

Linguistic, Psychological and Theological Interpretation of “White” Colour (in the example of the French and Uzbek languages)

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Abstract

This article provides a comparative analysis of the symbolic and categorical meanings of "white" in terms of linguistics, psychology and theology in "colour linguistics". In particular, the interpretation of "white colour" in the context of these three criteria has been studied comparatively on the basis of nonrelated languages, such as French and Uzbek phraseological units, linguistic meanings, symbolic concepts in psychological views and religious meanings in the holy book of Islam - the Koran. Accordingly, a detailed analysis of the expression of "white" in French and Uzbek phraseology in positive, negative and neutral meanings has been explained the situations in various spheres of social life and the manifestation of individual traits and disorder. As a result, the features of the correspondence between the semantic nuances of the "white colour" in linguistic, psychological and religious views are taken into account.

Keywords: *colour linguistics, "white" colour, linguistics, psychology, "Holy Qur'an", semantic nuances, phraseological expressions, positive, negative, neutral, personality traits, personality disorder.*

1. INTRODUCTION:

Since ancient times, people have been interested in colour and its practical, theoretical, spiritual and psychological properties. In particular, the famous philosophers of ancient times, Empedocles, Democritus, Plato and Aristotle, advanced scientific and practical views on colours, that is, they described colours in terms of natural-scientific, religious and abstract symbolic meanings based on the aesthetic norms of the time [I.Bazan, 2014].

Even today, in addition to the study of colours from different perspectives, the development of a scientific idea about them is in the focus of scientific researchers. In particular, the dazzling brilliance of colours on the basis of a unique variety of colours has been widely

studied in terms of art, philosophy, physics, physiology, psychology and linguistics. The science of art studies colour from the point of view of fine arts and design, the science of philosophy from the point of view of the effect of real colours on the human mind and thinking, the sciences of physics and physiology from the point of view of technology, and the science of psychology from the point of view of man's favorite colour and the science of linguistics has paid special attention to the scientific and practical study of the science of linguistic means in the way in which colours are reflected in language.

It should be noted that the object of research of investigators in different fields is the same, that is, regardless of the concept of "colour", they have different features, including aesthetic, spiritual,

philosophical, technical, psychological, religious, pictorial, linguistic. Research shows the diversity of the fields that study colours. For example, the artist, who is the original owner of the concept of "colour", depicts the whole being or imaginary world in vivid forms, showing the infinity of space, the diversity and materiality of things in it, as well as movement, possible [National encyclopedia of Uzbekistan, 1990, p 67] changes in the human psyche, complex emotional experiences, thoughts. Psychologists study how different colours in such a colourful image, which are the work of the artist's, affect people's minds due to their character, and linguists study how words describe events in them.

Therefore, the issues of colour rendering are important not only in the field of art criticism, but also in language and psychology. In particular, over the last decade, scientific research in the field of philology has focused on the problem of colour and its representation in language. That is, in linguistics, the communicative, cognitive, pragmatic, and linguocultural properties of colours are always at the center of research, leading to a further increase in researchers' interest in the field.

The main part

As noted above, linguistics, like other disciplines, has approached the issue of colour as a separate object of study. The study of the psychological diversity of colours in relation to linguistic phenomena is one of the most comprehensive fields. Consequently, as R.M. Frumkina points out, the "world of colours" is a purely mental phenomenon in which light waves that exist in nature can be reflected in different ways through the human eye and affect the human brain [R.M. Frumkina, 1984, p 6.]. Therefore, in addition to the psychological and linguistic interpretation of colour and its serjilo image in reality, the study of colour along with the religious interpretation also serves to further enrich

the content of ideas and views on colour in science.

In linguistics, there is a great deal of in-depth research into the study of religious science and its proper nutrition. Therefore, from the point of view of modern science, one of the most important issues is the scientific study of the "Holy Qur'an", which is considered the holy book of Islam, and the description of its ideas in the context of the art of speech and the human psyche. After all, while we cherish our sacred religion as an embodiment of our eternal values, Islam encourages us to be kind and peaceful, to preserve the original human qualities [Sh.M.Mirziyoyev, 2017].

This article analyzes the harmony of the description of colours with the descriptions of the phraseological meanings of the French and Uzbek languages in relation to the sciences mentioned in the science of psychology and the holy book of Islam, the Holy Quran. That is, in language, psyche, and religious education, the semantic relationship of colours is studied comparatively on the basis of concrete examples.

The culture of colour and its close connection with other disciplines, in particular, psychology, physiology and cultural studies, is the subject of N.V.Serov's

“Цвет культуры. Психология, культурология, физиология” (Colour Culture. Psychology, culturology, physiology) [N.V.Serov, 2003, p 672] in which the information on the cultural, socio-political, religious, psychological, semantic and other properties of colours is reflected in the form of an encyclopedic complex. However, this issue has been somewhat neglected in recent years precisely in terms of incompatible languages.

In order to investigate the theme of colour, the comparative study of the culture and language of the Western and Eastern worlds takes into account the vocabulary of French and Uzbek, which are not belonging into the same family language,

and the psychological and religious views on "colour".

In this article, phraseological units involving white are selected to describe the concept of colour in French and Uzbek. The study of the specific laws of this colour on the basis of different languages allows to properly understand, evaluate and comprehend the mechanism of perception of being and the specificity of thinking.

2. FINDINGS AND DISCUSSION

If we look at the psychological description of white, it is interpreted as a symbol of *purity, innocence, joy, loyalty, equality, openness, fluency and ease* [https://uz.tierient.com/]. Also, if we talk about the meaning of white in the Holy Qur'an, it is mainly reflected in such positive concepts as *light, sunlight, dawn, the face of the people of Paradise, the colour of the drink of Paradise* [Shayx Muhammad Sodiq Muhammad Yusuf,

2011, pp 45-187]. This colour has no negative description in any source. However, when white is used in the context of phraseological expressions that express the human psyche, it serves to express completely opposite meanings to the above concepts. In particular, cases of *fear, confusion and anger* are among them [Doliyeva L. 2020. pp 129 -136].

As for the meaning of white in languages, this colour is widely used in French phraseological expressions on the basis of *blanc, blanche* quality and grammatical forms specific to the verb *blanchir*, and it is second only to black in colour in French phraseology [L. R.Gataullina 2005, p 18]. For this small research, about 150 French phraseological units were analyzed.

During the analysis, the use of white in French phraseology in different senses is observed. For example, one of its most dominant phraseological expressions is *bum-blanc, meaning an unfilled document, an unwritten sheet or a blank space in a note*:

French Phraseology:	Interpretation:
<i>chèque en blanc ;</i>	unchecked check;
<i>signer en blanc ;</i>	to sign a white paper;
<i>billet blanc ;</i>	incomplete ballot;
<i>feuille en blanc ;</i>	paper written on one side;
<i>à blanc ;</i>	interval;
<i>laisser un blanc ;</i>	leave a space in the record;
<i>bureaux en blanc ;</i>	vacant offices;
<i>sortir avec le bâton blanc ;</i>	go out bum-empty with both hands;

The *bum-empty* meaning of the word *blanc* in the sense of white represents not only the unwritten state on paper, but also

the emptiness of other objects or the state of silent silence during a conversation. For example, consider the following examples:

French Phraseology:	Interpretation:
<i>bureaux en blanc ;</i>	vacant (ownerless) offices;
<i>avoir un blanc ;</i>	to keep silent;
<i>silence blanc ;</i>	silence;
<i>laisser une marge blanche</i>	to keep silent;
<i>blanche mémoire</i>	weak memory (bum-empty memory);

The use of lexical units in the sense of white in language and the study of the expressive-emotional features associated with them in the field of phraseology also

play an important role in the expression of human inner experiences and psyche. In particular, the use of

colours in phraseological expressions greatly simplifies the process of reflecting the inner psyche in the external psyche, in other words, helps to “see” the colour landscape of the inner feeling in the spiritual world. In this regard, the philosopher Taftazani notes that human inner feeling arises on the basis of external feeling [Taftazoniy, Sa’duddin Mas’ud ibn Umar. e-tarix.uz>shaxslar/483-taftazoniy.html].

Of particular importance in modern linguistics is the analysis of the specific semantics of phraseological units that represent the human psyche, their use in speech and methodological features. An analysis of the nature of their emergence, the degree of continuity, and the degree of their use in speech and the nuances of

meaning allow us to fully imagine the expressive possibilities of our language and its richness [Suvonova N., Dolieva L., 2020, No 2 (31), pp 65-79].

In the process of expressively-emotionally describing the inner spiritual world of people in language through colour lexemes, the interaction between psyche and colours takes place within the framework of their metaphorical and metonymic features. In a variety of emotional situations, people’s faces may turn red, pale, or bluish. In expressing the image of such an external psyche, the French *blanc*, i.e. the word meaning white, has its own significance. In particular, phraseological expressions involving this colour express the meanings of fear. For example:

French Phraseology:	Interpretation:
<i>être blanc comme un linge ;</i>	to turn pale;
<i>être blanc comme un mort ;</i>	to turn white like a corpse;
<i>être blanc comme un mur ;</i>	whiten like a wall;
<i>blanc comme un linceul ;</i>	extremely pale;
<i>blanc comme un cire ;</i>	pale as a corpse;
<i>blanc comme un cachet d’aspirine ;</i>	pale as a gauze;
<i>avoir les fois blancs ;</i>	to come to the throat of the soul;

While these examples are expressions that express the external mental image of the emotional state of fear, there is another set of expressions that serve as nominative phraseologies that express the state of fear itself. For example, *peur blanche*; - terrible fear; *voix blanche*; - a voice without fear; *soldat de fer blanc*; - a coward; etc. are among them. Suffering beyond the fear of an emotional state

(*cracher blanc*); to be depressed (*être blanc*); blind jealousy (*jalousie blanche*); *ruhini kutarmak* (*monter le blanc en neige*); *colère blanche* (severe anger); Although such meanings are also few, they are represented by white - *blanc*.

The following are other negative and positive meanings of the *blanc* lexeme in the sense of white in phraseology:

The meaning of the word "blanc" in phraseology			
Positive meaning:		Negative meaning:	
Goodness and kindness:	<i>âme blanc ; blanche main ; magie blanche ;</i>	Counterfeit:	<i>sourire blanc ; mariage blanc ; faire blanc de qch. ;</i>
Innocence:	<i>sortir blanc ;</i>	Insignificance:	<i>raide à blanc ;</i>
Knowledge:	<i>donner dans le blanc ;</i>	Trait:	<i>traiter des blancs ; messe blanche ;</i>
Privilege:	<i>carte blanche ;</i>	Violence:	<i>bâton blanc ; armes</i>

	<i>montrer patte blanche;</i>		<i>blanches; être tout à blanc armée ;</i>
Happiness	<i>voir tout en blanc ; fils de la poule blanche ;</i>	Defeat, failure:	<i>arborer le drapeau blanc de son épée; choux blanc; faire du blanc ;</i>
Praise:	<i>se faire blanc de son épée;</i>	Indecision:	<i>aller du blanc au noir ;</i>
Clean, fresh:	<i>eau blanche ; page blanche;</i>	Backwardness:	<i>n'avoir pas du sang blanc; ne connaître ni le blanc, ni le noir ;</i>
Ceremony:	<i>marquer de blanc;</i>	Bad habit:	<i>oie blanche; aigle blanc; avoir une ivresse blanche;</i>
excellent:	<i>boule blanche;</i>	Damage:	<i>éléphant blanc;</i>
		Pain:	<i>cracher blanc ;</i>
		Insomnia:	<i>nuit blanche;</i>

Linguist as Sh.Safarov noted, various events and objects in the outside world have a special character. Comparison, analysis, and synthesis play an important role in the transition from the cognitive stage of linguistic thinking activity to the stage of linguistic occurrence. Through these actions, generality and specificity are distinguished [Sh.Safarov 2008, p 229]. Therefore, if such semantic nuances in the French phraseology of white are analyzed in general, they can be divided into two major groups, namely, "THE JOY OF LIFE" and "THE SUFFERING OF LIFE". For example, always do good to someone in life (*âme blanc; blanche main;*), to follow the path of goodness (*magie blanche;*), to prove one's innocence (*sortir blanc;*), to show one's knowledge with a sharp mind (*donner dans le blanc;*), to have a privilege or opportunity at a time when weakness prevails (*carte blanche; montrer patte blanche*), to live happily in life (*voir tout en blanc; fils de la poule blanche;*) to be praised by others (*se faire blanc de son épée;*), the solemn celebration of the happy moments of life (*marquer de blanc;*), excellent for a sincere effort, the achievement of a great result (*boule blanche;*) really represent the concept of "JOY OF LIFE".

It is the opposite of these meanings, that is, knowingly committing false deeds (*sourire blanc; mariage blanc; faire blanc de qch .;*), devaluation in life (*raide à blanc;*),

becoming a person who is aimlessly backward from life (*n'avoir pas*). *du sang blanc; ne connaître ni le blanc, ni le noir;*), lack of determination in every action or word (*aller du blanc au noir;*), defeat or failure in the paths of life (*arborer le drapeau blanc de son épée; choux blanc ; faire du blanc;*), violence (*armes blanches; être tout à blanc armée; bâton blanc;*), deceptions in the way of evil (*traiter des blancs; messe blanche;*), harm from something (*éléphant blanc;*), suffering from life's anxieties, smoking (*cracher blanc;*), constant habit of various vices (*oie blanche; aigle blanc; avoir une ivresse blanche;*), and insomnia typical of an unhealthy lifestyle (*nuit blanche;*), in a word, "THE PAIN OF LIFE" concept reflects that is, in French phraseology, the meaning of white (*blanc*) can express two different opposite concepts based on parallelism, namely, the concepts of *the joy of life* in a positive sense and *the pain of life* in a negative sense.

Among the French phraseological units involving white (*blanc*), in addition to positive and negative concepts, there are also concepts in the intermediate, i.e., neutral sense. For example, the concept of "bum-blank" in the papers (discussed in detail above), hesitation without reaching a decision (*dire blanc et noir;*), being too young (*blanc bec;*), clearing something with a tag (*couper un; arbre à blanc estoc; comme une tornade blanche; coupe*

blanche);, to act cautiously in every job (*mettre des gants blancs*);, to try something (*examen blanc*; *faire passer une col blanche*);, and so on.

In the context of French proverbs, white (*blanc*) has its own meaning. For example:

Positive:	Goodness	<i>Bave du crapaud n'atteint pas la blanche colombe.</i>
Negative:	Stupidity	<i>La muraille blanche est le papier des sots.</i>
Neutral:	external essence	<i>Noire geline pond blanc œuf. Les mains noires font manger le pain blanc.</i>

In addition to the positive, negative, and neutral concepts as above in white, white also has the property of metaphorically and metonymically naming existing things and events in existence. For example, white clothes or underwear (*vêtu de lin blanc*; *magasin de blanc*);, types of diseases (*mal blanc*; *canne blanche*; *nègre blanc*; *n'y voir que du blanc*);, occupation names (*les hommes en blanc*; *cornette blanche*; *cul blanc*; *col blanc*);, the name of a natural phenomenon (*marée blanche*; *gelée blanche*);, the meaning of white colour referring to the whiteness of objects (*cheveux blancs*; *loup blanc*; *sable blanc*; *fromage blanc*; *fée blanche*; *un blanc lime*);, the concept of compared and enhanced white colour (*blanc comme albâtre*; *blanc comme plâtre*; *blanc comme*

neige; *blanc comme un cygne*), etc., helps to demonstrate the nominative properties of white.

In short, the common specific meaning of white in French phraseology is this.

Below we will try to analyze this topic on the example of a language incompatible with French, and Uzbek.

The adjective meaning white is expressed in Uzbek in the form of "oq", and in the sense of action in the form of the verb "oqartirmoq". The Uzbek people see white as a symbol of goodness. On this basis, with the help of this lexeme, mainly positive phraseologies were formed [A.Mamatov, 2019, p156]. However, as in other languages, Uzbek has both positive and negative meanings of white:

The meaning of the word "oq" in the Uzbek language in phraseology			
Positive meaning:		Negative meaning:	
Mercy:	oq kўngil; oq yuhib oq taramoq; kўzining oqi qorasi; oq yўl; Oq kўngillining yuzi kўrkam;	Anger:	kўzi ola-bula bўlmoq; oqziga oq im kirib, qora im chiqmoq; kўzlarining oqini yўnatmoq; kўziga oq-qora kўrinmaslik; oq kaltaq-qora kaltaq bўlmoq;
Harmonious growth:	oq-qorani tanimoq; oqni oqqa, qorani qoraqa ajratmoq;	Mourning:	oqnapar; oq qilingan farzand; oq sutini oqqa, kўk sutini kўkka soqmoq;
Consent:	oq fotiha; ona sutini oqlamoq; tuzini oqlamoq;	Greed:	Oq uyim – qoq uyim, tevarak chetiga boq uyim; Onpoq bўlgan oq uyim, osh-noni yўq qoq uyim;
Innocence:	sudda oqlanmoq; yuzi oqarmoq; oqlovchi;	Infertility:	Kosasi oqarmaslik;
Rizq:	oqzi oqqa tegmoq; oqlik bor uyga oqriq dorimac;	Exposure:	Oq tovuq somon sochar, ўz ketini ўzi ochar;
Health:	Oqi – oq, qizili – qizil;	Sycophancy, toadiness	"oq" desa-oq, "kўk" desa – kўk;

Happiness :	<i>манглайи оқ бўлмоқ;</i>	Infidelity:	<i>Оқ бошдан ўтин бўлмас, уйнашдан – хотин;</i>
Respect:	<i>соқолининг оқини ҳурмат қилмоқ;</i>		

If such semantic nuances of white in Uzbek phraseology are analyzed in general, they can be divided into two main groups, namely, "VIRTUAL PERSON" and "INVALID PERSON". For example, the meaning of the word "оқ" in the Uzbek language in the phraseology is that people are kind to each other (*оқ кўнгил; оқ ювиб оқ тарамоқ;*), grow up as a well-rounded person who understands all the ups and downs of life (*оқ-қорани танимоқ;*), father - to please one's parents as the meaning of life out of respect for one's mother (*оқ фотиҳа; она сутини оқламоқ;*), to be a virtuous person (*судда оқланмоқ; юзи оқармоқ;*), to be nourished in life (*оғзи оққа тегмоқ; оқлик бор уйга оғриқ доримас;*), a healthy walk without infecting one's body (*оқи – оқ, қизили – қизил;*), to be a happy person, that is, to be blessed by Allah (*манглайи оқ бўлмоқ;*), to respect one's elders (*соқолининг оқини ҳурмат қилмоқ;*) helps to embody the image of a "VIRTUAL PERSON" in our imagination. The opposite of this image is to fall into a frenzy of uncontrollable anger (*кўзига оқ-қора кўринмаслик; оқ калтак-қора калтак бўлмоқ;*), to displease one's parents (*оқнадар ; оқ қилинган фарзанд;*), until one's work is done, laziness (*"оқ" деса-оқ, "қўк" деса – кўк;*), greed without wanting to give anything to anyone (*Оппоқ бўлган оқ уйим, ош-нони йўқ қоқ уйим;*), infidelity in life (*Оқ бошдан ўтин бўлмас, уйнашдан – хотин;*), self-disclosure (*Оқ товук сомон сочар, ўз кетини ўзи очар;*), no matter how hard she works in life and earns a lot of money, there is no blessing of Allah in the family and household (*қосаси оқармаслик;*) such as the negative features of human beings, help to embody the image of the

"DISABLED PERSON" in our imagination.

In addition, the Uzbek language also has phraseologies that express neutral concepts, including "keeping a secret" (*Оқ туя кўрдингми йўқ, кўк туя кўрдингми йўқ; тишининг оқини кўрсатмаслик;*), "showing a person's true identity" (*Оқ бадан, қора бадан сувга тушганда маълум; Оқ уйда бўлган киши олачиқда ҳам бўлади; Оқ ит қора ит барибир ит; Оқ қўй ҳам ўз оғзидан осилади, қора қўй ҳам;*), meaning "to raise a little money for a black day" (*Оқ танга – қора кунга;*), The need for "everyone to be friends with their peers" (*Оқ иштоннинг балоғи қора иштонга ярашмас;*), meaning "social difference between people" (*оқ танли; оқсуяк;*), a feature of sexuality or elegance common in women (*оқ бадан; оқ юзли; оқ билак;*), the process of aging (*сочи оқармоқ; сочига оқ ораламоқ;*), as a natural process, the dawn glow (whitening;), new, clean and pure (*оққа кўчирмоқ; оқсув;*).

In addition to positive, negative and neutral concepts in the Uzbek language, white has the ability to name things and events in a metaphorical and metonymic way. In this case, the construction of phraseological units is based on the white nature of the object or event. For example, land used for snow melt *ерлар оқармоқ; оқ олтин;* used for cotton fiber; the name of the plant that grows in the mountains is white; *оқнарчой; оққуйруқ;* tail; *оқ-сарик; оқ соч;* derived from the colour of the face and hair of men; white hair; such phrases are among them.

This analysis, conducted on the example of two languages, allows us to compare the following lingvo-pragmatic features of white. Consider the following table:

Phraseological meanings of the word " <i>blanc- oq</i> " in French and Uzbek			
Positive meaning:		Negative meaning:	
<i>In French:</i>	<i>In Uzbek :</i>	<i>In French:</i>	<i>In Uzbek :</i>
Kindness	Kindness Fear	Fury	Anger
Good	Respect	Stupidity	Protest
Innocence	Innocence	Deception	Laganbardarlik
Knowledge	Perfection	Insignificance	Greed
Privilege	Consent	False	Infidelity
Happiness	Happiness	Violence	Illness
Praise	Health	Defeat	Mourning
Clean, New	Food Rate	Uncertainty	Revealed
Ceremonial		Backwardness	Infertility
Excellent		Bad flaw	
		Damage	
		Torment	
		Insomnia	
"LIFE PLEASURE "	" VIRTUAL PERSON "	" LIFE TORTURE "	"DISABLED PERSON "

In French, white is used to describe a wide range of positive and negative situations in life, while in Uzbek, it is mainly used to describe a narrow range of situations inherent in virtual personality and disabled personality. In other words, the semantic field of phraseological units formed by the French word "*blanc*" is activated in the general object (in various spheres of life),

while the semantic field of phraseological units formed by the Uzbek word "*oq*" is activated in the private object activates(only in the sphere of personal activity).

A comparative analysis of the neutral meaning of the word "*blanc*" in French and Uzbek - "*oq*" in the phraseology shows the following:

<i>In French:</i>	<i>In Uzbek:</i>
Boom-space	Equality
Keep	the secret
Hesitation	to get married tomorrow
Inexperience	Purity
Cleaning	Social Difference
Caution	Tannosis / elegance
Test	Aging
Essence	Essence
	New
	Light
General meaning: NON-EXISTENCE	General meaning: SOCIALITY

Phraseologisms based on the concept of neutrality in the presence of white in French are mainly dominated by the meaning of "*non-existence*", ie "*absence*". Therefore, as mentioned above, the concept of "*non-existence*" is at the heart




of such concepts as "*boom*", "*hesitation*" without reaching a decision, "*silence*", "*lack of experience*", "*clearing*" something. reached In Uzbek, on the other hand, a particular object, that is, a person, is characterized by various features,

situations and situations. In particular, concepts such as "equality", "secrecy", "tomorrow's marriage", "purity", "social difference", "luxury", "elegance" and "old age" among people can express the concept of "sociality" in a general sense.

White is interpreted differently in different folk cultures. For example, in America it means "purity", in France it means "neutrality", in Egypt it means "joy", in India it means "mourning", and in China it means "mourning / purity", says A. Khrolenko[A.Khrolenko, 2016, p18]. Continuing this list logically, based on the above analysis, it can be concluded that white represents the concept of "goodness" in the Uzbek people. In the French people, however, the use of white to denote "neutrality" is reinforced by the fact that it is widely used in the sense of "boom" in relation to paper and documents in most French phrases, as well as positive and negative concepts. Such attitudes of white people towards white people are at the heart of the national views of these peoples based on their own values. In particular, the scientist Sh. Safarov noted that human activity takes place within the framework of a certain national culture and national environment. Therefore, it is also natural for national colour to be present in structures and structures related to any type of cognitive process[Sh.Safarov,2006, p54].

3. CONCLUSION

Comparing the meanings of white in language (French and Uzbek), psychology, and religion, the results of the analysis show that the types of meanings represented by this colour have a wide variety of specific meanings in the language, which are reflected in a more general way from a psychological and religious point of view. In other words, the special qualities of human beings, expressed in white, are to some extent generalized in psychology only in terms of positive qualities, and in the Qur'an they have a more holistic meaning. For example, human meanings such as *kindness, respect, perfection, consent, innocence, happiness, health, and sustenance*, as well as the French concepts of *goodness, kindness, innocence, knowledge, happiness, praise, and privilege* are generalized in psychology while in the Qur'an it is rounded up in the sense of *purity of heart, goodness and kindness*, and in the Qur'an it is rounded up in the sense of the *light of the face (the face of the people of Paradise)*. That is, the consistent expression of white between "person" and "real being" can be said to have been successively activated in religious, psychological, and linguistic characters. This situation can be described as follows:

In the Qur'an:	In Psychology:	French Language:	Uzbek language:
-face light (face of the people of paradise)	 <ul style="list-style-type: none"> -purity of heart -joy -innocence -loyalty 	 <ul style="list-style-type: none"> -kindness -goodness -education -innocence -happiness -praise -excellent -clean, fresh -tantanali -privilege 	 <ul style="list-style-type: none"> -mercy-consequence -respect -perfection -consent -innocence -happiness -health -rizq-nasiba

This analysis above is based on the positive properties of white. However, as for its negative features, it is impossible to analyze this issue in terms of the trinity criterion, i.e. language, psychology and theology. Because the negative meanings of white do not exist in theology and psychology. Only in language do white have negative meanings. With regard to neutral meanings, the interpretation of white within the framework of the trinity criterion is quite diverse, and it is impossible to generalize them in a particular category of meanings.

It should be noted that the range of meanings represented by white is reflected only in different situations of life and in different character forms of individuals. In other words, white serves mainly to represent the categories of "social life" and "person".

Through the comparative study of the various colours in nature and each of them with linguistics, psychology, theology and other disciplines, as above, the possibility of extensive study of the "world of colours" and "language of colours" in linguistics is further expanded.

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