка кўтарилар экан бақирди:*

*–Нега жавоб бермайсиз?!”*

**the meaning of respect:** According to the custom of the Turkmen and Caucasians, the fact that brides do not talk to their mother-in-law and mother-in-law for a certain period of time (mainly until they have children), i.e. expressing the meaning of respect is one of the communicative meanings ... After all, this is the opposite of an insult, that is, a sign of respect. Or in Uzbek families with a purely oriental upbringing, for example, the mother-in-law of the bride, the father-in-law who sends her husband on a long trip, or generally respects both family members and relatives for not saying goodbye to the owner (hiding all their feelings behind silence). the meaning is mixed with the modesty of a woman.

**meaning “to speak without words”:** By default, the communication process (naturally) creates the process of turning the speaker into a listener, and the listener into a speaker. Therefore, according to Uzbek etiquette, answering an inappropriate or meaningless question by default, not listening to it, not interrupting a conversation

is an example of high culture. The Uzbek poet Mirza Kenjabek calls this a “form of prayer”:

*Ибодатдир бирор золим – жафокорга десанг ҳақ сўз,  
Ва нодонга сукут этсанг, сукунат ҳам ибодатдир.*

In the interpretation of khazrat Jalaliddin Rumi, the answer is the silence of the “beloved lover” to the consent of the lover (in our opinion, this is the silence of women of the East in terms of etiquette):

*Дардим эшитиб, этса сукут дилдорим,  
Шул жимлиги менга минг жавобдир, жавоб. (Ж.Румий)*

The following examples, used in popular proverbs and aphorisms, also mean “silence without silence”: *Аҳмоққа жавоб – сукут* (Proverb); *Доно шунчалар узоқ сукут сақладики, нодон гапиравериб ҳолдан тойди.* ([https://telegram.me/hayot\\_saboqlari](https://telegram.me/hayot_saboqlari))

**meaning of suspicion:** *У Райҳонани топмоғига айни дамгача қаттиқ ишонарди. Уч кунлик ҳордиқ кор қилиб, шуури тиниқлашгач, ўзини алдангандай сизди. Айниқса, бу ердагиларнинг мудом жимлиги уни иштибоҳу гумон чангалига етакламоқда эди. Юрагини ваҳм босди. Бу сукутнинг адоғи борми ўзи? Нега уни ташлаб қўйдилар? Ҳозир чиқади-ю карвонсарой хожасини топади. Не муддаони кўзлайдур бу найнов, билсинчи. У шаҳд ўрнидан қўнди.* (Наби Жалолiddин, Оралиқ. ([www.nabijaloliddin.uz](http://www.nabijaloliddin.uz).) 204-б.)

There are many such examples.

An example of a “non-communicative” type of silence is situations outside of the communication process (for example, *There is a song in the world when the whole world does not shut up when it is played*).

In religious and secular sources, silence is equated with a “good word”, “a sign of wisdom”. For example, the Qur'an has a verse: “... *Let the believer say kind words or keep silent*” (“... *иймон келтирган киши яхши сўзларни сўзласин ёки сукут сақласин*”; «...*Пусть верующий говорит добрые слова или промолчит*») or there are such hadith as “*He who keeps silence will be saved*” (“*Ким сукут сақласа, нажот топади*”; «*Кто хранит молчание, тот спасется*») and “*The hero who destroys everyone is not strong, but the one who restrains himself in anger is strong*” (“*Ҳаммани йиқитадиган паҳлавон кучли эмас, балки, газаб келганда ўзини қўлга оладиган (сукут сақлайдиган) киши кучлидир*”; «*Герой, уничтожающий всех, не силен, но тот, кто сдерживает себя в гневе, силен*»).

In folk wisdom, we find such proverbs as “*Silence is wisdom*” (“*Сукут доноликдандир*”; «*Безмолвие – это мудрость*»), “*Silence is the beginning of wisdom*” (“*Сукут – донишмандликнинг бошланиши*”; «*Безмолвие – начало*

мудрости»), “*The beauty of the mind is in thoughts, the beauty of the soul is in gratitude, the beauty of the language is in silence, and the beauty of the heart is in memories*” (“Ақлнинг гўзаллиги – фикр билан, Рухнинг гўзаллиги – шукур билан, Тилнинг гўзаллиги – **сукут** билан, Қалбнинг гўзаллиги – зикр билан”; «Красота ума – в мыслях, красота души – в благодарности, красота языка – в молчании, а красота сердца – в воспоминаниях»); such aphorisms as “*Sometimes silence can be better than truth*” (“Баъзан **сукут** ҳақиқатдан афзал бўлиши мумкин); «Иногда молчание может быть лучше правды») or “*Hearing and silence will lead you to wisdom*” (“Тинглаш ва **сукут** сақлаш сизни донишмандликка етаклайди”; «Слушание и молчание приведет вас к мудрости»).

So, from time immemorial, the Uzbek people recognized silence as wisdom, reason, faith, and the beauty of language. However, silence is not always positive in the process of verbal communication. For example: “*If you are silent, the world is silent about you*” (“Сиз **сукут** сақласангиз, дунё ҳам сизга **сукут** сақлайди”; «Если молчишь, мир молчит о тебе») (Aphorism); “*They are silent at the grave*” (“Мозор узра **сукут** этарлар...”; «На могиле молчат») (A. Oripov); “*Silence Kills*” (“**Сукут** ўлдиради”; «Молчание убивает») (Proverb) and ch.

“*If you keep silent, the world will keep silent to you*” (“Сиз **сукут** сақласангиз, дунё ҳам сизга **сукут** сақлайди”; «Если ты промолчишь, мир тебе промолчит»). This aphorism has the following logic: “Hey, man, if you keep silent, those who do not hear your voice will sooner or later forget you if they don’t know whether you exist or not. Eventually the world will forget you. So live your life to the fullest”. This applies directly to a person who is silent beyond the norm.

In Abdulla Aripov's poem “If a child is born in the family ...”, he says: When a relative of the deceased has bad dreams, they usually silently visit their loved ones at the head of the grave (even if their insides are on fire). What if friendship dies?! Where to bury him? Where will his grave be? Once a friend, now strangers meet by chance, it’s like a relative of the deceased having a bad dream. A “grieving friend” who has lost his friendship expresses the most complex and impossible state of the human psyche, for example: “Wherever he goes, he has a bad dream”.

*Дўстлар, айтинг, дўстлик сўнганда  
Қандай йиғлаб, қандай киярлар?  
Азалилар кўрса ёмон туш  
Мозор узра **сукут** этарлар.  
Тирик туриб, қайта келсанг дуч,  
Унда охир, қайга кетарлар...*

The proverb “*Silence kills*” usually refers to the fact that the silence of the communicator while waiting for a message from someone can have a negative effect on the listener, up to his death.

The conclusion is that silence is speaking without words, a cry of the heart, a wise answer to the ignorant. Sometimes it is natural to be a sign of ignorance. Thus, the analysis of the informative value of silence in speech (the factor of not hurting someone's heart; insulting the interlocutor, weapon of neglect; hidden anger and surprise; a sign of spiritual maturity; a sign of fear, weakness, etc.) shows that silence is a non-linguistic communication unit that can take place between linguistic-spiritual units.



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