

**MUQIMIY NOMIDAGI QO‘QON DAVLAT PEDAGOGIKA INSTITUTI
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PhD.03/04.06.2021.Fil.132.01 RAQAMLI ILMIY KENGASH**

ANDIJON DAVLAT UNIVERSITETI

ISMOILOVA NODIRABEGIM USMONJON QIZI

**QUR‘ONI KARIM TAFSIRIDAGI O‘XSHATISHLARNING
LINGVISTIK XUSUSIYATLARI (Shayx Muhammad Sodiq
Muhammad Yusufning “Tafsiri Hilol” asari misolida)**

10.00.01 – O‘zbek tili

**FILOLOGIYA FANLARI bo‘yicha falsafa doktori (PhD) dissertatsiyasi
AVTOREFERATI**

Qo‘qon – 2023

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahonda tilshunoslikning fanlar sistemasidagi qator yondosh sohalar bilan o‘zaro integrallashuvi yangi-yangi fan yo‘nalishlarining paydo bo‘lishiga zamin hozirladi. Bugun til ilmida bo‘y ko‘rsatayotgan navqiron yo‘nalishlar antropotsentrik paradigma asosidagi masalalarni qamrab olganligi hamda o‘zining shaxs-nutq kesishmasidagi muhim nazariy va amaliy qarashlari asosida ilmiy tadqiqot xulosalarini boyitmoqda.

Dunyo tilshunosligida bugungi kunga kelib diniy matnlarning diniy uslub nuqtai nazaridan bir necha yo‘nalishlarda sistem-struktur hamda antropotsentrik jihatdan tavsiflanishi tilshunoslikning takomili uchun munosib xizmat qilmoqda. Haqli ravishda ta’kidlash joizki, tilshunoslikda badiiy matnlarning shakliy-mazmuniy stukturasiga xos jihatlar atroflicha tadqiq etilgan bo‘lsa-da, diniy manba va matnlarning tavsifi va tasnifi, ularga xos differensial xususiyatlar yetarlicha o‘rganilmagan. Shu ma’noda muqaddas diniy manba – Qur’oni Karimni teolingvistikaning tadqiq obykti sifatida yoritish, diniy matnlar sirasida uning tafsiridagi o‘xshatish konstruksiyalarining lingvistik xususiyatlarini ochib berish o‘zbek tilshunosligining rivojlanayotgan tarmog‘i taraqqiyotida muhim ahamiyat kasb etadi.

Mamlakatimizda, ayniqsa, Yangi O‘zbekistonni barpo etish jarayonida o‘zbek tilini yanada rivojlantirish borasida keng qamrovli chora-tadbirlar amalga oshirilmoqda. “2017-2021-yillarda O‘zbekiston Respublikasini rivojlantirishning beshta ustuvor yo‘nalishi bo‘yicha Harakatlar strategiyasiga muvofiq: jaholatga qarshi ma’rifat ulug‘vor g‘oya asosida dinning asl insonparvarlik mohiyatini, ezgulik, tinchlik va insoniylik kabi fazilatlar, azaliy qadriyatlarimiz ifodasi ekanligini keng yoritish va bu sohadagi ilmiy-ma’rifiy faoliyatni jadal tashkil etish”¹ ayni davrda tilshunoslik hamda din ilmini mutanosiblikda o‘rganish borasida qimmatli ilmiy izlanishlarni talab etmoqda. O‘zbek tilshunosligida mazkur doirada bajarilgan tadqiqotlarda, asosiy e’tibor: diniy uslub va diniy terminologiya; diniy matnlardagi ekzotik leksika; muqaddas matnlarda zamon kategoriyasini ifodalovchi temporal so‘zlarning lingvomadaniy xususiyatlari; o‘zbek diniy matnining funksional-stilistik tahlili; dunyoning lisoniy tasvirida diniy-mifologik tasavvurning aks etishi; diniy matnlarning lingvopragmatik xususiyatlari kabi masalalarga qaratilgan bo‘lsa-da, Qur’oni Karim tafsiridagi o‘xshatishlar teolingvistik tadqiqot obykti sifatida monografik tarzda o‘rganilmagan.

O‘zbekiston Respublikasi Prezidentining 2016-yil 13-maydagi PF-4997-son “Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetini

¹ Бу ҳақда қаранг: Ўзбекистон Республикаси Президентининг Фармони. Диний-маърифий соҳа фаолиятини тубдан такомиллаштириш чора-тадбирлари тўғрисида 16.04.2018 йилдаги ПФ-5416-сон. <https://lex.uz/docs/3686277>; Ўзбекистон Республикаси Президентининг 2017 йил 7 февралдаги “Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегияси тўғрисида”ги ПФ-4947-сон Фармони. – Т.: Адолат, 2017. – 112 б.; Мирзиёев Ш. Қонун устуворлиги ва инсон манфаатларини таъминлаш – юрт тараққиёти ва халқ фаровонлигининг гарови. – Т.: Ўзбекистон, 2017. – 47 б.; Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Бирлашган Миллатлар Ташкилоти Бош Ассамблеясининг 75-сессиясидаги нутқи. 23.09.2020// <https://president.uz/uz/lists/view/3851>.

tashkil etish to‘g‘risida”gi, 2017-yil 7-fevraldagi PF-4947-sonli “O‘zbekiston Respublikasini rivojlantirishning 2017-2021-yillarga mo‘ljallangan harakatlar strategiyasi to‘g‘risida”gi farmonlari va shu sohaga oid me‘yoriy-huquqiy hujjatlar, 2017-yil 17-fevraldagi PQ-2789-son “Fanlar akademiyasi faoliyati, ilmiy tadqiqot ishlarini tashkil etish, boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to‘g‘risida” Qarori, 2018-yil 16-apreldagi PF-5416-sonli “Diniy-ma’rifiy soha faoliyatini tubdan takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2019-yil 21-oktyabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqesini tubdan oshirish chora-tadbirlari to‘g‘risida”gi farmonlari; Vazirlar Mahkamasining 2019-yil 12-dekabrda 984-son “Davlat tilini rivojlantirish departamenti to‘g‘risidagi Nizomni tasdiqlash haqida”gi qarorlari hamda mazkur faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining asosiy ustuvor yo‘nalishlariga mosligi. Tadqiqot respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish” ustuvor yo‘nalishi doirasida amalga oshirilgan.

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida diniy matnlarni tadqiq qilish muhim ahamiyat kasb etishi bilan birga alohida mas’uliyat talab qiladi, albatta. XX asrning oxiridan boshlab, diniy til muammosi, diniy tilning qo‘llanish sohalari, diniy matnlar kabi masalalar tadqiqi rivojlandi. Diniy matnlarni turli nuqtai nazardan o‘rgangan o‘zbek olimlaridan M.Umarxo‘jayev², N.M.Uluqov³, Sh.S.Sirojiddinov⁴, Sh.T.Mahmaraimova⁵, Sh.M.Sultonova⁶, M.R.Galiyeva⁷, Sh.R.Amonturdiyeva⁸, Sh.T.Yusupova⁹ kabilarni e‘tirof etish zarur.

O‘xshatishlar tadqiqida esa ularning morfologik, mazmuniy va stilistik jihatlariga bag‘ishlangan ishlardan rus tilshunosligida M.I.Chyeremisina, L.A.Lebedeva¹⁰; o‘zbek tilshunosligida R.Qo‘ng‘urov, M.Mukarramov,

² Umarxo‘jayev M. Diniy atamalar va iboralar. Ommaobod kiskacha izohli lug‘at. – Toshkent: Faqur Fulom, 2016. – 220 b.

³ Uluqov N.M. Ўзбекча диний матнлар экзотик лексикаси: Филол. фан. номз. дисс. ... автореферати. – Toshkent, 1997. – 25 b.

⁴ Сирожидинов Ш.С. Диний-фалсафий таълимотлар ва Навоий дунёқараши // Алишер Навоий ижодий ва маънавий меросининг оламшумул аҳамияти. Халқаро илмий-назарий анжуман материаллари. – Toshkent, 2011.

⁵ Махмараимова Ш.Т. Оламнинг миллий лисоний тасвирида теоморфик метафоранинг когнитив аспекти: Филол. фан. б.ф.д. (PhD) диссертацияси. – Қарши, 2018.

⁶ Султонова Ш.М. Муқаддас матнларда замон категориясининг лингвомаданий хусусиятлари: Филол. фан. б.ф.д. (PhD) диссертацияси. – Фарғона, 2018. – 124 б.

⁷ Галиева М.Р. Дунёнинг лисоний тасвирида диний мифологик тафаккурнинг акс этиши. Филол. фан. доктори (DSc) ... диссертацияси автореферати. – Фарғона, 2018. – 77 б.

⁸ Амонтурдыева Ш.Р. Ўзбек диний матнининг функционал-стилистик таҳлили: Филол. фан. б.ф.д. (PhD) диссертацияси. – Самарқанд, 2018.

⁹ Юсупова Ш.Т. Диний матнларнинг лингвопрагматик хусусиятлари: Филол. фан. б.ф.д. (PhD) диссертацияси. – Фарғона, 2018. – 154 б.

¹⁰ Черемисина М.И. Сравнительные конструкции русского языка. – Новосибирск: Наука, 1976. – 239 с.; Лебедева Л.А. Устойчивые сравнения русского языка во фразеологии и фразеграфии. – Краснодар, 1999. – 196 с.

D.Xudoyberganovalarning¹¹ tadqiqotlarini ko'rsatish mumkin. N.Mahmudovning o'zbek tili turg'un o'xshatishlari haqidagi maqolalari¹² o'zbek tilshunosligida o'xshatishlarni lingvomadaniy jihatdan o'rganishga qaratilgan dastlabki tadqiqotlardan hisoblanadi. Shuningdek, N.Mahmudov va D.Xudoyberganovalar tomonidan tuzilgan "O'zbek tili o'xshatishlarining izohli lug'ati"¹³da tilimizdagi 500 dan ziyod o'xshatishlarning semantik va lingvomadaniy xususiyatlari leksikografik jihatdan dalillanadi.

Bundan tashqari F.Usmonovning falsafa doktori dissertatsiyasi alohida e'tirofga molik. Tadqiqotda o'zbek tilidagi turg'un o'xshatishlarni lingvomadaniy jihatdan tadqiq etish orqali o'zbek millatiga xos bo'lgan lisoniy manzara tavsiflanadi, milliy madaniyatga xos qadriyatlar tizimi asoslanadi¹⁴.

Alohida ta'kidlash joizki, yuqoridagi ikki muhim jabha: diniy matnlar hamda o'xshatishlarni bir tadqiqotda bir-birini to'ldiruvchi uzvlar sifatida tadqiq etish ulkan ilmiy-nazariy "sarmoya" beradi. O'zbek tilshunosligida bugungi kunga qadar olib borilgan tadqiqotlarda muqaddas diniy manba – Qur'oni Karim tafsiridagi o'xshatishlarning monografik planda o'rganilmaganligi mavzuning dolzarbligi hamda tadqiq obyektining yangiligini asoslaydi. Dissertatsiyani yozish jarayonida nomlari ko'rsatilgan va boshqa bir qator o'zbek hamda jahon olimlarining ilmiy izlanishlari e'tiborga olindi. Tadqiqotimizda mazkur yo'nalishda bajarilgan ishlardan farqli ravishda o'zbek tilshunosligida ilk bor Qur'oni Karim teolingvistik tadqiq obyektiga aylantirilgan hamda uning tafsiridagi o'xshatishlarga xos lingvistik xususiyatlar ochib berilgan.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Andijon davlat universiteti ilmiy-tadqiqot ishlari rejasining "Zamonaviy tilshunoslikning dolzarb masalalari" mavzusi bilan bog'liq ravishda bajarilgan.

Tadqiqotning maqsadi o'zbek tilshunosligida ilk bor muqaddas diniy manba – Qur'oni Karimni teolingvistikaning tadqiq obyektini sifatida tavsiflash hamda uning tafsiridagi o'xshatish konstruksiyalarining lingvistik xususiyatlarini tadqiq etishdan iborat.

Tadqiqotning vazifalari:

jahon hamda o'zbek tilshunosligida teolingvistik tadqiqotlar ko'lamini yoritib berish;

o'zbek tilshunosligida ilk bor muqaddas diniy manba – Qur'oni Karimni teolingvistik tadqiq obyektiga aylantirish;

¹¹ Кўнғуров Р. Ўзбек тилининг тасвирий воситалари. – Тошкент: Фан, 1977. – 152 б.; Мукаррамов М. Ўзбек тилида ўхшатиш. Монография. – Тошкент: Фан, 1976. – 88 б.; Худайберганова Д.С. Семантический и стилистический анализ конструкций уподобления в узбекском языке: Дисс. ... канд. филол. наук. – Ташкент, 1989. – 127 с.

¹² Маҳмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – №3. – Б. 19-24; Маҳмудов Н. Ўхшатишлар ва миллий нигоҳ // Тил тилсими тадқиқи. – Тошкент: Mumtoz so'z, 2017. – Б. 166-175.

¹³ Маҳмудов Н., Худойберганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – 320 б.

¹⁴ Усмонов Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол. фан. б.ф.д. (PhD) диссертацияси. – Тошкент, 2020. – 150 б.

o‘xshatishning ikki bosqichda amalga oshirilishi, o‘xshatish amaliyotida uni bajaruvchi birgina inson emasligini dalillash;

o‘xshatish konstruksiyalarining shakliy-mazmuniy tuzilishi borasidagi jahon va o‘zbek olimlarining qarashlarini umumlashtirish;

o‘xshatish to‘rt komponentdan iborat bo‘lgandagina tadqiq obyektini to‘laqonli tavsiflashini dalillash;

Qur’oni Karim tafsiridagi o‘xshatishlarni ikkita: til va nutq bosqichida lingvistik va pragmatik aspektda yoritib berish.

Tadqiqotning obyekti sifatida muqaddas diniy manba – Qur’oni Karimning o‘zbek tilidagi tafsiri – Shayx Muhammad Sodiq Muhammad Yusufning “Tafsiri Hilol” asarida keltirilgan o‘xshatishlar olingan.

Tadqiqotning predmetini Qur’oni Karim tafsiridagi o‘xshatishlarning lingvistik va pragmatik xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqotda teolingvistik tavsiflash, leksik-semantik, statistik, pragmatik hamda komponent tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

o‘xshatish amaliyotida uni bajaruvchi birgina inson emasligi dalillanib, o‘xshatish amaliy Alloh taalo → insoniyat va borliq, inson → insoniyat va borliq kabi ikki bosqichda amalga oshirilishi asoslangan;

o‘xshatish konstruksiyalarining shakliy-mazmuniy qurilish mexanizmi ochib berilib, $\{A [(B) \beta] C\}$ formulasi asosida to‘rt komponent: *A – qiyos subyektining simvoli*, *B – qiyos etaloni simvoli*, *β – qiyosning formal ko‘rsatkichi*, *C – qiyos asosining simvolidan* iborat bo‘lgandagina obyektini to‘laqonli tavsiflashi diniy matn – tafsirdagi o‘xshatishlar asosida dalillangan;

Qur’oni Karim tafsiridagi o‘xshatishlar ikki bosqichda ochib berilib, *til bosqichida* o‘zbek tilshunosligida mavjud o‘n to‘rtta o‘xshatish turi to‘rt komponent asosida tavsiflangan, *nutq bosqichida* ilk bor pragmatik o‘xshatish turi mavjud ekani isbotlangan;

o‘zbek tilshunosligida diniy matn muallifining roli belgilangan hamda shu asosda ikkita: muqaddas diniy manbalar va diniy matnlar guruhi farqlanib, ularning tarkibiy qismlari aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Qur’oni Karim tafsiridagi o‘xshatishlarning lingvistik xususiyatlari tadqiqi natijasida olingan xulosalardan matn tilshunosligi, teolingvistika, lingvopragmatika, terminologiya, leksikografiya kabi sohalarga doir tadqiqotlar yaratishda foydalanish mumkinligi dalillangan;

Qur’oni Karim tafsiridagi o‘xshatishlarning lingvistik xususiyatlariga doir qarashlar asosida teolingvistika masalalarini o‘rganishda, diniy matnlarga oid sohaviy leksik birliklar – diniy terminologik lug‘atlar yaratishda manba bo‘lib xizmat qilishi asoslangan;

muqaddas diniy manba va matnlarning uslubiy-funksional xususiyatlariga oid qarashlar matn tilshunosligi va uslubshunoslik sohalari uchun muhim nazariy qarashlarning shakllanishiga asos bo‘lishi isbotlangan.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo'yilishi, chiqarilgan xulosalarning qat'iyiligi, sistem-struktur va antropotsentrik paradigmda qo'llangan usullardan foydalanilganlik kabilar bilan asoslanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shuki, avvalo, dissertatsiya natijalari o'zbek teolingvistikasining nazariy jihatdan taraqqiy topishiga xizmat qiladi. Qur'oni Karim tafsiridagi o'xshatishlar tadqiqi leksikologiya, uslubiyat, terminologiya bilan bog'liq ilmiy-nazariy qarashlarni to'ldiradi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, dissertatsiya natijalaridan matn tilshunosligi, lingvopragmatika, kognitiv tilshunoslik, sotsiolingvistika, psixolingvistika, neyrolingvistika va madaniyatshunoslik bo'yicha yaratiladigan o'quv qo'llanmalarining mukammallashuvi uchun xizmat qiladi.

Tadqiqot natijalarining joriy qilinishi. O'xshatish konstruksiyalarining shakliy-mazmuniy qurilish mexanizmi tadqiqi bo'yicha erishilgan ilmiy xulosalar asosida:

o'xshatish konstruksiyalarining shakliy-mazmuniy tuzilishi borasidagi jahon va o'zbek olimlarining qarashlari sharhi, o'xshatish to'rt komponentdan iborat bo'lgandagina tadqiq obyektini to'laqonli tavsiflay olishi yuzasidan keltirilgan dalillar; o'xshatish konstruksiyalari tadqiqidagi ikki xil nazariy bosqich, xususan, til bosqichida o'zbek tilshunosligida mavjud o'xshatish turlarini to'rt komponent asosidagi tavsifi, nutq bosqichida pragmatik o'xshatish turi mavjud ekani bo'yicha ilmiy-nazariy yondashuvlardan O'zbekiston pedagogika fanlari ilmiy tadqiqot instituti Qoraqalpog'iston filiali tomonidan olib borilgan F3-2016-0908165532-raqamli "Qoraqalpoq tilining yangi alfavit va imlo qoidalariga muvofiq ona tili va adabiyotini rivojlantirish metodikasi"(2017-2020) mavzusidagi fundamental loyihani bajarishda foydalanilgan (T.N.Qori-Niyoziy nomidagi O'zbekiston pedagogika fanlari ilmiy tadqiqot instituti Qoraqalpog'iston filialining 2022-yil 17-noyabrdagi 327-raqamli ma'lumotnomasi). Natijada loyihadagi nazariy qarashlarning qimmatini ortishi va boyitilishiga erishilgan;

Qur'oni Karim tafsiridagi o'xshatishlarning lingvistik tadqiqi yuzasidan erishilgan ilmiy natijalaridan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida bajarilishi 2018-2020-yillarga mo'ljallangan BV-Atex-2018-(143) raqamli "Ko'zi ojiz shaxslar uchun kompyuter texnikasidan foydalanish, matnlarni o'qish va yozish imkonini beruvchi o'zbek tiliga asoslangan gapiruvchi dasturiy ta'minot va ovoz sintezatorini ishlab chiqish" nomli amaliy grant loyihasi doirasida foydalanilgan (O'zbekiston respublikasi Oliy va o'rta maxsus ta'lim vazirligi Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2022-yil 28-oktyabrdagi 04/1-3546-son ma'lumotnomasi). Natijada, o'xshatish konstruksiyalarining shakliy-mazmuniy tuzilishi, yondosh hodisalar bilan integral va differensial jihatlari borasidagi qarashlar mukammallashgan;

"Tafsiri Hilol" asarida keltirilgan o'xshatish konstruksiyalarining lingvistik tadqiqi bo'yicha erishilgan ilmiy xulosalardan O'zbekiston milliy teleradiokompaniyasining "O'zbekiston 24" teleradiokanali DM "O'zbekiston 24" radiokanalining "Radiomuloqot" va "Muhim mavzu" dasturlari ssenariylarini

(2021-2022-yillar) tayyorlashda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanali Davlat muassasasining 2022-yil 21-noyabrdagi 03-09-636-son ma’lumotnomasi). Natijada radioeshittirishlarning ilmiy metodologik va amaliy dolzarbligini ta’minlashga erishilgan;

o‘xshatish amaliyotining ikki bosqichi yuzasidan chiqarilgan ilmiy xulosalardan Yangi O‘zbekistonni barpo etish jarayonida “jaholatga qarshi ma’rifat” ulug‘vor g‘oya asosida dinning asl insonparvarlik mohiyatini, ezgulik, tinchlik va insoniylik kabi fazilatlarining azaliy qadriyatlarimizning ifodasi ekanligini keng yoritishda O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanali DM “Madaniy-ma’rifiy va badiiy eshittirishlar” muharririyatining “Ta’lim va taraqqiyot”, “O‘zbekiston yoshlari”, “Hidoyat sari” dasturlari ssenariylarini (2021-2022-yillar) tayyorlashda foydalanilgan (O‘zbekiston Milliy teleradiokompaniyasi “O‘zbekiston” teleradiokanali Davlat muassasasining 2022-yil 17-noyabrdagi 04-36-1903-son ma’lumotnomasi). Natijada radioeshittirishlarning ilmiy metodologik va amaliy dolzarbligini ta’minlashga erishilgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 5 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e’lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 11 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 4 ta ilmiy maqola, jumladan, 3 ta respublika va 1 ta xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uch bob, umumiy xulosalar, foydalanilgan adabiyotlar ro‘yxati va ilovalardan iborat. Dissertatsiyaning umumiy hajmi ilovalardan tashqari 125 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismda mavzuning dolzarbligi va zarurati asoslangan, dissertatsiyaning maqsadi, vazifalari, obyekti, predmeti tavsiflangan, uning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, tadqiqotning ilmiy yangiligi, amaliy ahamiyati ochib berilgan, tadqiqotning natijalarini amaliyotga joriy qilinishi, nashr etilgan ishlar bo‘yicha ma’lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Qur’oni Karim – teolingvistikaning tadqiq obyekti sifatida”** deb nomlanib, uning birinchi fasli **“Jahon tilshunosligida teolingvistik tadqiqotlar”**ga bag‘ishlanadi.

Mazkur faslda jahon tilshunosligida teolingvistikaning mohiyati va ahamiyatiga doir dastlabki qarashlar, mustaqil fan yo‘nalishi sifatidagi takomili, diniy til muammosi, diniy tilning qo‘llanish sohalari va bu borada izlanishlar olib borgan jahon tilshunoslari va ularning ilmiy-nazariy tadqiqotlariga urg‘u beriladi.

XX asr dunyo tilshunosligida yangi antropotsentrik ilmiy paradigma shakllangach, til tadqiqida inson omili asosiy o‘rinda turuvchi yangi sohalar

qatorida teolingvistika ham e'tirof etilib, o'zining diniy uslub doirasida barcha turdagi diniy matnlarni tadqiq obyektiga aylantirish xususiyati bilan alohida qimmat kasb etmoqda.

“Teolingvistika”, dastlab, atama sifatida D.Kristalning terminologik lug'atida¹⁵ aks etganini e'tirof etish joiz. Termin sifatida esa ilk bor Belgiyalik olim “teolingvistikaning otasi”¹⁶ sifatida nom qozongan Jan-Per vann Noppen tomonidan 1981-yilda ilmiy hayotga olib kirilgan. Jan-Per vann Noppen “Teolingvistika” nomli maqolalar to'plamida¹⁷ mazkur yo'nalishning rivojlanishiga turli soha vakillari, xusasan, dinshunos va tilshunoslar, faylasuflar, antropolog, psixologlar hamda sotsiologlar birdek mas'ul bo'lishlari zarurligini ta'kidlaydi¹⁸.

Jahon tilshunosligida teolingvistikaga doir qarashlar XX asrning 60-yillarida boshlangan. SSR mustamlakasiga aylantirilgan qator mamlakatlarda 90-yillarga kelibgina din va tilshunoslik o'rtasidagi ilm haqida dastlabki maqolalar yaratila boshlandi¹⁹.

Teolingvistikaning mustaqil fan yo'nalishi sifatidagi takomilini uning bir qancha jabhalari tadqiqi bilan izohlashimiz mumkin. Bunda tabiiy taqozo bilan dunyo xalqlarining aksariyati boshqa dinlarga mansubligi, tadqiqotimizning Islom dini nuqtai nazaridan yondashuvni izohlashini e'tirof etgan holda mavjud tadqiqotlarni shartli ravishda ikki guruhga birlashtirgan holda (I. O'zga dinlar doirasidagi teolingvistik tadqiqotlar hamda II. Islom dini doirasidagi teolingvistik tadqiqotlarni) farqlashimiz to'g'ridir. Quyidagicha:

I. O'zga dinlar doirasidagi teolingvistik tadqiqotlar.

1. Teolingvistikaga oid ilk ilmiy-nazariy qarashlar (Devid Kristal, Jan Per van Noppen, Uilyam Samarin).

2. Diniy va'zlarning fonetik va prosodik xususiyatlari (N.Ivoylova, K.Kuzmina, O.Proxvatilova, Y.Roslova, V.Postovalova, Y.Krimskaya, Z.Buyukatalay, Innosent E.Agu, Evangelina S.Agu va Abubakar T.Liman).

3. Diniy leksikaning o'ziga xos xususiyatlari (Yu.Mixaylova, K.Timofeyev, P.Yakimov, R.Goryushina, S.Bulavina, I.Matey, G.Sklyarevskaya, M.Petuxova).

4. Diniy funksional uslub masalalari (O.Proxvatilova, I.Golberg, A.K.Gadomsiy, M.Voytak, Yu.Mistrik, O.Krilova, A.Busel, S.Gosteyeva).

5. Diniy nutqning fonetik xususiyatlari: diniy va'zlarning prosodik, intonatsion, xususiyatlari, notiq nutqiga oid prosodik tuzilish, sukutning xususiyatlari (O.A.Proxvatilova, Y.Roslova, V.Postovalova, Y.Krimskaya).

6. Diniy vazlarning lingvistik xususiyatlari (Afrika tilshunoslari Innosent E.Agu, Evangelina S.Agu va Abubakar T.Liman).

¹⁵ Юсупова Ш. Кўрсатилган манба. – Б. 19.

¹⁶ Жданова И.В. Семантико-структурная и функциональная специфика заглавий богословско-религиозного жанра // Молодой ученый. 2011. – № 3. Т.2. – С.12-17. URL <https://moluch.ru/archive/26/2773/>

¹⁷ Бу ҳақда қаранг: Van Noppen, J.P. (ed.) Theolinguistics. – Brussels: Studiereeks Tijdschrift Vrije Universiteit Brussel. New series – No.8. 1981.

¹⁸ Бу ҳақда қаранг: Van Noppen, J.P. (ed.) Theolinguistics. – Brussels: Studiereeks Tijdschrift Vrije Universiteit Brussel. New series – No.8.1981; Van Noppen, J.P. (ed.) Metaphor and Religion (Theolinguistics 2). – Brussels: Studiereeks Tijdschrift Vrije Universiteit Brussel. New series – No.12.1983; van Noppen J.P. Critical Theolinguistics vs.the literalist paradigm. Sociolinguistica 25, 28-40. 2011.

¹⁹ Юсупова Ш. Кўрсатилган манба. – Б. 5.

II. Islom dini doirasidagi teolingvistik tadqiqotlar.

1. Diniy soha vakillari va o'qituvchilarga xos ovoz bilan bog'liq patologiyalar (turkiyalik olimlar Zahide Buyukatalay, Muhammed Gokmen, Sibel Yildirim, Gursel Dursun).

2. Din va filologiya muammolari doirasida: turkologiyada, asosan, Qur'oni Karimni o'rganish asosiy o'rinda turadi. Bunda "Qozoq adabiyotida Qur'on an'anasi" – A.Serikbayev²⁰; "Qur'oni Karimning turkiy tillardagi tarjimai tili va uslubi" – N.Suyargulov²¹; "Qur'oni Karimdagi Yusuf alayhissalom qissasi va Kul Galining "Qissai Yusuf" asarida syujet masalalari" – R.Sharyafetdinov²²larning izlanishlarida ochib beriladi²³.

Professor A. Nurmonovning "Tanlangan asarlar"ida qayd etilishicha, Sharqda din va til masalalarini o'rganish, Qur'oni Karimni o'rganish asnosida yuzaga kelgan. Mazkur manbaning tadqiqi esa o'z navbatida tilshunoslikning fan sifatida rivojlanishida sezilarli ta'sir o'tkazgan. Bu esa o'z o'rnida din va tilshunoslik masalalariga e'tibor VII asrlardan oq boshlanganligi, "arab tilshunosligi" atamasi ostida Qur'oni Karimni lingvistik tadqiq qilish vujudga kelganini izohlaydi²⁴.

Ushbu nomi zikr etilgan olimlar va ularning tadqiqotlari natijasida teolingvistikaning yangi mustaqil paradigma sifatidagi mavqesi belgilab berilgani hamda din va til masalalarining munosabatdorligi asosida yangi nazariy qarashlar bilan boyiganini alohida ta'kidlash zarur.

Bobning ikkinchi fasli "*O'zbek tilshunosligida teolingvistik tadqiqotlar ko'lami*" deb nomlanadi. Unda Yangi O'zbekistonda barcha sohalar kabi "diniy erkinlik" borasida ham vaziyat keskin yaxshilanganligi, buning barobarida barcha fan sohalar qatori tilshunoslik ilmida ham teolingvistik yo'nalishda amalga oshirilayotgan tadqiqotlar alohida qimmat kasb etishiga urg'u beriladi. Bundan tashqari, o'zbek tilshunosligida teolingvistikaning taraqqiyoti, bu boradagi izlanishlar miqdor jihatidan oz bo'lsa-da, salmoqli o'rin egallashi; diniy uslubga oid qarashlar, diniy til muammosi, diniy tilning qo'llanish sohalar, diniy matnlar kabi masalalar; diniy matnlarni nutqning oltinchi funksional uslubi sifatida e'tirof etilayotgan diniy uslub nuqtai nazaridan tadqiq etish masalasi va unga doir mulohazalar keltiriladi. Mazkur faslda o'z o'rnida tilshunoslik va din masalalari yuzasidan tadqiqotchilar oldida ko'plab muhim vazifalar yetarli darajada ekaniga urg'u berilib, o'z yechimini kutayotgan 11 ta dolzarb mavzu belgilab berilgan.

Ayni davrda tilshunoslik hamda din ilmini mutanosiblikda o'rganish borasida o'zbek olimlari tomonidan qimmatli ilmiy izlanishlar amalga oshirilmoqda. Xususan, M.Umarxo'jayev²⁵ (diniy uslub va diniy terminologiya),

²⁰ Серикбаева А. С. Кораническая традиция в казахской литературе. Автореф.дисс. ... канд. филол. наук. – Москва, 2001. – 241 с.

²¹Суйаргулов Н.А. Особенности языка и стиля башкирская перевода Корана: Автореф. дисс. ... канд. филол. наук. – Уфа, 2004. – 77 с.

²² Шарьяфетдинов Р.Х. Трансформация коранического сюжета об Иосифе Прекрасном в поэме Кул Гали "Кысса-и Йусуф": "Сказание об Йусуфе". Автореф. дисс. ... канд. филол. наук. 2009 //www.cyberleninka.ru.

²³ Юсупова Ш. Кўрсатилган манба. – Б. 26.

²⁴ Бу ҳақда қаранг: Нурмонов А. Танланган асарлар. Уч жилдлик. – Т.: Академнашр, 2012. 1-жилд. – 416 б.; Нурмонов А. Ўзбек тилшунослиги тарихи. –Т.: Ўзбекистон, 2002. – Б. 30.

²⁵ Умархўжа М. Диний атамалар ва иборалар. Оммабоп қискача изоҳли луғат. – Тошкент: Фафур Ғулом номидаги нашриёт-матбаа ижодий уйи, 2016. – 220 б.

N.M.Uluqov²⁶ (o‘zbekcha diniy matnlardagi ekzotik leksika), Sh.T.Mahmaraimova²⁷ (teomorf metaforalarning kognitiv aspekti), Sh.M.Sultonova²⁸ (muqaddas matnlarda zamon kategoriyasini ifodalovchi temporal so‘zlarning lingvomadaniy xususiyatlari), M.R.Galiyeva²⁹ (olamning lisoniy manzarasida mifologik-diniy ong), Sh.R.Amonturdiyeva³⁰ (o‘zbek diniy matnining funksional-stilistik tahlili), Sh.T.Yusupova³¹ (diniy matnlarning lingvopragmatik xususiyatlari) kabilarning tadqiqotlari hamda Sh.S.Sirojiddinovning³² (o‘zbek klassiklari ijodida diniy-falsafiy ta’limotga bag‘ishlangan) maqolasi alohida qimmatga egadir. Shunday bo‘lsa-da, o‘zbek tilshunosligida muqaddas diniy manba – Qur’oni Karim teolingvistikaning tadqiq obyekti sifatida tavsiflanmagan, diniy matnlar sirasida uning tafsiridagi o‘xshatish konstruksiyalarining lingvistik xususiyatlari ochib berilmagan. Bu esa o‘z o‘rnida o‘zbek teolingvistikasi taraqqiyotida muhim ahamiyat kasb etadi.

Tilshunoslik ilmida diniy matnlarning turli nuqtai nazardan tadqiqi amalga oshirilgan ekan, albatta, o‘zbek tilida mavjud nutq uslublaridan o‘zining differensial belgilari bilan farqlanib turuvchi diniy uslub haqida so‘z yuritish tabiiy taqozoga aylanadi. Tadqiqotlarda “diniy uslub” termini birinchi marta 1992-yilda Yu.Mistikning “Diniy uslub” (“Religiozniy stil”) va M.Voytakning “О зарождении религиозного стиля в полском языке” (“Polyak tilida diniy uslubning tug‘ilishi haqida”) nomli maqolalarida qo‘llanilgani e’tirof etiladi³³. Jahon tilshunosligida diniy funksional uslubni farqlash bo‘yicha, rus va polyak tilshunosligi vakillari faolligi kuzatiladi. Xususan, rus tilshunosligida O.A.Proxvatilova, A.K.Gadomskiy, Yu.Mistik, O.A.Krilova, A.A.Busel, S.A.Gosteyeva, L.P.Krisin, I.M.Golberg, O.Aleksandrova; polyak tilshunosligida M.Voytak kabi tilshunoslar diniy funksional uslubning mavjud ekanligini ta’kidlaydilar va uning o‘ziga xos xususiyatlarini tadqiq etadilar³⁴.

O‘zbek tilshunosligida U.Tursunov, B.O‘rinboyev, S.Karimov, M.Umarxo‘jayev, Sh.Sultonova, Sh.Amonturdiyeva hamda Sh.Yusupovalar boshqa uslublar qatorida diniy uslubning mavjudligini ta’kidlaydilar. “Diniy stil” termini 1982-yilda ilmiy hayotga olib kirilgani holda ilmiy adabiyotlarda

²⁶ Улуков Н.М. Ўзбекча диний матнлар экзотик лексикаси: Филол. фан. номз. дисс. ... автореферати. – Тошкент, 1997. – 25 б.

²⁷ Махмараимова Ш.Т. Оламнинг миллий лисоний тасвирида теоморфик метафоранинг кognитив аспекти: Филол. фан. б.ф.д. (PhD) диссертацияси. – Қарши, 2018.

²⁸ Султонова Ш.М. Муқаддас матнларда замон категориясининг лингвомаданий хусусиятлари: Филол. фан. б.ф.д. (PhD) диссертацияси. – Фарғона, 2018.

²⁹ Галиева М.Р. Дунёнинг лисоний тасвирида диний морфологик тафаккурнинг акс этиши. Филол. фан. доктори (DSc) ... дисс. автореф. – Фарғона, 2018. – 77 с.

³⁰ Амонтурдиева Ш.Р. Ўзбек диний матнининг функционал-стилистик таҳлили: Филол. фан. б.ф.д. (PhD) диссертацияси. – Самарқанд, 2018.

³¹ Юсупова Ш.Т. Диний матнларнинг лингвопрагматик хусусиятлари: Филол. фан. б.ф.д. (PhD) диссертацияси. – Фарғона, 2018. – 154 б.

³² Сирожидинов Ш.С. Диний-фалсафий таълимотлар ва Навоий дунёқараши // Алишер Навоий ижодий ва маънавий меросининг оламшумул аҳамияти. Халқаро илмий-назарий анжуман материаллари. – Тошкент, 2011.

³³ Гадомский А.К. Стилистический подход к изучению религиозного языка [Электронный ресурс]. Режим доступа: <http://www.rastko.rs/filologija/stil/2008/02Gadomski.pdf>; Mistrik, J. Religiozniy styl. – W.: Stylistika 1, 1992. – С.82-89; Wojtak M. O poczatkach stylu religijnego w polszczyznie. – W.: Stylistika 1, 1992. – С. 90-97.

³⁴ Бу ҳақда қаранг: Юсупова Ш. – 154 б.

U.Tursunov va B.O‘rinboevlar tomonidan qo‘llanilgani³⁵ va “barcha tillarda, xususan, o‘zbek tilida ham stilistik jihatdan boshqa nutq uslublaridan farqlanuvchi diniy funksional uslub mavjud”³⁶ligi aytiladi.

Biz ham teolingvistik yo‘nalishdagi mazkur izlanishimiz asnosida nutqning oltinchi funksional uslubi sifatida e‘tirof etilayotgan *diniy uslub* mavjudligini ta‘kidlaymiz. Chunki, “diniy e‘tiqod mavjud ekan, (muquddas oliy-diniy manba – Qur‘oni Karim bor ekan – N.I.) diniy faoliyat bilan shug‘ullanadigan fuqarolar, diniy rukndagi asarlar yaratadigan olim va ulamolar bor ekan, turli janrdagi diniy matnlar yaratilar ekan, ularning o‘ziga xos uslubiy belgilarini farqlash zaruriyati yuzaga keladi”³⁷.

Dissertatsiyaning uchinchi fasli **“O‘zbek tilshunosligida Qur‘oni Karim teolingvistik tadqiqot obyekti sifatida”** deb nomlanadi.

E‘tirof etilganidek, o‘zbek til ilmida teolingvistika bugun faol shakllanayotgan navqiron yo‘nalish bo‘lgani holda ushbu tarmoq bo‘yicha monografik tarzda yangidan yangi ilmiy izlanishlar olib borish zarurati ko‘zga tashlanadi. Bu esa o‘z navbatida teolingvistikaning dolzarb masalalarini kelgusi tadqiqot mavzulari sifatida ko‘rsatib o‘tishni taqozo qiladi. Shu ma‘noda dissertatsiyada o‘n bir banddan iborat dolzarb mavzular majmui hukmingizga havola etiladi. Bajarilajak tadqiqotlarda diniy matnlarni bugungi zamonaviy tilshunoslik nuqtai nazari, xususan, antropotsentrik paradigma asosida shaxs-nutq kesishmasida tadqiq etishga urg‘u berilishi maqsadga muvofiqdir. Boshqa nutq uslublariga mansub matn turlaridan farqli holda diniy uslubga xos diniy matnlar tavsifi va tasnifida, dastlab, ularni yaratuvchi *muallifning* kim ekaniga e‘tibor qaratish to‘g‘ridir. Shu nuqtai nazardan ularni ikki guruhga ajratildi. Tasnifda *muqaddas diniy manbalarning* **Yaratuvchi** tomonidan nozil qilinganligi bilan o‘ziga xosligi; *diniy matnlar* esa muqaddas diniy manbalarga asoslanishi va o‘z o‘rnida insoniyat qalamiga mansub ekani bilan xarakterlanadi:

I. Muqaddas diniy manbalar:

1. Zabur.
2. Tavrot.
3. Injil.
4. Qur‘oni Karim.

II. Diniy matnlar:

1. Hadislar.
2. Qur‘oni Karimning ma‘nolar tarjimasini.
3. Qur‘oni Karim tafsiri.
4. Diniy ilmiy matnlar (*tajvid, hadisshunoslik, islom tarixi, fiqh kabi yo‘nalishlarda yaratilgan ilmiy matnlar*).
5. Dinga oid terminografik va qomusiy lug‘atlar.
6. Diniy publitsistik matnlar.
7. Diniy va‘zlar.
8. Duo matnlari.

Ta‘kidlash zarurki, ushbu tasnif Islom dini nuqtai nazaridan yondashuvni izohlaydi.

³⁵ Турсунов У., Ўринбоев Б. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, 1982. – Б. 12.

³⁶ Юсупова Ш. Кўрсатилган манба. – Б. 138.

³⁷ Юсупова Ш. Кўрсатилган манба. – Б. 26.

I. Muqaddas diniy manbalar. Ushbu guruhni nomlashda matn deb emas, balki *manba* deyishimiz to‘g‘ridir. Bu esa o‘z o‘rnida uning eng asosiy va birlamchi asos ekanligiga ishora qiladi. O‘zbek tilining izohli lug‘atida *manba* so‘ziga to‘rt jabhaga doir izoh beriladi. Geografiyada ham, ishlab chiqarishda ham, ko‘chma ma’noda va ilmiy uslubda ham manba – *boshlanish, ibtido, asos-omil* ma’nosini ifodalamoqda.

II. Diniy matnlar. Birinchi guruhni izohlovchi *muqaddas diniy manbalar* ikkinchi guruhga birlashtirilgan barcha *diniy matn* turlari uchun ibtido, asos-omil vazifasini o‘taydi.

Diniy matnlar guruhida *hadislarning* boshqa turlarga nisbatan turg‘un xarakterga ega ekanini alohida e’tirof etish zarur. Bu esa ularning Islom dinida Qur’oni Karimdan keyingi ikkinchi asosiy omil ekanligi barobarida insoniyat qalamiga mansub bo‘lsa-da, matnining turg‘unligi, tahrir qilib bo‘lmasligi hamda o‘zgartirish va qo‘shimchalar kiritish mumkin emasligi kabi jihatlari bilan muqaddas diniy manbalar guruhiga yaqin turadi.

Tadqiqotimizning ko‘lami va maqsadidan kelib chiqqan holda, biz asosiy e’tiborni birinchi – *muqaddas diniy manbalar* guruhidagi Qur’oni Karim manbasiga asoslanib, ikkinchi – *diniy matnlar* guruhiga kiritilgan *Qur’oni Karim tafsiridagi* o‘xshatish konstruksiyalarining lingvistik tadqiqiga qaratdik. Diniy matnlar guruhining tarkibiga kiruvchi boshqa matn turlari esa kelgusi ishlarimiz uchun tadqiq manbai sifatida ko‘zda tutilgan.

Dissertatsiyaning ikkinchi bobi “**O‘xshatish amaliyotida ikki bosqich: tavsifiy va tasnifiy qarashlar**” deb nomlanadi. Uning birinchi faslida “**O‘xshatish amaliyotining zarurati**” xususida so‘z boradi.

O‘xshatish borasidagi ilmiy dalillarning dastlabki ko‘rinishlari – uning tavsifiy tadriji Aristoteldan boshlangani ma’lum. Bunda Faylasufning “Ritorika”, “Poetika” kabi asarlari³⁸; Platonning “Davlat” nomli asari³⁹ e’tirof etiladi. Qolaversa, faylasuf Yu.Rotenfeld; tishunoslar V.A.Maslova, A.N.Veselovskiy⁴⁰; o‘zbek tilshunoslari M.Mukarramov, N.Mahmudov, D.Xudoyberganova, Z.Tohirov, F.Usmonov; adabiyotshunolar: D.Quronov, M.Yoqubbekova, Z.Mamajonovlarning o‘xshatishlar yuzasidan qimmatli qarashlari mavjud. Mazkur olimlarning tadqiqotlari o‘z o‘rnida – **insonga xos bo‘lgan** baho berish: qiyoslash, o‘xshash tomonlarni topish va topilma bilan o‘rtoqlashish xususiyatini ifodalovchi tasvir vositalaridan biri bo‘lgan o‘xshatishning (o‘xshatish amaliyotining) zaruratini izohlaydi. Ya’ni agar e’tibor berilsa, bugunga qadar o‘xshatish amaliyotining zarurati va ahamiyati borasida yuritilgan mulohazalarning barchasi **insonga xos bo‘lgan**, ya’ni insoniyatning butun borliq: atrof-olam, jamiyat, hayvonot dunyosi, samovot, yer kurrasi, nabotot olamini teran anglash-tanishga yo‘naltirilgan; insonning aynan shulardan “olgan” va aynan ularning o‘zlariga nisbatan qo‘llaydigan mantiqiy tasavvur mahsullari, o‘zi uchun noma’lum bo‘lgan

³⁸ Бу ҳақда қаранг: Аристотель. Риторика. Поэтика. – М.: Лабиринт, 2000. – С. 119; Аристотель. Риторика. Поэтика - М.: Лабиринт, 2000. – С.128.

³⁹ Платон. Сочинения. В 3-х т. Т.3.Ч.1. – М.: Мысль, 1971. – С. 176.

⁴⁰ Маслова В.А. Когнитивная лингвистика. – Минск: Тетра Системс, 2004. – С. 10.

subyekt yoki obyekt haqidagi ma'lumotning yorqin va obrazli tarzda anglanishi(o'zlashtirilishi)ni ta'minlovchi – o'xshatishlarni izohlaydi. Bu jarayonda **inson – yagona o'xshatish amalini bajaruvchi** sifatida ko'rilgani anglashiladi.

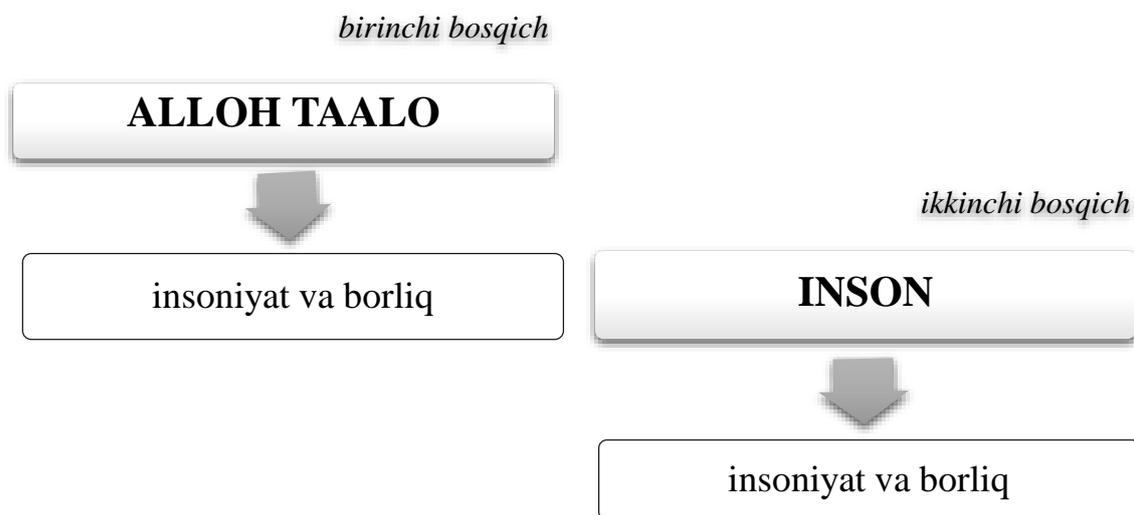
Alohida ta'kidlash joizki, o'xshatish amaliyoti faqatgina insoniyatgagina xos emas, ya'ni **inson yagona o'xshatuvchi emas**, balki **insoniyatning o'zi ham o'xshatish subyektidir**. Mazkur qarash o'xshatish amalini bajaruvchi birgina inson emasligini izohlash ma'nosida tushunilishi maqsadga muvofiq. Buni asoslash va sharxlash esa tadqiq obyektimiz bo'lgan Qur'oni Karim va uning tafsiridagi o'xshatishlarning lingvistik sharxi bilan bevosita bog'liq bo'lib, tadqiqotning mundarijasi va ko'lamidan anglashilgan mazmun-mohiyat asosida izohlanadi.

Dissertatsiya Qur'oni Karim tafsiridagi o'xshatishlar tadqiqiga bag'ishlanar ekan, dastlab, “mazkur manba muallifi kim?”, “undagi oyatlar (va ulardagi o'xshatishlar) kimlarga xitoban aytilgan (qo'llanilgan)?” kabi ikki savolga javob topish va izohlash masalasi birinchi o'ringa chiqadi.

Ma'lumki, Islom dinining mazmun-mohiyati, uning arkonlari haqida xabar beruvchi muqaddas diniy manba Qur'oni Karim hisoblanadi. “*Ana shunday qilib, senga ham Kitob nozil qildik...*” (Qur'oni Karim. Ankabut, 47-oyat). “*(Bu Rohman va Rohiym tomonidan nozil qilingandir*” (Qur'oni Karim. Fussilat, 2-oyat). “*Bu Aziyzu Rohiymning nozil qilganidir*” (Qur'oni Karim. Yaasin, 5-oyat). “*Batahqiq, Biz senga Kitob nozil qildik...*” (Qur'oni Karim. Anbiyo, 10-oyat); “*Bu kitobning nozil qilinishi aziyz-u hakiym bo'lgan Alloh tomonidandir*” va sh.k. Alloh taalo Qur'oni Karimning bir qator suralarida mazkur manbaning muallifi O'zi ekanini ta'kidlamoqda, va bundan yuqorida qo'yilgan birlamchi: “mazkur manba muallifi kim?” savolining javobi anglashiladi.

Ikkilamchi: “undagi oyatlar (va ulardagi o'xshatishlar) kimlarga xitoban aytilgan (qo'llanilgan)?” savolini esa quyidagi oyatlar dalillaydi: “*Ey odamlar! Sizga Robbingizdan burxon keldi va sizga aniq “nur”ni nozil qildik*” (Qur'oni Karim. Niso, 174-oyat). “*Ey odamlar! Sizga o'z Robbingizdan ma'viza, ko'ksingizdagi narsaga shifo, mo'minlarga hidoyat va rahmat keldi*” (Qur'oni Karim. Yunus, 57-oyat) va shu kabi qator oyatlardan anglashiladiki, Alloh taaloning Qur'oni Karimdagi oyatlari (va ulardagi o'xshatishlar) **insoniyatga** xitoban (nisbatan) aytilgan (qo'llanilgan). “***Inson yaxshilikka duo qilganidek, yomonlikka ham duo qilur. Inson shoshqaloq bo'lgandir***” (Qur'oni Karim. Isro, 11-oyat); “***Mollarini Allohning rozilgini istab, o'zlaridagi ishonch bilan sarflaydiganlar xuddi tepalikdagi bog'ga o'xshaydir. Unga qattiq yomg'ir yog'sa, mevasini ikki barobar beradi. Agar qattiq yomg'ir yog'masa, maydalab yog'gani ham bo'laveradi. Va Alloh qilayotganlaringizni ko'rib turuvchi Zotdir***” (Qur'oni Karim. Baqara, 265-oyat) va sh.k.

Demak, yuqoridagi mulohazalarimiz asosida xulosaviy fikr shuki, o'xshatish amaliyotida uni bajaruvchi birgina inson emas, o'xshatish Alloh taalo → insoniyat va borliq; inson → insoniyat va borliq kabi ikki bosqichda amalga oshiriladi:



1-rasm. O‘xshatish amaliyotining ikki bosqichi

Bobning ikkinchi fasli **“O‘xshatishning shakliy-mazmuniy maydoni”** deb nomlanadi. Unda o‘xshatishlarning shakliy-mazmuniy jihatdan o‘ziga xosligini ta‘minlovchi uzvlar va ularning tasnifi, mohiyatan o‘xshatishga yaqin konstruksiyalar, xususan, metaforalar bilan **integral** (umumlashtiruvchi) va **differensial** (farqlovchi) jihatlari xususida mulohaza yuritiladi va shu asosda uning til tizimidagi o‘rni va roli konkretlashtirish muhim ahamiyat kasb etishi dalillanadi.

Ushbu faslda o‘zbek tilshunosligida dastlab, metaforalarning lingvistik tadqiqi bo‘yicha G.Qobuljonovaning “Metaforaning sistemaviy lingvistik talqini” nomli nomzodlik dissertatsiyasini⁴¹ e‘tirof etamiz. Bundan tashqari, bir vaqtda ham tilshunoslikning, ham adabiyotshunoslikning obyekti bo‘lgan o‘xshatish va metaforaning farqlovchi jihatlari xususidagi qarashlar tilshunos M.Mukarramov; adabiyotshunoslar M.Yoqubbekova, D.Quronov hamda Z.Mamajonovlarning ham diqqat markazidan o‘rin olgani ta‘kidlanib, ularning qarashlariga sharxlar keltiriladi. Tilshunoslar qay o‘rinda o‘xshatishlar haqida fikr yuritsalar, metaforaga murojaat qilganlar. Mazkur faslda metodik an‘anani davom ettirgan holda o‘xshatishni metafora bilan qiyoslash orqali uning shakliy-mazmuniy maydonini aniq chegaralab beriladi.

Bobning uchinchi fasli **“O‘xshatishning struktural-kompozitsion tuzilishi”** deb nomlanadi. Unda tilshunoslikda mavjud izlanishlarda o‘xshatishni tashkil etuvchi asoslarni tavsiflash yuzasidan olimlarning qarashlari turlicha bo‘lgan va tasnifda, dastlab, ularning necha qismdan iborat bo‘lishi haqidagi mulohazalarga urg‘u beriladi. Bu xususida fikr yuritilib, shartli ravishda tadqiqotchilarning ikki guruhini farqlanadi. Birinchi guruhga o‘xshatish komponentlarini *uch qismdan* iborat ekanini qayd etuvchilar, ikkinchi guruhga esa *to‘rt qismga* bo‘lib ko‘rsatuvchilar kiritiladi.

Birinchi guruh, xususan, rus tilshunoslaridan B.V.Tomashevskiy A.I.Efimov M.A.Shapiro, V.V.Vinogradov, G.L.Abramovich, L.I.Timofeyev, A.Astaxov; o‘zbek olimlaridan M.Mukarramov A.Rustamov I.T.Yormatov A.Sa‘diylarning

⁴¹ Бу ҳақда қаранг: Қобулжонова Г. Кўрсатилган манба. – 104 б.

4. Qiyosning formal ko'rsatkichi va qiyos asosi simvolining ishtirokiga ko'ra: vositasiz o'xshatishlar.

5. Bir gap tarkibida o'xshatish konstruksiyasida to'rt komponentning bir, ikki yoki undan ortiq ishtirokiga ko'ra:

a) sodda o'xshatishlar; b) murakkab o'xshatishlar; s) tarkibli o'xshatishlar.

6. O'xshatish to'rt komponentning bir vaqtda bir necha gap tarkibida kelishiga ko'ra:

a) uzilgan o'xshatishlar; b) ketma-ket o'xshatishlar.

7. Qiyos etaloni simvolining qiyos subyekti simvoliga munosabatiga ko'ra:

a) old o'rinli o'xshatishlar; b) so'ng o'rinli o'xshatishlar.

Ushbu tasnif asosida o'xshatishlarning quyidagi 7 guruhi farqlandi:

1. Konkret va abstrakt o'xshatishlar.

2. Individual va turg'un o'xshatishlar.

3. To'liq va to'liqsiz o'xshatishlar.

4. Vositasiz o'xshatishlar.

5. Sodda, murakkab va tarkibli o'xshatishlar.

6. Uzilgan va ketma-ket o'xshatishlar.

7. Old o'rinli va so'ng o'rinli o'xshatishlar

Mazkur yetti guruh o'xshatishlari Qur'oni Karim tafsirigagina xos bo'lgan, shakliy-mazmuniy qurilishiga monand quyidagi 16 ta qiyosning formal ko'rsatkichlari orqali ifodalanishi aniqlandi:

| | | |
|-----------------------------|------------------------------------|----------------------------------|
| 1) -dek; | 2) -day; | 3) kabi; |
| 4) misoli ... -dek; | 5) xuddi; | 6) xuddi ... -dek; |
| 7) misoli ... -ga o'xshar; | 8) misoli xuddi ... -ga o'xshaydi; | 9) misoli ... kabi; |
| 10) xuddi ... -ga o'xshab; | 11) -ga o'xshar(b); | 12) go'yo ... -gan kabi; |
| 13) -gan kabi; | 14) xuddi ... -gan kabi bo'lur; | 15) xuddi... misoliga o'xshaydi; |
| 16) misoli xuddi ... go'yo. | | |

Tadqiqotda professor N.Mahmudov tavsiya etgan o'xshatish komponentlarining to'rt uzvini tavsiflovchi $\{A [(B) \beta] C\}$ formulasiga tayanildi. Qur'oni Karim tafsiridagi qiyosning formal ko'rsatkichlari yordamida bog'langan jami 154 ta o'xshatish konstruksiyalari saralab olingan bo'lib, dissertatsiyaning so'ngida o'xshatishlarni ushbu 16 ta qiyosning formal ko'rsatkichlari asosidagi guruhlarda tasniflangan ilova ko'rinishida keltirilgan. Ilovada o'xshatish turlarining mavzuviy guruhlariga bo'lib ko'rsatilmaganining obyektiv sababi sifatida, bir o'xshatish konstruksiyasi bir vaqtda turli jihatdan yuqoridagi yetti guruhning bir nechtasiga tegishli bo'lishi mumkinligi ta'kidlanadi.

I. Konkret va abstrakt o'xshatishlar. M.Mukarramov o'xshatishlarning hammasi sezgilar va tasavvurlar orqali yuzaga kelishi, shu jihatdan o'xshatishlar, avvalo, ikkita katta guruhga bo'linishini ta'kidlaydi⁴⁵.

1. Konkret o'xshatishlar – o'xshatish etalonida insonning beshta sezgi a'zosi 1) ko'zlar vositasida **ko'rish**; 2) quloqlar vositasida **eshitish**; 3) burun vositasida **hid bilish**; 4) til vositasida **maza-tamni sezish**; 5) butun tana a'zolari

⁴⁵ Mukarramov M. K'ursatilgan manba. – B. 25.

vositasida **teri-tuyg'usi** bilan anglash mumkin bo'lgan leksik birliklar bilan ifodalanadi.

1) ko'rish sezgi a'zosi bilan anglashiladigan o'xshatishlar:

a) -dek formal ko'rsatkichi yordamida: *Va albatta, Allohning bandasi Unga ibodat qilib turganda ular uning atrofida ot yolidek to'planib, bosib yuboray deyishdi* (Qur'oni Karim. Jin, 19-oyat) va sh.k.;

b) -day formal ko'rsatkichi yordamida: *Ularning o'sha dod-voylari biz ularni o'rilgan o'tday, sovigan kulday qilgunimizcha bardavom bo'ldi* (Qur'oni Karim. Anbiyo, 15-oyat) va sh.k.;

c) xuddi ... -dek formal ko'rsatkichi yordamida: *Ularning ustiga tog'ni xuddi soyabondek ko'targanimizni, ular uni, ustimizga tushib ketadi, deb o'ylaganlarida, sizga bergan narsamizni quvvat ila olinglar va undagi narsani eslanglar, shoyadki, taqvo qilsangiz, deganimizni esla* (Qur'oni Karim. A'rof, 171-oyat) va sh.k.;

d) misoli ... -ga o'xshar formal ko'rsatkichi yordamida: *Allohni qo'yib, o'zi do'stlar tutganlarning misoli o'ziga uy tutgan o'rgimchakka o'xshaydir. Holbuki, eng zaif uy o'rgimchakning uyasidir. Koshki, bilsalar edi* (Qur'oni Karim. Ankabut, 41-oyat) va sh.k.;

e) xuddi ... -ga o'xshab formal ko'rsatkichi yordamida: *U(hur)lar xuddi yoqut va marjonga o'xsharlar* (Qur'oni Karim. Ar-Rohman, 58-oyat); *U kunda osmon xuddi qora moy qoldiqlariga o'xshab qoladir* (Qur'oni Karim. Ma'orij, 8-oyat) va sh.k.;

f) -ga o'xshar(b) formal ko'rsatkichi yordamida: *U kunda odamlar to'zib ketgan kapalakka o'xshab qolarlar* (Qur'oni Karim. Qori'a, 4-oyat); *Va tog'lar titilgan junga o'xshab qolarlar* (Qur'oni Karim. Qori'a, 5-oyat) va sh.k.;

2) eshitish sezgi a'zosi bilan anglashiladigan o'xshatishlar:

a) -dek formal ko'rsatkichi yordamida: *Ey, iymon keltirganlar! Ovozingizni Payg'ambar ovoziidan yuqori ko'tarmang va unga bir-biringiz ila so'zlashgandek dag'al so'z ayt mang, o'zingiz sezmaganda holda amallaringiz habata bo'lib qolmasin* (Qur'oni Karim. Hujurot, 2-oyat) va sh.k.;

b) xuddi ... -dek formal ko'rsatkichi yordamida: *Qachon unga Bizning oyatlarimiz tilovat qilinsa, xuddi ularni eshitmagandek, xuddi qulog'ida og'irlik bordek, mutakabbirlik bilan ortga qarab ketar. Bas, unga alamli azobning bashoratini ber* (Qur'oni Karim. Luqmon, 7 -oyat) va sh.k.;

c) misoli ... -dek formal ko'rsatkichi yordamida: *Osmon-u yerning Robbisi ila qasamki, albatta, u (va'da) misoli siz nutq qilayotgangizdek haqiqatdir* (Qur'oni Karim. Zaariyat, 23-oyat) va sh.k.;

3) teri-tuyg'u bilan anglashiladigan o'xshatishlar:

a) misoli ... -ga o'xshar formal ko'rsatkichi yordamida: *Ularning bu dunyo hayotida qiladigan nafaqalari misoli o'ziga zulm qilgan bir qavmning ekinini urib, halok qilgan sovuq shamolga o'hshaydir. Alloh ularga zulm qilmadi. Lekin ular o'zlariga zulm qildilar* (Qur'oni Karim. Oli imron, 117-oyat) va sh.k.

4) **hid bilish** hamda 5) **maza-tamni sezish** bilan anglashiladigan o'xshatishlar mavjud emasligi aniqlandi.

154 ta o'xshatish konstruksiyalaridan 44 tasi konkret o'xshatishlar turini izohlaydi. Bundan ko'rish sezgisiga oid 39 ta, eshitish a'zosiga oid 4 ta, teri-

tuyg'uga oid 1 ta konkret o'xshatishlar mavjud bo'lib, ularda quyidagi 8 ta: *-dek; -day; kabi; misoli ... -dek; xuddi ... -dek; misoli ... -ga o'xshar; xuddi ... -ga o'xshab; xuddi ... misoliga o'xshar(b)* formal ko'rsatkichlarining faol qo'llanishi aniqlandi.

2. Abstrakt o'xshatishlarda mubolag'a va fantaziyaning ustunligi sezilib turadi, aslida esa narsa va hodisalar o'rtasida bunday o'xshashlik bo'lmaydi.

a) go'yo ... -gan kabi formal ko'rsatkichi yordamida: *Allohga bo'lgan iymondan og'mang, unga shirk keltirguvchi bo'lmang. Kim Allohga shirk keltirsa, bas, u go'yoki osmondan qulab tushgan-u, uni yirtqich qush olib qochgan yoki uchirib ketgan kabidir* (Qur'oni Karim. Haj, 31-oyat) va sh.k.;

b) misoli xuddi ... go'yo formal ko'rsatkichi yordamida: *Alloh osmonlar va yerning nuridir. Uning nurining misoli xuddi bir tokcha, uning ichiga chiroq qo'yilgan, chiroq esa, shisha ichida, shisha esa, go'yo durdan bo'lgan bir yulduz bo'lib, sharqiy ham, g'arbiy ham bo'lmagan muborak zaytun daraxtidan yoqiladir. Uning moyi o'ziga olov tegmasa ham, yoritib yuboray deydir. (Bu) nur ustiga nurdir. Alloh xohlagan odamni O'z nuriga hidoyat qilur. Alloh odamlarga misollarni keltirur. Alloh har bir narsani o'ta bilguvchidir* (Qur'oni Karim. Nur, 35-oyat) va sh.k.;

c) xuddi ... -ga o'xshab formal ko'rsatkichi yordamida: *Alloh yaxshi so'zga qanday misol keltirganini ko'rmaysanmi? U xuddi bir yaxshi daraxtga o'hshaydir. Uning asli sobit turadir. Shoxlari esa osmonda* (Qur'oni Karim. Ibrohim, 24-oyat) va sh.k.;

d) misoli xuddi ... -ga o'xshaydi formal ko'rsatkichi yordamida: *Mollarini Allohning yo'lida sarflaydiganlarning misoli xuddi bir dona donga o'hshaydir. Undan yetti boshog' o'sib chiqadir, har boshog'qa yuztadan don bor. Va Alloh kimga xohlasa, yana ko'paytirib beradir. Va Alloh qamrab oluvchi va biluvchi Zotdir* (Qur'oni Karim. Baqara, 261 -oyat) va sh.k.

154 ta o'xshatish konstruksiyalaridan 10 tasi **abstrakt o'xshatishlar** turini izohlaydi. Ularda quyidagi 4 ta: *misoli xuddi ... -ga o'xshaydi; xuddi ... -ga o'xshab; go'yo ... -gan kabi; misoli xuddi ... go'yo* formal ko'rsatkichlarining faol qo'llanishi aniqlandi.

II. Individual va turg'un o'xshatishlar.

1. Individual o'xshatishlar. Qur'oni Karim tafsiridagi individual o'xshatishlar – istalgan nutq uslubiga xos matn turlarida keltirilgan individual o'xshatishlardan farqli holda, muqaddas diniy manba – Qur'oni Karimni yaratuvchi Alloh taaloning mahoratini namoyon etuvchi vositalardan biri bo'lib, o'z badiiy tasvir maksadiga mos ravishda yuksak badiiyatga egadir. Bu o'xshatishlarning faqatgina Yaratuvchigagina tegishli ekani, insonni lol qoldiruvchi emotsional-ekspressivlik, obrazlilikni aks ettirishi barobarida badiiy-estetik qimmat kasb etishi va shu bilan birga konkretliligi – Alloh taaloning dunyo-oxirat ilmi Egasi sifatida O'zi yaratgan borliq hamda insoniyatning eng nozik nuqtalari – haqiqatlarini bilishi asosida ro'yobga chiqadi. Masalan, *“O'sha kunda osmonni xuddi maktub yozilgan daftarni yopgandek yopamiz. Avval qanday yaratgan bo'lsak, shunday holga qaytaramiz. Bu zimmamizdagi va'dadir. Albatta,*

Biz buni qilguvchimiz” (Qur’oni Karim. Anbiyo, 104-oyat) va sh.k. ishda 103 ta individual o‘xshatishlar aniqlangan.

2. Turg‘un o‘xshatishlarda o‘xshatish etalonida ifodalangan obraz barqarorlashgan bo‘ladi, xuddi tildagi tayyor birliklar kabi nutqqa olib kiriladi. Bu kabi fikrlar rus olimlari A.F.Yefremov, Y.Nekrasova, L.Lebedova va F.Xakimzyanov, V.Ogolsev, o‘zbek tilshunoslari M.Mukarramov N.Mahmudov, D.Xudoyberganova, F.Usmonovlarning tadqiqotlarida ham aks etgan.

Qur’oni Karim tafsirida keltirilgan turg‘un o‘xshatishlarning o‘ziga xosligi aksariyatining diniy nutq uslubiga xoslangani bilan xarakterlanadi. Tabiiyki, bu mental xususiyatlari Islom diniga yo‘g‘rilgan xalqning nutqiga xos turg‘un birliklar sifatida faol qo‘llanishda bo‘ladi. *“Axir, mo‘min bo‘lgan odam fosiq odamdek bo‘lurmi?! Teng bo‘lmaslar”* (Qur’oni Karim. Sajda, 18-oyat); *“Alloh ularning barchasini qayta tiriltiradigan kunda, xuddi sizlarga qasam ichganlaridek, Unga ham qasam icharlar, va biror narsaga erishamiz, deb o‘ylaydilar. Ayo, ogoh bo‘ling, ular, ha, ular yolg‘onchidirlar”* (Qur’oni Karim. Mujodala, 18-oyat) va sh.k.

Alohida ta’kidlaymizki, o‘xshatishlarning ikki vazifasi doimo e’tibor markazida birdek turishi lozim:

a) hissiy ta’siri (nutqning emotsional-ekspressivligi, ifodaliligi, ta’sirchanligini ta’minlash);

b) fikrni konkretlashtirish (olamni teran anglash-tanishga yo‘naltirilgan, subyekt yoki obyekt haqidagi ma’lumotning yorqin-aniq tarzda anglanishini ta’minlashi). Mazkur fikrimizni quyidagi misollar bilan dalillaymiz: Masalan, *“Osmonlar-u yerning g‘ayb (ilm)i Allohnikidir. Soat (qiyomat) ishi esa, ko‘z ochib yumgandek yoki undan ham yaqinroqdir. Albatta, Alloh har bir narsaga qodirdir”* (Qur’oni Karim. Nahl, 77-oyat); *“Va Alloh sizlarga yerni gilamdek to‘shab qo‘ydi”* (Qur’oni Karim. Nuh, 19-oyat) va sh.k. E’tiborli jihat shuki, Yaratuvchining bayoniy mahorati o‘laroq, diniy matnlarning stilistik xususiyatlari o‘ziga xos. Bu esa oyatlardagi o‘xshatishlarning har ikki jihatni o‘zida yorqin aks ettirganida ham yorqin aks etadi. 154 ta o‘xshatish konstruksiyalaridan 51 tasi turg‘un o‘xshatishlar turiga kiradi.

III. To‘liq va to‘liqsiz o‘xshatishlar.

1. To‘liq o‘xshatishlar tarkibidagi to‘rt komponent: A – *qiyos subyektining simvoli*, B – *qiyos etaloni simvoli*, β – *qiyosning formal ko‘rsatkichi*, C – *qiyos asosi simvolining barchasi leksik birliklar bilan ifodalanadi*. *“Inson yaxshilikka duo qilganidek, yomonlikka ham duo qilur. Inson shoshqoloq bo‘lgandir”* (Qur’oni Karim. Isro, 11-oyat). Bunda *inson* – *qiyos subyektining simvoli*, *duo qilganidek* – *qiyos etaloni simvoli*, *-dek* – *qiyosning formal ko‘rsatkichi*, *duo qilur* – *qiyos asosining simvoli*. Ko‘rinib turganidek, o‘xshatish komponentlarining barchasi leksik birliklar bilan ifodalangan va sh.k.

2. To‘liqsiz o‘xshatishlarda C – *qiyos asosining simvoli* leksik birliklar bilan ifodalanmaydi. Bunda A – *qiyos subyektining simvoli*, B – *qiyos etaloni simvoli*, β – *qiyosning formal ko‘rsatkichi* mavjud bo‘lib, C – *qiyos asosining simvoli* anglatgan ma’no B – *qiyos etaloni simvoliga* ko‘chadi. Alohida e’tirof etish joizki, Qur’oni Karim tafsiridagi to‘liqsiz o‘xshatishlar mavjud to‘liqsiz o‘xshatishlar

ta'rifiga monand emas, ya'ni konstruksiyada C – *qiyos asosining simvoli* emas, A – *qiyos subyekti simvolining* leksik birliklar bilan ifodalanmasligi kuzatiladi. Masalan, “*Dengizda tog‘dek bo‘lib suzib yuruvchilar ham Unikidir* (Qur’oni Karim. Ar-Rohman, 24-oyat) misolida birinchi, B – *qiyos etaloni simvoli* “**tog‘**” ikkinchi, β – *qiyosning formal ko‘rsatkichi* “**-dek bo‘lib**”; uchinchi, C – *qiyos asosining simvoli* “**suzib yuruvchilar**” kabi bo‘linadi. Mazkur o‘xshatishda A – *qiyos subyekti simvoli* ishtirok etmagan. Tadqiqotda 154 ta o‘xshatish konstruksiyalari orasida to‘liqsiz o‘xshatish konstruksiyalari miqdor jihatidan juda kam bo‘lib, atiga bir dona ekanligi, to‘liq o‘xshatishlar esa miqdor jihatidan eng ko‘p qo‘llanishda ekani aniqlandi.

IV. Vositasiz o‘xshatishlar to‘rt komponentdan ikkitasi: A – *qiyos subyekti simvoli*, B – *qiyos etaloni simvolidagina* tarkib topadi, ya'ni unda β – *qiyosning formal ko‘rsatkichi* va C – *qiyos asosining simvoli* ishtirok etmaydi (ya'ni leksik birliklar bilan ifodalanmaydi). Tadqiqot davomida 154 ta o‘xshatish konstruksiyalari orasida bunday turdagi o‘xshatishlar mavjud emasligi aniqlandi.

V. Sodda, murakkab va tarkibli o‘xshatishlar.

1. Sodda o‘xshatishlarda bir gap tarkibida o‘xshatish komponentlari: A – *qiyos subyekti simvoli*, B – *qiyos etaloni simvoli*, β – *qiyosning formal ko‘rsatkichi* va C – *qiyos asosining simvoli* bittadan bo‘ladi. Bunday o‘xshatishlar Qur’oni Karim tafsirida miqdor jihatidan salmoqli o‘rin egallaydi, masalan, “*Agar ularni hidoyatga da’vat qilsangiz, eshitmaslar. Ularni senga nazar solib turgandek ko‘rasan. Holbuki, ular ko‘rmaslar deb ayt* (Qur’oni Karim. A’rof, 198-oyat); Qur’oni Karim tafsiridagi o‘xshatishlarning o‘ziga xosligi shundaki, β – *qiyosning formal ko‘rsatkichi* bitta o‘xshatish konstruksiyasida bir emas ikkitadan qo‘llangani ham aniqlandi. Xususan, “*misoli*”, “*xuddi*” kabi ko‘makchilarning bitta o‘xshatish tarkibida bir vaqtda yonma-yon qo‘llanilishi kuzatildi. Bu esa o‘xshatishdan ko‘zlangan badiiy-estetik ta’sirning g‘oyatda kuchli bo‘lishini ta’minlaydi. Masalan, misoli xuddi ... -ga o‘xshaydi formal ko‘rsatkichi ishtirokidagi o‘xshatish: “*Bu ikki guruhning misoli xuddi kar-u ko‘r hamda eshituvchi va ko‘ruvchiga o‘hshaydir. Ular bir-birlarga barobar bo‘la oladilarmi? Ibrat olmaysizlarmi?* (Qur’oni Karim. Hud, 24-oyat) va sh.k. 154 ta o‘xshatish konstruksiyalaridan 8 tasi sodda o‘xshatishlar turini izohlaydi.

2. Murakkab o‘xshatishlarda A – *qiyos subyekti simvoli*, B – *qiyos etaloni simvoli*, β – *qiyosning formal ko‘rsatkichi* va C – *qiyos asosining simvoli* ikkitadan bo‘ladi. 154 ta o‘xshatish konstruksiyalari orasida bunday turdagi o‘xshatishlar mavjud emasligi aniqlandi.

3. Tarkibli o‘xshatishlarda A – *qiyos subyekti simvoli*, B – *qiyos etaloni simvoli*, β – *qiyosning formal ko‘rsatkichi* va C – *qiyos asosining simvoli* ikkitadan bo‘ladi. 154 ta o‘xshatish konstruksiyalari orasida bunday turdagi o‘xshatishlar mavjud emasligi aniqlandi.

VI. Uzilgan va ketma-ket o‘xshatishlar.

1. Uzilgan o‘xshatishlarni mavjud izlanishlardagi tavsiflar asosida shakliy-mazmuniy qurilishi jihatidan uch qismga bo‘lib ko‘rsatishimiz to‘g‘ridir. Ular quyidagicha:

a) uzilgan o'xshatishlarda to'rt komponent bir gap ichida kelmaydi. Bunda A – *qiyos subyektining simvoli* bilan C – *qiyos asosining simvoli* bir gap ichida kelsa, B – *qiyos etaloni simvoli*, β – *qiyosning formal ko'rsatkichi* ikkinchi bir gapni tashkil qilib, o'zi bilan C – *qiyos asosining simvoli* o'rnida o'xshatish ma'nosiga ega bo'lgan ayrim so'zlarni olib keladi. Masalan, *Amrimiz kelgan paytda Shu'aybga va u bilan iymonga kelganlarga O'z rahmatimiz ila najot berdik. Zulm qilganlarni esa, qichqiriq tutdi va diyorlarida to'kildilar* (94). *Xuddi u yerda yashamaganlardek. Ogoh bo'lingkim, xuddi Samud yo'qolgandek, Madyan ham yo'qoldi* (Qur'oni Karim. Hud, 95 -oyat) va sh.k.

b) ayrim uzilgan o'xshatishlar sintaktik butunliklar orqaligina bir butun ma'noga ega bo'ladi va o'zidan oldingi gapni xulosalash uchun xizmat qiladi⁴⁶. Masalan, *Alloh osmonlar va yerning nuridir. Uning nurining misoli xuddi bir tokcha, uning ichiga chiroq qo'yilgan, chiroq esa shisha ichida, shisha esa, go'yo durdan bo'lgan bir yulduz bo'lib, sharqiy ham, g'arbiy ham bo'lmagan muborak zaytun daraxtidan yoqiladir. Uning moyi o'ziga olov tegmasa ham, yoritib yuboray deydir. (Bu) nur ustiga nurdir. Alloh xohlagan odamni O'z nuriga hidoyat qilur. Alloh odamlarga misollarni keltirur. Alloh har bir narsani o'ta bilguvchidir* (Qur'oni Karim. Nur, 35-oyat).

c) ayrim uzilgan o'xshatishlarda *xuddi* yuklamasi o'zlik olmoshi – “o'zi” hamda ko'rsatish olmoshi – *ana shu* bilan birgalikda C – *qiyos asosining simvoli* o'rnida keladi. Masalan, *Qachonki u kelganida: “Sening taxting shundaymi?” deyildi. U: “xuddi o'shaning o'zi” dedi. “Bizga bundan ilgari ilm berilgan edi va musulmon bo'lgan edik”* (Qur'oni Karim. Naml. 42 -oyat) va sh.k.

2. Ketma-ket o'xshatishlarda B – *qiyos etaloni simvoli* birdan ortiq bo'lib, birgina A – *qiyos subyektining simvolini* har tomonlama aniqlashga, oydinlashtirishga, tiniqlashtirishga qaratiladi. Bularda avval A – *qiyos subyektining simvoli* keladi. B – *qiyos etaloni simvolidan* oldin, keyin ularning o'rtasida *xuddi, va, yoki, go'yo, kabi* yordamchi so'zlari kelib, o'xshatishlarni bog'lashga, ma'noni bo'rttirishga xizmat qiladi. Masalan, *Allohga bo'lgan iymondan og'mang, unga shirk keltirguvchi bo'lmang. Kim Allohga shirk keltirsa, bas, u go'yoki osmondan qulab tushgan-u, uni yirtqich qush olib qochgan yoki uchirib ketgan kabidir* (Qur'oni Karim. Haj, 31-oyat); *Ular Robbilarining oyatlari eslatilganda, u (oyat)larga gung va ko'rlardek tashlanmaslar* (Qur'oni Karim. Furqon, 73-oyat) va sh.k.

VII. Old o'rinli va so'ng o'rinli o'xshatishlar.

1. Old o'rinli o'xshatishlar turining muhim belgisi – tarkibidagi komponentlar joylashuvining o'zgarishidir. Bundan muddao, o'xshatish amalini bajaruvchi shaxsning mazkur o'xshatish konstruksiyasi vositasida suhbatdoshi(tinlovchi, o'quvchi, adresat, resipiyent)ga ta'sir qilishda C – *qiyos asosining simvoliga* e'tiborni jalb etishdir.

Ushbu turda birinchi B – *qiyos etaloni simvoli*; ikkinchi, β – *qiyosning formal ko'rsatkichi*; uchinchi, C – *qiyos asosining simvoli* va to'rtinchi, A – *qiyos*

⁴⁶ Мукаррамов М. Кўрсатилган манба. – Б. 31.

subyektining simvoli o‘rinlashadi. “Dengizda **tog‘dek bo‘lib suzib yuruvchi kemalar** uning (qudrati) oyat (belgi)laridandir” (Qur‘oni Karim. Shuaro, 32-oyat).

2. So‘ng o‘rinli o‘xshatishlarda kishining diqqat e‘tibori avval obyektga qaratiladi, undan so‘ng esa shu obyektning biror bir muhim belgi, xususiyatiga mos obraz beriladi. Ushbu ta‘rif o‘xshatishlarning odatiy tartibda joylashuvini izohlaydi. Bu esa ,

- 1) A – qiyos subyektining simvoli;
- 2) B – qiyos asosining etaloni;
- 3) β – qiyosning formal ko‘rsatkichi;
- 4) C – qiyos asosining simvoli tartibida bo‘ladi.

Bobning ikkinchi fasli “**Qur‘oni Karim tafsiridagi o‘xshatishlarning pragmatik tahlili**” deb nomlanadi va tilshunoslik ilmda ilk bor *pragmatik o‘xshatishlar* turi farqlanadi.

Til ilmining bugungi antropotsentrik paradigma asosidagi taraqqiyoti o‘xshatish konstruksiyasini **til** va **nutq** bosqichida o‘zaro aloqadorlikda tadqiq etish, uning yangidan yangi xususiyatlarini tavsiflashga imkon beradi. Yuqoridagi fasllarda bayon qilingin o‘xshatish konstruksiyalarining tavsif-u tasnifi: o‘xshatish uzvlari tadqiqi, xususan, o‘xshatishning shakliy-mazmuniy maydoni, uning struktural-kompozitsion tuzilishiga doir mulohazalar **til bosqichida** o‘xshatish xodisasi muayyan qolip sifatida mavjud ekanini izohlaydi. **Nutq bosqichida** esa asosiy e‘tibor o‘xshatish komponentlarining nutqiy vaziyat bilan bog‘liq holdagi yashirin ma‘nosiga qaratiladi.

Pragmatik o‘xshatishning nutqiy vaziyat bilan bog‘liq holdagi pragmatik ma‘nosi deganda, o‘xshatish uzvlaridagi biror so‘zning nutqiy akt talabi bilan tamoman boshqa voqea-hodisa, predmet yoki shaxsga ishora ma‘nosini tushunish to‘g‘ridir. Masalan, “**Biz kitob berganlar uni o‘z farzandlarini taniganidek tanirlar**”. Ular o‘zlariga ziyon qilganlardir, ana o‘shalar iymon keltirmaslar. (Qur‘oni Karim. An‘om, 20-oyat). Ushbu oyatda keltirilgan o‘xshatish sof pragmatik harakterga ega bo‘lib, o‘xshatishdagi “**o‘z farzandlarini taniganidek tanirlar**” jumlasini Qur‘oni Karim nozil bo‘lgan davrdagi real voqea-hodisalarga ishora qiladi. Shayx Muhammad Sodik Muhammad Yusuf “Tafsiri Hilol” asarining ikkinchi juzida ushbu oyatni tafsir qilib, shunday yozadi: “Ya‘ni Alloh kitob bergan qavmlar – ahli kitoblar – yahudiy va nasorolar Muhammad sollallohu alayhi vasallamni xuddi o‘z farzandlarini tanigandek taniydilar. Chunki, Muhammad sollallohu alayhi vasallamning vasflari ularga Alloh tomonidan berilgan ilohiy kitob(lar)da zikr etilgan”⁴⁷. Ushbu misoldagi “**o‘z farzandlarini taniganidek tanirlar**” jumlasini nutq bosqichida o‘z ma‘nosidagi – har qanday odamning o‘z farzandini tanishini izohlamaydi, balki o‘ziga xos xususiylik, ya‘ni konkret voqea-hodisaga ishora ma‘nosini ifodalaydi.

Pragmatik tahlil va uning to‘laqonli bo‘lishi xususida so‘z yuritar ekan, tilshunos olim Sh.Safarov nutqiy muloqotda axborot uzatish “yuki” so‘zsiz, lisoniy birliklar “yelkasi”ga tushishi ta‘kidlaydi. Ushbu ta‘rifga monand holda biz ham o‘xshatishning qaysi komponenti pragmatik axborot uzatish “yuki”ni o‘z

⁴⁷ Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Кўрсатилган манба. 2-жиуз. – Б. 171.

zimmasiga oladi degan tabiiy savolni o'rtaga tashlaymiz. Bunda o'xshatish konstruksiyasi uzvlarining ahamiyati, o'zni va roli sharhiga ehtiyoj tug'iladi. O'xshatish konstruksiyasida to'rt komponent orasida eng asosiysi hisoblangan B – *qiyos etaloni simvoli* sifatida keltirilgan leksik birlikning xosila sememasi tarkibida pragmatik semaning yuzaga chiqishi o'xshatish konstruksiyasining nutq bosqichida pragmatik o'xshatish deb tavsiflanishiga asos bo'ladi. Bunda B – *qiyos etaloni simvolida* ifodalangan so'zning pragmatik xarakterda bo'lishi, ya'ni nutqiy vaziyatga, "so'zlovchi va tinglovchi o'rtasidagi shartnomaviy munosabat"⁴⁸ga mos holda o'z denotativ ma'nosidan tamoman boshqa ma'noga ishora qilib kelishi talab etiladi.

Tadqiqotimiz davomida 154 ta o'xshatish konstruksiyalarining qariyb 52% qismi, ya'ni 80 tasi pragmatik o'xshatishlar turiga kirishi aniqlandi.

Pragmatik o'xshatish turi bugunga qadar mavjud bo'lgan o'xshatish turlari orasida nutq bosqichidagi o'ziga xos yangi tur sifatida qimmat kasb etadi va oltinchi funksional uslub sifatida taklif etilayotgan diniy nutq uslubiga xos matnlar tadqiqida muhim ahamiyatga molikdir. Bu kabi o'xshatishlarning obyekt sifatida olinishi kelgusidagi amalga oshirilajak izlanishlarda muhim omil sifatida qimmat kasb etadi.

UMUMIY XULOSALAR

1. Yangi O'zbekistonni barpo etish jarayonida "jaholatga qarshi ma'rifat" ulug'vor g'oyasi asosida dinning asl insonparvarlik mohiyati: ezgulik, tinchlik va insoniylik kabi fazilatlar hamda azaliy qadriyatlarimiz ifodachisi ekanligini keng yoritish va bu sohadagi ilmiy-ma'rifiy faoliyatni jadal tashkil etish tilshunoslik va din ilmini mutanosiblikda o'rganish borasida qimmatli ilmiy izlanishlar olib borish vazifasini o'rtaga qo'ymoqda.

2. Bugungi kunga qadar o'zbek tilshunosligida olib borilgan teolingvistik tadqiqotlarda Qur'oni Karim tafsiridagi o'xshatish konstruksiyalarining lingvistik va pragmatik tabiati: o'ziga xos jihatlari, turlari, shakliy-mazmuniy qurilishi, ishora ma'nolari monografik tarzda o'rganilmagan. Bu esa dolzarb mavzu hamda "ohorli" manba tadqiqini taqozo etadi.

3. Teolingvistik izlanishlar shuni ko'rsatadiki, diniy leksika va diniy (nutq) matnlarga xos jihatlarni jamlovchi, farqlovchi va tavsiflovchi diniy uslubga ehtiyoj mavjud. Alohida ta'kidlash joizki, diniy nutq uslubi mavjud va diniy matnlarni mazkur nutqning oltinchi funksional uslubi doirasida o'rganilishi maqsadga muvofiqdir.

4. Boshqa nutq uslublariga mansub matn turlaridan farqli holda diniy matnlar tavsifi va tasnifida, dastlab, ularni yaratuvchi muallifning kim ekanligini e'tiborga olinishi zarur. Bunda ikki guruh: 1) muquddas diniy manbalar: *Tavrot, Zabur, Injil, Qur'on*; 2) diniy matnlar: a) *hadislar*, b) *diniy ilmiy matnlar (tajvid, hadisshunoslik, islom tarixi, fiqh kabi yo'nalishlarda yaratilgan ilmiy matnlar)*, v) *dinga oid terminografik va qomusiy lug'atlar*, g) *diniy publitsistik matnlar*, d) *diniy va'zlar*, e) *duo matnlarini* farqlash maqsadga muvofiq.

⁴⁸ Раҳимов У.Э. Прагматик синонимия // АДУ Илмий хабарномаси. 2010. – № 3. – 21-26.

5. *Muqaddas diniy manbalar* guruhini nomlashda *manba* deyishimiz ularning Yaratuvchi tomonidan nozil qilinganligi bilan o'ziga xosligi: yaxlit va o'zgarmas ekanligiga ishora qiladi. *Diniy matnlar* esa o'z o'rnida insoniyat qalamiga mansub ekani bilan xarakterlanadi. *Muqaddas diniy manbalar* barcha turdagi *diniy matnlar* uchun asos-omil, ibtido vazifasini o'taydi.

6. O'zbek tilshunosligida teolingvistik yo'nalishda bajarilajak tadqiqotlarda "Quroni Karim" va hadislarining asl manbasi arab tilida bo'lganligi sababli ularning o'zbek tilidagi *ma'nolar tarjimasi* yoki *tafsiriga* asoslanish, bunda *tarjimon va ma'nolar tarjimasining* hamda *mufassir va tafsir manbaining* o'ta ishonchli bo'lishi g'oyat muhimdir.

7. Qur'oni Karim tafsiridagi o'xshatishlar – istalgan nutq uslubiga xos matn turlarida keltirilgan o'xshatishlardan farqli holda, muqaddas diniy manba – Qur'oni Karimni yaratuvchi Alloh taaloning mahoratini namoyon etuvchi vositalardan biri bo'lib, o'z badiiy tasvir maksadiga mos ravishda yuksak badiiyatga egadir. Bu o'xshatishlarning faqatgina Yaratuvchigagina tegishli ekani, insonni lol qoldiruvchi emotsional-ekspressivlik, obrazlilikni aks ettirishi barobarida badiiy-estetik qimmat kasb etishi va shu bilan birga konkretligi – Alloh taaloning dunyo-oxirat ilmi Egasi sifatida O'zi yaratgan borliq hamda insoniyatning eng nozik nuqtalari – haqiqatlarini bilishi asosida ro'yobga chiqadi.

8. Til ilmining bugungi antropotsentrik paradigma asosidagi taraqqiyoti o'xshatishlarni nafaqat lingvistik, balki pragmatik jihatdan ham tadqiq etishga yo'l ochadi. Bunda o'xshatish konstruksiyasini til va nutq bosqichida o'zaro aloqadorlikda yoritish, uning yangidan yangi xususiyatlarini tavsiflashga imkon beradi. Qur'oni Karim tafsiridagi o'xshatishlar ikki bosqichda: *til bosqichida* o'zbek tilshunosligida mavjud yettita o'xshatish turining to'rt komponent asosida tavsiflanishi; *nutq bosqichida* pragmatik o'xshatish turining ishora ma'nolari dalillanishi muhim ahamiyat kasb etadi.

9. O'xshatish konstruksiyalarining 1) *konkret va abstrakt o'xshatishlar*; 2) *individual va turg'un o'xshatishlar*; 3) *to'liq va to'liqsiz o'xshatishlar*; 4) *vositasiz o'xshatishlar*; 5) *sodda, murakkab va tarkibli o'xshatishlar*; 6) *uzilgan va ketma-ket o'xshatishlar*; 7) *old o'rinli va so'ng o'rinli o'xshatishlar* kabi yetti guruhining tavsif-u tasnifi: o'xshatish uzvlari tadqiqi, xususan, o'xshatishning shakliy-mazmuniy maydoni, uning struktural-kompozitsion tuzilishiga doir mulohazalar *til bosqichida* o'xshatish xodisasi muayyan qolip sifatida mavjud ekanini izohlaydi.

10. Nutq bosqichida asosiy e'tibor o'xshatish komponentlarining nutqiy vaziyat bilan bog'liq holdagi yashirin ma'nosiga qaratiladi. Pragmatik o'xshatishning nutqiy vaziyat bilan bog'liq holdagi pragmatik ma'nosi deganda, o'xshatish uzvlaridagi biror so'zning nutqiy akt talabi bilan tamoman boshqa voqea-hodisa, predmet yoki shaxsga ishora ma'nosini tushunish to'g'ridir.

11. Agar o'xshatish hodisasiga kategoriya sifatida yondashilsa, uning *lisoniy*, va *pragmatik* kategoriya ekanligi ko'rinadi. Lisoniy kategoriya sifatida o'xshatish tarkibidagi so'zlar umumiy atash ma'nosi tushunilishi to'g'ridir. *Pragmatik o'xshatish* esa mazmuniy kategoriya bo'lib, o'xshatish uzvlarining nutqiy vaziyatda ishora ma'no anglatishiga asoslanadi.

12. Pragmatik o‘xshatishlarda eng asosiy komponent hisoblangan B – *qiyos etaloni simvoli* sifatida keltirilgan leksik birlik pragmatik axborot uzatish “yuki”ni o‘z zimmasiga oladi. Unda keltirilgan leksik birlik xosila sememasi tarkibidagi pragmatik semaning yuzaga chiqishi o‘xshatish konstruksiyasining nutq bosqichida *pragmatik o‘xshatish* deb tavsiflanishiga asos bo‘ladi va o‘ziga xos yangi tur sifatida qimmat kasb etadi.

**SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREE
PhD.03/04.06.2021.Fil.132.01 AT KOKAND STATE PEDAGOGICAL
INSTITUTE NAMED AFTER MUKIMI**

ANDIJAN STATE UNIVERSITY

ISMOILOVA NODIRABEGIM USMONJON KIZI

**LINGUISTIC CHARACTERISTICS OF THE SIMILES IN THE
INTERPRETATION OF THE QUR'AN (In the example of the work
"Tafsir Hilal" by Sheikh Muhammad Sadik Muhammad Yusuf)**

10.00.01 – Uzbek Language

**ABSTRACT
of dissertation of the doctor of philosophy (PhD) on PHILOLOGICAL SCIENCES**

Kokand – 2023

The theme of the dissertation of the Doctor of Philosophy is registered in the Supreme Attestation Commission at the Ministry of higher education, science and innovations of the Republic of Uzbekistan under the number B2022.4.PhD/Fil2163.

The dissertation was completed at the Andizhan state university.

The abstract of the dissertation is available in three languages (Uzbek, English, Russian (resume) on the website of the Academic Council (www.kspi.uz) and on the Information and Education Portal "ZiyoNet" (www.ziynet.uz).

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The dissertation is available at the Information Resource Center of Kokand State Pedagogical Institute (registered under number _____) (Address: 150700, Kokand, Turon street, 23. Tel: (99890) 508-64-42; e-mail: qdpi_arm@umail.uz).

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INTRODUCTION (annotation of the dissertation for the degree of Doctor of Philosophy (PhD))

Relevance and necessity of the dissertation theme. In the world, the collaborative integration of linguistics with a number of related fields in the system of sciences prepared the ground for the emergence of new scientific directions. Nowadays, modern trends in linguistics cover issues based on the anthropocentric paradigm, enriching the conclusions of existing studies with their important theoretical and practical views on the intersection of personality and speech.

Nowadays, the systematic and structural as well as anthropocentric description of religious texts from the point of view of religious style in several directions serves the development of linguistics in world linguistics. It should be rightly noted that although the research of a number of aspects specific to the form-content structure of artistic texts has gained scope in linguistics, the description and classification of religious sources and texts, and their distinctive features, have not been sufficiently researched. In this sense, illuminating the sacred religious source - Holy Qur'an as a research object of theological studies, revealing the linguistic features of simile constructions in its interpretation among religious texts is of great importance in the development of modern branch of Uzbek linguistics.

In our country, comprehensive measures are being taken to further develop the Uzbek language especially in the process of establishing New Uzbekistan. "According to the Action Strategy for the five priority areas of the development of the Republic of Uzbekistan in 2017-2021: based on the noble idea of enlightenment against ignorance, wide coverage of the original humanitarian nature of religion, virtues such as goodness, peace and humanity are expressions of our ancient values, and intensive organization of scientific and educational activities in this field"¹ at the same time, valuable scientific research is being carried out on the study of linguistics and religious science in proportion. In Uzbek linguistics in this field, the main focus is on: exotic lexicon in religious texts; linguistic and cultural characteristics of temporal words representing the category of time in sacred texts; the reflection of the religious-mythological imagination in the linguistic image of the world; although it is focused on issues such as linguo-pragmatic features of religious texts, similes in the interpretation of the Holy Qur'an have not been monographically studied as an object of theological research.

To a certain extent, this dissertation work will serve to implement the tasks set out in the Presidential Decrees PF-4997 of the President of the Republic of Uzbekistan of May 13, 2016 "On the establishment of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi",

¹ See: Ўзбекистон Республикаси Президентининг Фармони. Диний-маърифий соҳа фаолиятини тубдан такомиллаштириш чора-тадбирлари тўғрисида 16.04.2018 йилдаги ПФ-5416-сон. <https://lex.uz/docs/3686277>; Ўзбекистон Республикаси Президентининг 2017 йил 7 февралдаги «Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегияси тўғрисида»ги ПФ-4947-сон Фармони. – Т.: Адолат, 2017. – 112 б.; Мирзиёев Ш. Қонун устуворлиги ва инсон манфаатларини таъминлаш – юрт тараққиёти ва халқ фаровонлигининг гарови. – Т.: Ўзбекистон, 2017. – 47 б.; Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Бирлашган Миллатлар Ташкилоти Бош Ассамблеясининг 75-сессиясидаги нутқи. 23.09.2020// <https://president.uz/uz/lists/view/3851>.

PF-4947 of February 7, 2017 "On the strategy of actions for the development of the Republic of Uzbekistan for 2017-2021" and regulatory legal documents related to this field, Resolution PQ-2789 of February 17, 2017 "On measures to further improve the activities of the Academy of Sciences, organization, management and financing of scientific research", Resolution of April 16, 2018 PF- Decree No. 5416 "On measures to fundamentally improve the activities of the religious and educational sphere", No. PF-5850 of October 21, 2019 "On measures to fundamentally increase the prestige and position of the Uzbek language as a state language", Cabinet of Ministers, 2019 Decision No. 984 of December 12 "On Approval of the Regulation on the Department of State Language Development" and other regulatory legal documents related to the activity.

Correspondence of the research to the priorities of the development of science and technology of the republic. The research has been carried out within the framework of priority line I. "Social, legal, economic, cultural, spiritual and educational development of the information society and democratic state, development of innovative economy" of the republic's science and technology development.

The degree to which the problem has been studied. The study of religious texts in world linguistics is of great importance and requires a special responsibility, of course. Since the end of the 20th century, the study of issues such as the problem of religious language, areas of application of religious language and religious texts has developed. Among the Uzbek scholars who have studied religious texts from different perspectives are M.Umarkhojaev² (religious style and religious terminology), N.M.Ululov³ (exotic vocabulary in Uzbek religious texts), Sh.S.Sirojiddinov⁴ (religious-philosophical teaching in the works of Uzbek classics), Sh.T.Mahmaraimova (cognitive aspect of theomorphic metaphors)⁵, Sh.M.Sultonova⁶ (linguistic and cultural features of temporal words representing the category of time in sacred texts), M.R.Galieva⁷ (mythological-religious consciousness in the linguistic landscape of the world), Sh.R.Amonturdiyeva⁸ (Uzbek religious text functional-stylistic analysis), Sh.T.Yusupova⁹ (linguopragmatic features of religious texts) etc. should be acknowledged.

² Умархўжа М. Диний атамалар ва иборалар. Оммабоп кискача изоҳли луғат. – Тошкент: Гафур Гулом номидаги нашриёт-матбаа ижодий уйи, 2016. – 220 б.

³ Улуков Н.М. Ўзбекча диний матнлар экзотик лексикаси: Филол. фан. номз. дисс. ... автореферати. – Тошкент, 1997. – 25 б.

⁴ Сирожиддинов Ш.С. Диний-фалсафий таълимотлар ва Навоий дунёқараши // Алишер Навоий ижодий ва маънавий меросининг оламшумул аҳамияти. Халқаро илмий-назарий анжуман материаллари. – Тошкент, 2011.

⁵ Махмараимова Ш.Т. Оламнинг миллий лисоний тасвирида теоморфик метафоранинг когнитив аспекти: Филол. фан. б.ф.д. (PhD) диссертацияси. – Қарши, 2018.

⁶ Султонова Ш.М. Муқаддас матнларда замон категориясининг лингвомаданий хусусиятлари: Филол. фан. б.ф.д. (PhD) диссертацияси. – Фарғона, 2018.

⁷ Галиева М.Р. Дунёнинг лисоний тасвирида диний морфологик тафаккурнинг акс этиши. Филол. фан. доктори (DSc) ... диссертацияси автореферати. – Фарғона, 2018. – 77 с.

⁸ Амонтурдыева Ш.Р. Ўзбек диний матнининг функционал-стилистик таҳлили: Филол. фан. б.ф.д. (PhD) диссертацияси. – Самарқанд, 2018.

⁹ Юсупова Ш.Т. Диний матнларнинг лингвопрагматик хусусиятлари: Филол. фан. б.ф.д. (PhD) диссертацияси. – Фарғона, 2018.

M.I.Cheremisina, L.A.Lebedeva¹⁰ in Russian linguistics from the works devoted to the morphological, substantive and stylistic study of similes; In Uzbek linguistics, the researches of R.Kongurov, M.Mukarramov, D.Khudoyberganova¹¹ can be mentioned. N.Mahmudov's articles¹² on the fixed similes of the Uzbek language are the first studies aimed at studying similes in Uzbek linguistics from a linguistic and cultural point of view. Also, in the "Explanatory Dictionary of Uzbek Language Similes"¹³ compiled by N.Mahmudov and D.Khudoyberganova, the semantic and linguistic features of more than 500 similes in our language are proven lexicographically.

F.Usmonov's dissertation entitled "Linguo-cultural study of similes in the Uzbek language" deserves special recognition as a valuable study devoted to the study of similes. In the study, the linguistic landscape characteristic of the Uzbek nation is described, and the value system specific to the national culture is based on the linguistic landscape of the Uzbek language through linguistic and cultural research¹⁴.

The fact that similes in the interpretation of the sacred religious source – the Holy Qur'an – have not been studied on a monographic basis in the studies carried out in Uzbek linguistics to date, proves the relevance of the topic and the novelty of the research object. In the process of writing the dissertation, the names and scientific researches of a number of other Uzbek and world scientists were taken into consideration. In our research, in contrast to the work done in this direction, for the first time in Uzbek linguistics, the Holy Qur'an was turned into an object of theological research and the linguistic features of similes in its interpretation were revealed.

Relationship of the research with the research plans of the higher education institution where the dissertation has been completed. The dissertation has been completed in connection with the topic of "Current Issues of Modern Linguistics" of the research plan of Andijan State University.

The aim of the research is to describe the sacred religious source - the Holy Qur'an for the first time in Uzbek linguistics as an object of theological research and to study the linguistic characteristics of constructions with similes in its interpretation among religious texts.

Research objectives:

to clarify the scope of theological studies in world and Uzbek linguistics;

¹⁰ Черемисина М.И. Сравнительные конструкции русского языка. – Новосибирск: Наука, 1976. – 239 с.; Лебедева Л.А. Устойчивые сравнения русского языка во фразеологии и фразеологии. – Краснодар, 1999. – 196 с.

¹¹ Қўнғуров Р. Ўзбек тилининг тасвирий воситалари. – Тошкент: Фан, 1977. – 152 б.; Мукаррамов М. Ўзбек тилида ўхшатиш. Монография. – Тошкент: Фан, 1976. – 88 б.; Худайберганова Д.С. Семантический и стилистический анализ конструкций уподобления в узбекском языке: Дисс. ... канд. филол. наук. – Ташкент, 1989. – 127 с.

¹² Махмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – №3. – Б. 19-24; Махмудов Н. Ўхшатишлар ва миллий нигоҳ // Тил тилсими тадқиқи. – Тошкент: Mumtoz so'z, 2017. – Б. 166-175.

¹³ Махмудов Н., Худайберганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – 320 б.

¹⁴ Усмонов Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол. фан. б.ф.д. (PhD) диссертацияси. – Тошкент, 2020. – 150 б.

to turn the sacred religious source - the Holy Qur'an into an object of theological research in Uzbek linguistics for the first time;

to substantiate that the act of simile is carried out in two stages, that it is not only one person who performs it in the practice of simile;

to generalize the views of world and Uzbek scientists regarding the form-content structure of simile constructions;

to prove that the simile fully describes the research object only when it consists of four components;

to describe similes in the interpretation of the Holy Qur'an in two angles: linguistic and pragmatic aspects and at the stage of language and speech;

As the object of the research, the holy religious source - the translation of the Holy Qur'an in the Uzbek language - the similes presented in the work "Tafsiri Hilal" by Sheikh Muhammad Sadiq Muhammad Yusuf are taken.

The subject of the study is the linguistic and pragmatic characteristics of similes in the interpretation of the Holy Qur'an.

Research methods. Theological description, lexical-semantic, statistical, pragmatic and component analysis methods are used in the research.

The scientific novelty of the research is as follows:

in the act of simile, it has been proven that it is realized in two stages: it is not only one person who performs it, but also Allah Ta'ala, humanity and existence;

the sacred religious source – the Holy Qur'an was turned into an object of theological research, and the analogical constructions in it have been elucidated in linguistic and pragmatic aspects for the first time in Uzbek linguistics;

the views of world and Uzbek scientists on the form-content structure of simile constructions have been summarized, and it has been proven that the simile can fully describe the research object only when it consists of four components;

similes in the interpretation of Holy Qur'an are covered in two stages, in the language stage, the seven types of similes in Uzbek linguistics are described based on the four components of similes;

similes in the interpretation of Holy Qur'an are covered in two stages, in the language stage, the seven types of similes in Uzbek linguistics are described based on the four components of similes, and it is justified that there is a pragmatic simile type for the first time in the speech stage.

The practical results of the research are as follows:

it has been proven that the conclusions obtained as a result of the study of the linguistic features of similes in the interpretation of the Holy Qur'an can be used in the creation of studies in such fields as text linguistics, theological linguistics, linguo-pragmatics, terminology, lexicography; It is based on the study of theological issues based on the views on the linguistic features of similes in the interpretation of the Holy Qur'an, that sectoral lexical units related to religious texts serve as a source for creating a religious terminological dictionary; it has been proven that it is the basis for the formation of important theoretical views for the fields of text linguistics and stylistics based on views on methodological and functional features of religious sources and texts.

The reliability of the research results is based on the precise setting of the problem, the rigor of the conclusions drawn, and the use of the methods used in the system-structural and anthropocentric paradigm.

The scientific and practical value of the research results.

The scientific value of the research results is that, above all, the results of the dissertation serve the theoretical development of Uzbek theolinguistics. The study of similes in the interpretation of the Holy Qur'an complements scientific and theoretical views related to lexicology, methodology, terminology.

The practical significance of the research results is that the results of the dissertation will serve for the improvement of educational manuals created in text linguistics, linguo-pragmatics, cognitive linguistics, sociolinguistics, psycholinguistics, neurolinguistics and cultural studies.

Implementation of the research results.

Scientific-theoretical approaches on the views of world and Uzbek scientists regarding the form-content structure of simile constructions, the arguments presented regarding the fact that simile can fully describe the research object only when it consists of four components; the study of two different theoretical stages in the study of simile constructions, in particular, the four-component description of the types of similes in Uzbek linguistics at the language stage, the existence of a pragmatic simile type at the speech stage, have been used in the implementation of the fundamental project "Methodology for the development of the mother tongue and literature in accordance with the new alphabet and spelling rules of the Karakalpak language" (2017-2020) conducted by the Karakalpakstan branch of the Scientific Research Institute of Pedagogical Sciences of Uzbekistan № F3-2016-0908165532 (reference No. 327 dated November 17, 2022 of the Karakalpakstan branch of the Scientific Research Institute of Pedagogical Sciences of Uzbekistan named after T.N. Kori-Niyoz). As a result, enhancement in the value and enrichment of the theoretical views of the project was achieved.

The scientific results of the linguistic study of similes in the interpretation of the Holy Qur'an was used as part of the practical grant project BV-Atex-2018-(143) "Development of speaking software and voice synthesizer based on the Uzbek language that allows blind people to use computer technology, read and write texts" for the years 2018-2020, carried out at the Alisher Navoi Tashkent State University of Uzbek Language and Literature. (Reference number 04/1-3546 dated October 28, 2022 of the Alisher Navoi Tashkent State University of Uzbek Language and Literature of the Ministry of Higher and Secondary Special Education of the Republic of Uzbekistan). As a result, views on the form-content structure of simile constructions, integral and differential aspects with related phenomena have been perfected.

Scientific findings collected in relation to the study of linguistics and religious science in proportion were used to prepare the scenarios of the "Radio dialogue" and "Important topic" programs (2021-2022) of the Uzbekistan 24 television and radio channel DM "Uzbekistan 24" radio channel. As a result, it was achieved to

ensure scientific methodological and practical relevance of radio broadcasts. On the basis of scientific innovations and conclusions of the research, in the process of establishing New Uzbekistan, based on the noble idea of "enlightenment against ignorance", in the broad coverage of the original humanitarian essence of religion, virtues such as goodness, peace and humanity are the expression of our ancient values, the National Television and Radio Company of Uzbekistan "Uzbekistan" television and radio channel DM "Cultural- "Education and Development", "Youth of Uzbekistan", "Sari Hidayat" programs (2021-2022) were used to prepare the scenarios of the "Education and Development" editorial board. (Reference No. 04-36-1903 dated November 17, 2022 of the State Institution of the National Television and Radio Company of Uzbekistan "Uzbekistan" TV and Radio Channel). As a result, it was achieved to ensure scientific-methodological and practical relevance of radio broadcasts.

Approbation of research results. The research results were discussed at 3 international and 2 national scientific-practical conferences.

Publication of research results. A total of 9 scientific works on the topic of the dissertation, including 4 scientific articles in scientific publications recommended to be published by the Higher Attestation Commission of the Republic of Uzbekistan, including 3 national and 1 foreign journals.

The structure and volume of the dissertation. The dissertation consists of an introduction, three chapters, general conclusions, a list of references and appendices. The total volume of the dissertation is 125 pages.

THE MAIN CONTENT OF THE DISSERTATION

In **the introductory part**, the relevance and necessity of the topic is based, the purpose, tasks, object, and subject of the dissertation are described, its compatibility with the priority directions of the development of science and technology of the republic is shown, the scientific innovation and practical importance of the research are revealed, the results of the research are put into practice, and information is given on the published works. .

The first chapter of the dissertation is entitled "**The Holy Qur'an as an object of research of theological linguistics**", and its first paragraph is devoted to "*Theological researches in world linguistics*".

In this paragraph, emphasis is placed on the initial views on the nature and importance of theological linguistics in world linguistics, its development as an independent discipline, the problem of religious language, the areas of application of religious language, and the world linguists who conducted research in this regard and their scientific and theoretical research.

A new anthropocentric scientific paradigm was formed in world linguistics of the 20th century, and among the new fields in which the human factor plays a major role in language research, theo-linguistics was recognized, and within the framework of its religious style, it is gaining special value due to its feature of turning all kinds of religious texts into research objects.

When it comes to the "theolinguistics" direction, it should be recognized that it was initially reflected in D. Crystal's terminological dictionary as a term¹⁵. As a term, it was first brought into scientific life in 1981 by the Belgian scientist Jean-Pierre van Noppen, who became known as the "father of theological linguistics"¹⁶. Jean-Pierre van Noppen in the collection of articles entitled "Theolinguistics"¹⁷ emphasizes the need for representatives of various fields, in particular, theologians and linguists, philosophers, anthropologists, psychologists and sociologists, to be equally responsible for the development of modern trends¹⁸.

In world linguistics, views on theo-linguistics began in the 60s of the 20th century. In a number of countries that were colonized by the USSR, the first articles on science between religion and linguistics began to be created only by the 90`s¹⁹.

We can explain the development of theo-linguistics as an independent discipline by the study of several aspects of it, in particular,

1. First scientific-theoretical thoughts on theolinguistics (David Crystal, Jean-Pierre van Noppen, William Samarin).

2. Phonetic and prosodic characteristics of religious sermons (N.Ivoylova, K.Kuzmina, O.Prokhvatilova, E.Roslova, V.Postovalova, E.Krymskaya, Z.Buyukatalay, Innocent E.Agu, Evangelina S.Agu and Abubakar T.Liman).

3. Specific features of the religious lexicon (Yu.Mikhailova, K.Timofeev, P.Yakimov, R.Goryushina, S.Bulavina, I.Matey, G.Sklyarevskaya, M.Petukhova).

4. Issues of religious functional style (O.Prokhvatilova, I.Golberg, A.K.Gadomsiy, M.Voytak, Yu.Mistrik, O.Krylova, A.Busel, S.Gosteeva).

5. Phonetic features of religious speech:

a) prosodic, intonation, characteristics of religious sermons, prosodic structure of the speaker's speech, characteristics of silence (O.A.Prokhvatilova, E.Roslova, V.Postovalova, E.Krymskaya);

b) voice-related pathologies characteristic of religious representatives and teachers (Turkish scientists Zahide Buyukatalay, Muhammed Gokmen, Sibel Yildirim, Gursel Dursun).

6. Linguistic features of religious texts (African linguists Innocent E.Agu, Evangelina S.Agu and Abubakar T.Liman).

7. Research on the problems of religion and philology. In Turkology, the study of the Holy Qur'an is the main focus. "Language and style of the translation of the Holy Qur'an in Turkic languages" – N.Suyargulov²⁰; "Tradition of the

¹⁵ Юсупова Ш. Ibid. – Б. 19.

¹⁶ Жданова И.В. Семантико-структурная и функциональная специфика заглавий богословско-религиозного жанра // Молодой ученый. 2011. – № 3. Т.2. – С.12-17. URL <https://moluch.ru/archive/26/2773/>

¹⁷ See: Van Noppen, J.P. (ed.) Theolinguistics. – Brussels: Studiereeks Tijdschrift Vrije Universiteit Brussel. New series – No.8. 1981.

¹⁸ See: Van Noppen, J.P. (ed.) Theolinguistics. – Brussels: Studiereeks Tijdschrift Vrije Universiteit Brussel. New series – No.8.1981; Van Noppen, J.P. (ed.) Metaphor and Religion (Theolinguistics 2). – Brussels: Studiereeks Tijdschrift Vrije Universiteit Brussel. New series – No.12.1983; van Noppen J.P. Critical Theolinguistics vs.the literalist paradigm. Sociolinguistica 25, 28-40. 2011.

¹⁹ Юсупова Ш. Ibid. – Б. 5.

²⁰ Суяргулов Н.А. Особенности языка и стиля башкирская перевода Корана: Автореф. дисс. ... канд. филол. наук. – Уфа, 2004. – 77 с.

Qur'an in Kazakh literature" – A. Serikbaev²¹; "The story of Yusuf in the Holy Qur'an and plot issues in Kul Gali's work "Qicsai Yusuf" - R.Sharyafetdinov²²)²³. It should be emphasized that as a result of these scientists and their researches, the position of theological linguistics as a new independent paradigm has been determined and it has been enriched with new theoretical views based on the relationship between religion and language issues.

The above considerations explain the scope of theological studies in Western linguistics. According to Professor Abdulhamid Nurmanov's "Selected Works", it was created during the study of religion and language issues in the East and the study of the Holy Qur'an. The study of this source, in turn, had a significant impact on the development of linguistics as a science. This, in turn, explains that the issues of religion and linguistics began in the 7th century under the term "Arabic linguistics" during the linguistic study of the Holy Qur'an²⁴.

The second part of the dissertation is called *"Scope of theological studies in Uzbek linguistics"*.

The fact that the situation in "religious freedom" has improved dramatically in New Uzbekistan, as well as in all other fields, emphasizes that theological research in linguistics, along with all scientific fields, is particularly valuable. In addition, issues such as the development of theological linguistics in Uzbek linguistics, the fact that the researches in this regard are small in terms of quantity, occupy an important place, views on religious style, the problem of religious language, areas of application of religious language, religious texts; the question of researching religious texts from the point of view of the religious style, which is recognized as the sixth functional style of speech, and comments on it are presented. In this chapter, it is emphasized that there are many important tasks for researchers in linguistics and religion, and that there are a number of aspects that are waiting for their solution.

At the same time, valuable scientific research is being carried out on the study of linguistics and religious science in proportion. Among the Uzbek scholars who studied religious texts from different perspectives in Uzbek linguistics are N.M.Ululov²⁵ (exotic lexis in Uzbek religious texts), M.Umarkho'jaev²⁶ (religious style and religious terminology), Sh.S.Sirojiddinov²⁷ (religious-philosophical

²¹ Серикбаева А. С. Кораническая традиция в казахской литературе. Автореф.дисс. ... канд. филол. наук. – Москва, 2001. – 241 с.

²² Шарьяфетдинов Р.Х. Трансформация коранического сюжета об Иосифе Прекрасном в поэме Кул Гали "Кысса-и Йусуф": "Сказание об Йусуфе". Автореф. дисс. ... канд. филол. наук. 2009 //www.cyberleninka.ru.

²³ Юсупова Ш. Ibid. – Б. 26.

²⁴ See: Нурмонов А. Танланган асарлар. Уч жилдлик. – Т.: Академнашр, 2012. 1-жилд. – 416 б.; Нурмонов А. Ўзбек тилшунослиги тарихи. –Т.: Ўзбекистон, 2002. – Б. 30.

²⁵ Улуков Н.М. Ўзбекча диний матнлар экзотик лексикаси: Филол. фан. номз. дисс. ... автореферати. – Тошкент, 1997. – 25 б.

²⁶ Умархўжа М. Диний атамалар ва иборалар. Оммабоп қисқача изоҳли луғат. – Тошкент: Фафур Гулом номидаги нашриёт-матбаа ижодий уйи, 2016. – 220 б.

²⁷ Сирожиддинов Ш.С. Диний-фалсафий таълимотлар ва Навоий дунёкараши // Алишер Навоий ижодий ва маънавий меросининг оламшумул аҳамияти. Халқаро илмий-назарий анжуман материаллари. – Тошкент, 2011.

teaching in the creation of Uzbek classics), Sh.T.Mahmaraimova²⁸ (cognitive aspect of theomorphic metaphors), Sh.M.Sultonova²⁹ (linguistic and cultural features of temporal words representing the category of time in sacred texts), M.R.Galiev³⁰ (mythological-religious consciousness in the linguistic landscape of the world), Sh.R.Amonturdieva³¹ (Uzbek functional-stylistic analysis of religious text), Sh.T. Yusupova³² (linguo-pragmatic features of religious texts), but in Uzbek linguistics, the sacred religious source - the Holy Qur'an is not described as an object of theological research, and the linguistic features of simile constructions in its interpretation among religious texts are not revealed.

As the study of religious texts from different perspectives is carried out in the science of linguistics, it is natural to talk about the religious style, which differs from the existing speech styles in the Uzbek language by its differential signs. It is acknowledged that the term "religious style" was first used in research in 1992 in the articles "Religious style" by Yu.Mistryk ("Religious style") and M.Voytak "О зарождении религиозного стиля в польском языке" ("On the birth of religious style in the Polish language")³³. The activity of representatives of Russian and Polish linguistics is observed in terms of distinguishing the religious functional style in world philology. In particular, in Russian linguistics, O.A.Prokhvatilova, I.M.Golberg, A.K.Gadomsky, M.Voytak, Yu.Mistrik, O.A.Krylova, A.A.Busel, S.A.Gosteeva, L.P.Krysin, I.M.Golberg, O.Aleksandrova; in Polish linguistics, linguists such as M. Wojtak emphasize the existence of a religious functional style and research its specific features³⁴.

In Uzbek linguistics, U.Tursunov, B.Orinboev, S.Karimov, M.Umarkho'jaev, Sh.Sultonova, Sh.Amonturdieva and Sh.Yusupova emphasize the existence of religious style among other styles. The term "religious style" was introduced into scientific life in 1982 and used in scientific literature by U.Tursunov and B.Orinboev³⁵, and it is said that "all languages, especially Uzbek, have a religious functional style that is stylistically different from other speech styles"³⁶.

We also emphasize that it is appropriate to study religious texts within the framework of the *religious style* recognized as the sixth functional style of speech based on our research. Because "as long as there is a religious belief, (as long as

²⁸ Махмараимова Ш.Т. Оламнинг миллий лисоний тасвирида теоморфик метафоранинг когнитив аспекти: Филол. фан. б.ф.д. (PhD) диссертацияси. – Қарши, 2018.

²⁹ Султонова Ш.М. Муқаддас матнларда замон категориясининг лингвомаданий хусусиятлари: Филол. фан. б.ф.д. (PhD) диссертацияси. – Фарғона, 2018.

³⁰ Галиева М.Р. Дунёнинг лисоний тасвирида диний морфологик тафаккурнинг акс этиши. Филол. фан. доктори (DSc) ... диссертацияси автореферати. – Фарғона, 2018. – 77 с.

³¹ Амонтурдиева Ш.Р. Ўзбек диний матнининг функционал-стилистик таҳлили: Филол. фан. б.ф.д. (PhD) диссертацияси. – Самарқанд, 2018.

³² Юсупова Ш.Т. Диний матнларнинг лингвопрагматик хусусиятлари: Филол. фан. б.ф.д. (PhD) диссертацияси. – Фарғона, 2018.

³³ Гадомский А.К. Стилистический подход к изучению религиозного языка [Электронный ресурс]. Режим доступа: http://www.rastko.rs/filologija/stil/2008/02Ga_domski.pdf; Mistrik, J. Religiozny styl. – W.: Stylistika 1, 1992. – С.82-89; Wojtak M. O poczatkach stylu religijnego w polszczyźnie. – W.: Stylistika 1, 1992. – С. 90-97.

³⁴ See: Юсупова Ш. – 154 б.

³⁵ Турсунов У., Ўринбоев Б. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, 1982. – Б. 12.

³⁶ Юсупова Ш. Ibid. – Б. 138.

there is a holy supreme religious source - the Holy Qur'an - N.I.) as long as there are citizens engaged in religious activities, as long as there are scientists and scholars who create religious works, as long as religious texts of various genres are created, they there is a need to distinguish the characteristic methodological features"³⁷ .

The third paragraph of the dissertation is entitled "**Holy Qur'an as an object of theological research in Uzbek linguistics**". As it has been recognized, since theology is a modern field that is actively forming in the Uzbek linguistics, the need to conduct new scientific researches in this field in a monographic manner is evident. This, in turn, requires the identification of current issues of theological linguistics as future research topics. In this sense, the bank of topics of fifteen points in the dissertation is referred to your judgment. In future studies, it is appropriate to emphasize the research of religious texts based on the perspective of today's modern dentistry, in particular, the anthropocentric paradigm. In the description and classification of religious texts characteristic of the religious style, in contrast to the types of texts belonging to other speech styles, it is correct to pay attention to the author who created them. From this point of view, it is appropriate to divide them into two groups. In the classification, the Holy religious sources are unique in that they were revealed by the **Creator**; and religious texts are characterized by the fact that they are based on sacred religious sources and belong instead to the pen of mankind:

I. Sacred religious sources:

1. Psalm;
2. Torah;
3. The Bible;
4. Holy Quran.

II. Religious texts:

1. Hadiths.
2. Translation of the meanings of the Holy Qur'an.
3. Interpretation of the Holy Qur'an.
4. Religious scientific texts (scientific texts created in areas such as tajvid, hadith studies, Islamic history, fiqh).
5. Religious terminographic and encyclopedic dictionaries.
6. Religious journalistic texts.
7. Religious sermons.
8. Prayer texts.

It should be recognized that this classification explains the approach from the point of view of Islam.

I. Sacred religious sources. In naming this first group, it is appropriate that we call it source, not text. This in turn indicates that it is the most basic and primary. In the explanatory dictionary of the Uzbek language, the word "source" refers to four aspects, on the basis of which, the word "source" expresses the meaning of the *beginning, initial, basic factor*, both in geography and production, figuratively and scientifically. In this sense, it can be said that the sacred religious

³⁷ Юсупова III. Ibid. – Б. 26.

sources explaining the first group serve as *the beginning, the basis for* all types of religious texts included in the second group. In the group of religious texts, it is necessary to recognize that *hadiths* have a stable character compared to other types. This is close to the group of holy religious sources, as they are the second main factor in Islam after the Holy Quran, in terms of the stability of their text, the impossibility of editing, and the impossibility of making changes and additions.

Based on the scope and purpose of our research, we focus on the linguistic research of simile constructions in the *interpretation of the Holy Qur'an*, which is included in the second group of *religious texts*, based on the source of the Holy Qur'an in the first group of *sacred religious sources*. Other types of texts included in the group of religious texts are intended as a source of research for our future work.

The second chapter of the dissertation is entitled "**Two stages in the act of simile: descriptive and classificatory views**". Its first chapter deals with "**The Necessity of Act of Simile**".

It is known that the first manifestations of scientific proofs of simile - its descriptive process began with Aristotle. In this, the philosopher's works such as "Rhetoric", "Poetics"³⁸; Plato's work "The State"³⁹ is recognized. In addition, the philosopher Yu.Rothenfield, tissue expert V.A.Maslova, A.N.Veselovsky⁴⁰; Uzbek linguists M.Mukarramov, N.Mahmudov, D.Khudoyberganova, M.Yaqubbekova, Z.Tohirov, F.Usmanov have valuable views on similes. The researches of these scientists explain that the **human nature** of evaluating, comparing, finding similarities and sharing the findings creates the need for simile (practice), which is one of the image tools. That is, if you pay attention, all the considerations about the necessity and importance of simile are **human-specific**, that is, they are aimed at a deep understanding and acquaintance with the whole existence of humanity: the environment, society, animal world, the sky, the earth, and the world of flora; products of logical imagination that a person "takes" from these and applies to themselves, explains similes that provide vivid and figurative understanding (assimilation) of information about an unknown subject or object. In this process, it is understood that **the person is seen as the only the performer of simile**.

It should be noted separately that the practice of simile is not unique to humanity, that is, **humanity is not the only one who practices simile, but humanity itself is the subject of simile**. It is appropriate to understand this view in the sense of explaining that it is not only one person who performs the act of simile. The justification and interpretation of this is directly related to the interpretation of the Holy Qur'an, which is the object of our research, and the comparison of similes in its interpretation.

While the dissertation is devoted to the study of similes in the Holy Qur'an, firstly, "who is the author of this source?", "to whom are the verses (and the

³⁸ See: Аристотель. Риторика. Поэтика. – М.: Лабиринт, 2000. – С. 119; Аристотель. Риторика. Поэтика - М.: Лабиринт, 2000. – С.128.

³⁹ Платон. Сочинения. В 3-х т. Т.3.Ч.1. – М.: Мысль, 1971. – С. 176.

⁴⁰ Маслова В.А. Когнитивная лингвистика. – Минск: Тетра Системс, 2004. – С. 10.

similes in them) addressed (used)?" The issue of finding answers to two questions and explaining them comes to the fore.

It is known that the Holy Qur'an is the holy religious source that informs about the essence of Islam and its pillars. *"Ана шундай қилиб, сенга ҳам Китоб нозил қилдик..."* ("In this way We sent down the Book to you..." (Holy Qur'an. Ankabut, verse 47). *"(Бу) Роҳман ва Роҳийм томонидан нозил қилингандир"* ("(This) was sent down by the Kind and the Merciful" (Holy Qur'an. Fussilat, verse 2). *"Бу Азийзу Роҳиймининг нозил қилганидир"*, *"Батаҳқиқ, Биз сенга Китоб нозил қилдик..."* ("This is what Aziyuz Raheem revealed" (Holy Qur'an. Yaasin, verse 5). "Verily, We have revealed to you the Book..." (Holy Qur'an. Anbiyu, verse 10); *"Бу китобнинг нозил қилиниши азийз-у ҳакийм бўлган Аллоҳ томонидандир"* ("The revelation of this book is from Allah, the Almighty") and others. It is known that Allah Ta'ala has revealed verses in a number of chapters of the Holy Qur'an that He is the author of this source. And above that is the default: "who is the author of this resource?" the answer to the question is understood.

Secondly: "to whom are the verses (and the similes) in it addressed (applied)?" and the question is proved by the following verses: *"Эй одамлар! Сизга Роббингиздан бурхон келди ва сизга аниқ "нур"ни нозил қилдик"* ("O people! A blessing has come to you from your Lord, and We have sent down to you a clear light") (Holy Qur'an. An-Nisa, verse 174). *"Эй одамлар! Сизга ўз Роббингиздан маъвиза, кўксингиздаги нарсага шифо, мўминларга ҳидоят ва раҳмат келди"* ("O people! There has come to you a blessing from your Lord, healing for what is in your chest, guidance and mercy to the believers" (Holy Qur'an. Yunus, verse 57) and from a series of such verses, it is understood that the verses of Allah (and their similes) in the Holy Qur'an are addressed (applied) to mankind. *"Инсон яхшиликка дуо қилганидек, ёмонликка ҳам дуо қилур. Инсон шошқолоқ бўлгандир"* ("A man prays for evil as he prays for good. Man was in a hurry" (Holy Qur'an. Isra, verse 11); *"Ахир, мўмин бўлган одам фосиқ одамдек бўлурми?! Тенг бўлмаслар"* (Holy Qur'an. Sajdah 18); *"Молларини Аллоҳнинг розилгини истаб, ўзларидаги ишонч билан сарфлайдиганлар худди тепаликдаги богга ўхшайдир. Унга қаттиқ ёмғир ёгса, мевасини икки баробар беради. Агар қаттиқ ёмғир ёгмаса, майдалб ёггани ҳам бўлаверади. Ва Аллоҳ қилаётганларингизни кўриб турувчи Зотдир"* ("After all, is a believer like a wicked person?! Incomparable (Holy Qur'an. Sajdah 18); "Those who seek the pleasure of Allah and spend their wealth with confidence are like a garden on a hill. If it rains heavily, it will double its fruit. If it's not raining hard, it's going to be light. And Allah is the One who sees what you do" (Holy Qur'an. Al-Baqara, verse 265) and so on. The similes in these verses prove that humanity is not the only the one who uses simile, but that humanity itself is also the subject of similes.

So, based on the above considerations, the conclusion is that in the practice of simile, it is not only a person who performs it, the simile is Allah Ta'ala → humanity and existence; man → humanity and being are carried out in two stages:

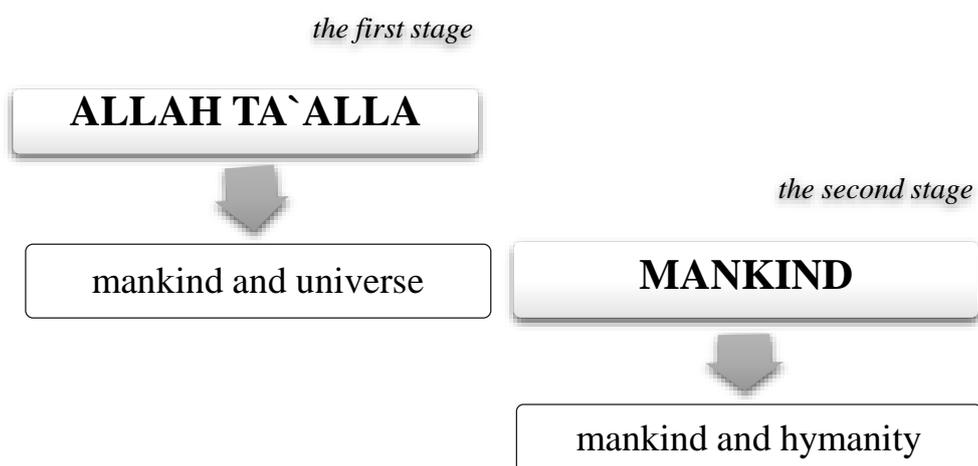


Figure1. Two stages of the act of simile

The second paragraph of this chapter is called "**Formal and substantive area of simile**". In this case, it is important to consider the elements that ensure the uniqueness of similes in terms of form and content and their classification, constructions close to similes, in particular, metaphors and their **integral** (generalizing) and **differential** (differentiating) aspects, and on this basis, it is important to specify its place and role in the language system. We emphasize the profession. Whenever linguists think about similes, they refer to metaphors. In this season, we also found it necessary to clearly delimit the form-content field of similes by comparing them with metaphors while continuing the methodical tradition.

Special emphasis should be placed on the PhD dissertation of linguist G.Qabuljonova entitled "Systematic Linguistic Interpretation of Metaphors"⁴¹ as a valuable initial research work on the linguistic study of metaphors in Uzbek linguistics. The study aims to clarify the different views on metaphor and its place in the system of related phenomena. Based on this goal, the study provides valuable insights into the relationship between *metaphor and simile*, their differences and similarities. G.Qabuljonova's separation of distinguishing aspects of metaphor and simile is given on the basis of four groups, i.e. according to form, content, style and direction.

Linguists M. Mukarramov's views on the distinguishing aspects of simile and metaphor, which are the object of both linguistics and literary studies in the current researches; Literary scholars M. Yaqubbekova, D.Kuronov and Z.Mamajonov are also in the spotlight.

The second part of this chapter is called "Structural-compositional structure of simile". In this, in the existing researches in linguistics, there are different views of scientists regarding the description of the bases that make up the simile, and in the scientific debates on the classification of the components of the simile construction, first of all, emphasis is placed on the considerations of how many

⁴¹ See: Қобулжоновна Г. Ibid. – 104 б.

parts they consist of. Reasoning in this regard conditionally requires a distinction between two groups of researchers. The representatives of the first group note that the components of the simile consist of three parts, while the second group shows them in four parts.

Linguists of the **first group**, in particular, B.V.Tomashevsky, A.I.Efimov, M.A.Shapiro, V.V.Vinogradov, G.L.Abramovich, L.I.Timofeev, A.Astakhov from Russian linguists; Uzbek scientists M.Mukarramov, A.Rustamov, I.T.Yormatov, A.Sa'dilyr, their views on the issue of distinguishing and naming the three bases that make up similes are commented.

The representatives of the **second group** emphasize that the components of simile have four bases. In particular, Russian linguists S.Nevelova, T.Suprun, M.Cheremisina, Uzbek linguists N.Mahmudov, D.Khudoyberganova, M.Yaqubbekova, Z.Tohirov, F. smanov are among them.

According to the researches of Yo.Ishakov, A.Khojiahmedov, Muhammad Kozim Kozimi, Muhammad Amin Karimiddin, Tarozi, Jabbur, Husayniy⁴², similes have their own descriptive essence in Eastern classic literary studies.

N.Mahmudov pays attention to the views of S.Nevelova, T.Suprun, M.Cheremisina and comments in the "Dictionary of Literary Terms" in defining and describing the structural elements of simile. Based on this, a formula describing the components of the simile is presented: {A [(B) β] C}. In this formula, *A is the symbol of the subject of comparison, V is the symbol of the standard of comparison, b is the formal indicator of comparison, and S is the symbol of the basis of comparison*⁴³.

Acknowledging the conditional terms given by all the authors regarding the components of simile in our study, we acknowledge that relying on the views that the simile consists of four components is useful in the full interpretation of all similes taken as the object of research.

The third chapter of the dissertation is called "**Linguistic and pragmatic study of the types of similes in the interpretation of the Holy Qur'an**".

In its first part, "*Linguistic analysis of the types of similes in the interpretation of the Holy Qur'an*" is carried out.

In the course of our research, to describe constructions of similes in the interpretation of the Holy Qur'an The following types of similes mentioned in the monograph of the linguist Mamadjon Mukarramov entitled "Similes in the Uzbek language" are taken as a basis among the valuable studies carried out in Uzbek linguistics⁴⁴: 1) complete; 2) incomplete; 3) unmediated; 4) simple; 5) complex; 6) content; 7) intermittent; 8) prepositional; 9) postpositional; 10) then, in order to "clarify" the formal and substantive content of appropriate similes, we consider it

⁴² See: Исҳоқов Ё. Классик адабиёт поэтикасидан маълумотлар // ЎТА 1970. – № 1. 84-90; Хожиаҳмедов А. Мумтоз бадият малохати. – Тошкент: Шарқ, 1999. – 240 б.; Каримиддин М. Ал-балаға. – Дамашк, 1998. – Б. 6.

⁴³ Ёқуббекова М. Ibid.– Б. 65-68.

⁴⁴ See: Мукаррамов М. Ibid. – 88 б.

appropriate to combine them into the following meaningful groups and describe them based on four components:

1. According to the participation of simile components:

a) *complete similes*; b) *incomplete similes*.

2. According to the participation of the formal indicator of comparison and the symbol of the basis of comparison: *unmediated similes*.

3. The simile construction in one sentence is based on the participation of one, two or more of four components: a) *simple similes*; b) *complex similes*; s) *similes with content*.

4. According to the fact that the four components of the simile appear in several sentences at the same time: a) *intermittent similes*; b) *continuous similes*.

5. According to the relation of the symbol of the standard of simile to the symbol of the subject of simile: a) *prepositional similes*; b) *postpositional similes*.

Based on these groups, the following seven types of simile are distinguished:

It was determined that these seven groups of similes are expressed through the formal indicators of the following 16 similes, similar to the specific form-content construction of the Holy Qur'an:

1. Concrete and abstract similes.
2. Individual and fixed similes.
3. Complete and incomplete similes.
4. Indirect similes.
5. Simple, complex and content similes.
6. Intermittent and continuous similes.
7. Prepositional and postpositional similes

It was determined that these seven groups of similes are expressed through the formal indicators of the following 16 *similes*, similar to the formal and substantive construction that is unique to the interpretation of the Holy Qur'an:

| | | |
|---------------------------|----------------------------------|--------------------------------|
| 1) -дек; | 2) -дай; | 3) каби; |
| 4) мисоли ... -дек; | 5) худди; | 6) худди ... -дек; |
| 7) мисоли ... -га ўхшар; | 8) мисоли худди ... -га ўхшайди; | 9) мисоли ... каби; |
| 10) худди ... -га ўхшаб; | 11) -га ўхшар(б); | 12) гўё ... -ган каби; |
| 13) -ган каби; | 14) худди ... -ган каби | 15) худди... мисолига ўхшайди; |
| 16) мисоли худди ... гўё. | бўлур; | |

In the study, we relied on the formula {A [(B) β] C}, which describes the four parts of the analogical components recommended by Professor N.Mahmudov. During the research, a total of 154 constructions of similes connected with the help of various similes - formal indicators of comparison in the interpretation of the Holy Qur'an were selected. At the end of the dissertation, we present similes in the form of an appendix, classified in groups based on these 16 formal similes - formal indicators. As an objective reason for not classifying types of similes into thematic

groups in the appendix, it is necessary to note that one simile construction can simultaneously belong to several of the above seven groups in different ways.

I. Concrete and abstract similes. M. Mukarramov emphasizes that all similes arise through sensations and imagination, and in this respect, similes are divided into two large groups⁴⁵.

1. Concrete similes - in the standard of simile, the five human senses are 1) seeing through the eyes; 2) hearing through the ears; 3) sense of smell through the nose; 4) sense of taste through the tongue; 5) is represented by lexical units that can be perceived by the skin sensation through the body organs.

5) Similes perceived by the sense of sight through the eyes.

a) with the help of the formal indicator -dek: *Ва албатта, Аллоҳнинг бандаси Унга ибодат қилиб турганда улар унинг атрофида **от ёлидек** тўпланиб, босиб юборай дейишди* (And indeed, when the servant of God was praying to him, they gathered around him like a horse track and said that they would crush him). (Holy Qur'an. Jin. 19);

b) with the formal indicator -day: *Уларнинг ўша дод-войлари биз уларни ўрилган ўтдай, совиган кулдай қилгунимизча бардавом бўлди.* (Their woes lasted until We made them like mown grass and cooled ashes). (Holy Qur'an. Anbiyu, verse 15).

c) using the formal indicator xuddi ...dek: *Уларнинг устига тоғни **худди соябондек** кўтарганимизни, улар уни, устимизга тушиб кетади, деб ўйлаганларида, сизга берган нарсамизни қувват ила олинглар ва ундаги нарсани эланлар, шоядки, тақво қилсангиз, деганимизни* (Remember that We raised the mountain over them like an umbrella, and when they thought that it would fall on us, take what We have given you with strength and remember what is in it, perhaps if you are righteous) (Holy Qur'an A'raf. 171);

d) through formal indicator misoli...da: *Аллоҳни қўйиб, ўзи дўстлар тутганларнинг **мисоли** ўзига уй тутган ўргимчакка ўхшайдир.* *Ҳолбуки, энг заиф уй ўргимчакнинг уясидир. Кошки, билсалар эди.* (Those who set aside God and keep friends for themselves is like a spider that built a house for itself. However, the weakest house is a spider's nest. If only they knew. (Holy Qur'an. Ankabut. 41);

e) through formal indicator xuddi...o'xshab: *У(хур)лар **худди ёқут ва маржонга ўхшарлар;** У кунда осмон **худди** қора мой қолдиқларига ўхшаб қоладир.* (They are like rubies and corals. (Holy Qur'an. Ar-Rahman. 58); On that day, the sky will be like the remains of black oil. (Holy Qur'an. Ma'arij. 8);

f) using the formal indicator ...ga o'xshab: *У кунда одамлар тўзиб **кетган капалакка ўхшаб** қоларлар; Ва тоғлар **титилган жунга ўхшаб** қоларлар.* (On that day people will be like butterflies that have faded. (Holy Qur'an. Qari'a. 4); *And the mountains will be like spun wool* (Holy Qur'an. Qur'an. 5);

2) Similes perceived by the ears with the sense of hearing:

d) with the help of the formal indicator -dek: *Эй, иймон келтирганлар! Овозингизни **Пайгамбар овозидан юқори кўтарманг ва унга бир-бирингиз ила***

⁴⁵ Мукаррамов М. Ibid. – Б. 25.

сўзлашгандек дагал сўз айтманг, ўзингиз сезмаган ҳолда амалларингиз ҳабата бўлиб қолмасин. (O you who believe! Do not raise your voice higher than the Prophet's voice and do not speak rudely to him as if you were talking to each other, lest your deeds become bad without you realizing it). (Holy Qur'an. Hujurot, verse 2);

e) using formal indicator xuddi...dek: *Қачон унга Бизнинг оятларимиз тиловат қилинса, худди уларни эшитмагандек, худди қулоғида оғирлик бордек, мутакаббирлик билан ортга қараб кетар. Бас, унга аламли азобнинг башоратини бер*(Whenever Our verses are recited to him, he looks back arrogantly, as if he did not hear them, as if there was a weight in his ears. So give him the prophecy of a painful torment). (Holy Qur'an. Luqman. 7);

f) using the formal indicator misoli...dek: *Осмон-у ернинг Роббиси ила қасамки, албатта, у (ваъда) мисоли сиз нутқ қилаётгангиздек ҳақиқатдир.* (By the Lord of the heavens and the earth, indeed, the example of that (promise) is as true as you speak). (Holy Qur'an. Zaariyat, verse 23).

3) Similes perceived by human body organs:

b) using a formal indicator misoli...ga: *Уларнинг бу дунё ҳаётида қиладиган нафақалари мисоли ўзига зулм қилган бир қавмнинг экинини уриб, ҳалок қилган совуқ шамолга ўхшайдир.* Аллоҳ уларга зулм қилмади. Лекин улар ўзларига зулм қилдилар. (The example of their allowances in this worldly life is like a cold wind that blows and destroys the crops of a people who oppressed them. Allah did not wrong them. But they wronged themselves). (Holy Qur'an. Holy Imran, verse 117).

It was found that there are no similes with 4) sense of smell through the nose and 5) sense of taste through the tongue.

44 of the total 154 simile constructions selected from the interpretation of the Holy Qur'an explain a specific group of similes. Of this, there are 39 concrete similes for the sense of sight, 4 for the organ of hearing, and 1 for the organ of hearing. 8 concrete similes: -dek; -day; kabi; misoli ... -dek; xuddi ... -dek; misoli ... -ga o'xshar; xuddi ... -ga o'xshab; xuddi ... misoliga o'xshar (b) have been found to be actively used.

2. Exaggeration and fantasy predominate in abstract similes, in fact, there is no such similarity between things and events.

e) with the help of a formal indicator like go'yo... -gan: *Аллоҳга бўлган иймондан оғманг, унга ширк келтиргувчи бўлманг. Ким Аллоҳга ширк келтирса, бас, у гўёки осмондан қулаб тушган-у, уни йиртқич қуш олиб қочган ёки учуриб кетган кабидир* (Do not deviate from faith in God, do not associate with Him. Whoever associates with Allah, it is as if he fell from the sky, was carried away by a bird of prey or flew away (Holy Qur'an. Hajj, verse 31).

f) with the formal indicator xuddi...goyo: *Аллоҳ осмонлар ва ернинг нуридир. Унинг нурининг мисоли худди бир тоқча, унинг ичига чироқ қўйилган, чироқ эса, шиша ичида, шиша эса, гўё дурдан бўлган бир юлдуз бўлиб, шарқий ҳам, гарбий ҳам бўлмаган муборак зайтун дарахтидан ёқиладир.* Унинг мойи ўзига олов тегмаса ҳам, ёритиб юборай дейдир. (Бу)

нур устига нурдир. Аллоҳ хоҳлаган одамни Ўз нурига ҳидоят қилур. Аллоҳ одамларга мисолларни келтирур. Аллоҳ ҳар бир нарсани ўта билгувчидир. (Allah is the light of the heavens and the earth. An example of his light is like a shelf, in which a lamp is placed, and the lamp is inside a glass, and the glass is a star, as if made of wood, and it is lit from the blessed olive tree, which is neither east nor west. Even if his oil does not touch the fire, it is said to light it. (It is) light upon light. God guides whom He wills to His light. God gives examples to people. God knows everything). (Holy Qur'an. Light, verse 35).

г) худди -га ўхшаб формал кўрсаткичи ёрдамида: *Аллоҳ яхши сўзга қандай мисол келтирганини кўрмайсанми? У худди бир яхши дарахтга ўхшайдир. Унинг асли собит турадир. Шохлари эса осмонда* (Қуръони Карим. Иброҳим, 24-оят). b) with the help of a formal indicator like -: Don't you see how God gave an example of a good word? It is like a good tree. Its origin is fixed. And its branches are in the sky (Holy Qur'an. Abraham, verse 24).

h) with the formal indicators misoli, xuddi,...ga ukxshaydi: *Молларини Аллоҳнинг йўлида сарфлайдиганларнинг мисоли худди бир донга ўхшайдир. Ундан етти бошоқ ўсиб чиқадир, ҳар бошоқда юздадан дон бор. Ва Аллоҳ кимга хоҳласа, яна кўпайтириб берадир. Ва Аллоҳ қамраб олувчи ва билувчи Зотдир* (those who spend their wealth in the way of Allah is like a grain of grain. Seven ears of corn grow from it, and each ear has a hundred grains. And Allah gives more to whomever He wills. And Allah is All-encompassing and All-Knowing) (Holy Qur'an, Baqarah, verse 261);

10 of the total 154 simile constructions selected from the interpretation of the Holy Qur'an explain the group of abstract similes. There are 4 of them: misoli xuddi ... -ga o'xshaydi; xuddi ... -ga o'xshab; go'yo ... -gan kabi; misoli xuddi ... go'yo.

II. Individual and fixed similes.

1. Individual-author similes. Individual-author similes in the interpretation of the Holy Qur'an - unlike the individual-author similes presented in text types specific to any speech style, are one of the means of showing the skill of Allah, the creator of the holy religious source - the Holy Qur'an. The fact that these similes belong only to the Creator, they acquire artistic-aesthetic value as they reflect a surprising emotional-expressiveness, figurativeness, and at the same time concreteness - on the basis of the fact that Allah Ta'ala, as the Owner of the knowledge of the world and the hereafter, knows the truths of the existence created by Himself and the most delicate points of humanity.

The Holy Qur'an contains the following similes embodying these characteristics: *“Ўша кунда осмонни худди мактуб ёзилган дафтари ёпгандек ёпамиз. Аввал қандай яратган бўлсак, шундай ҳолга қайтарамиз. Бу зиммамиздаги ваъдадир. Албатта, Биз буни қилгувчимиз”* ("On that day, We will close the sky like closing a notebook with a letter written on it." We will return it to the way we created it. This is the promise we have. Indeed, We are the One who does this" (Holy Qur'an. Anbiyaa. 104) and so on.

2. In fixed similes, the image expressed in the standard of simile is stabilized, such similes, although used by a specific person or creator, over time have become a tradition in the language community, stabilized as permanent expressions, and have taken a place in the lexicon of the common language. Such ideas are also reflected in the researches of Russian scientists A.F.Efremov, E.Nekrasova, L.Lebedova and F.Khakimzyanov, V.Ogoltsev, Uzbek linguists M.Mukarramov, N.Mahmudov, D.Khudoyberganova, F.Usmanov.

In our opinion, putting too much emphasis on the fact that similes serve only to provide emotional expressiveness in speech leads to neglecting their important function of concretizing the thought. Two aspects of similes should always be the same in the center of attention:

c) emotional impact (ensuring emotional-expressiveness, expressiveness, impressiveness of speech);

d) concretization of thought (aimed at a deep understanding of the world, providing a clear understanding (assimilation) of information about the subject or object).

“Осмонлар-у ернинг гайб (илм)и Аллоҳникидир. Соат (қиёмат) иши эса, кўз очиб юмгандек ёки ундан ҳам яқинроқдир. Албатта, Аллоҳ ҳар бир нарсага қодирдир” “Ва Аллоҳ сизларга ерни гиламдек тўшаб қўйди” (The unseen (knowledge) of the heavens and the earth belongs to Allah. And the work of the Hour (Doomsday) is like the blink of an eye or even closer. Indeed, Allah is able to do everything" (Holy Qur'an. Nahl, 77); "And God spread the earth for you like a carpet") (Holy Qur'an. Nuh, 19) etc., the noteworthy aspect is that both aspects are clearly reflected in the similes in the verses in the manner of the Creator's narration.

Of the 154 simile constructions sorted, 51 describe a group of fixed similes. The unique aspect of the static similes presented in the Holy Qur'an is that most of them are characteristic of the style of religious speech: *“Ахир, мўмин бўлган одам фосиқ одамдек бўлурми?! Тенг бўлмаслар”*; *“Аллоҳ уларнинг барчасини қайта тирилтирадиган кунда, худди сизларга қасам ичганларидек, Унга ҳам қасам ичарлар, ва бирор нарсага эришамиз, деб ўйлайдилар. Аё, огоҳ бўлинг, улар, ҳа, улар ёлгончидирлар”* (Naturally, these mental features are actively used as stable units characteristic of the speech of the people converted to the religion of Islam. "After all, is a believer like a wicked person?! There are no equals" (Holy Qur'an. Sajdah, 18); "On the Day when Allah will resurrect them all, they will swear by Him, just as they swore to you, and they think that they will achieve something. Ayo, beware, they, yes, they are liars") (Holy Qur'an. Mujodala, 18) and so on.

III. Complete and incomplete similes.

I. The four components of **complete similes**: A – the symbol of the subject of comparison, B – the symbol of the standard of comparison, B – the formal indicator of the comparison, S – the symbol of the basis of comparison are all explained by lexical units, that is, the participation of all the components in the simile means that it is a complete simile. will be the basis for recognition. *“Инсон*

яхшиликка дуо қилганидек, ёмонликка ҳам дуо қилур. Инсон шошқолоқ бўлгандир” (“A man prays for evil as he prays for good. Man was in a hurry” (Holy Qur'an. Isra, verse 11). *In this case, a person is a symbol of the subject of comparison, as he prays - a symbol of the standard of comparison, as - as a formal indicator of comparison, he prays - a symbol of the basis of comparison.* As you can see, all the simile components are represented by lexical units: *Эй, иймон келтирганлар! Мусога озор берганлар каби бўлманглар. Бас, Аллоҳ уни улар айтган нарсадан поклади. Ва у Аллоҳнинг наздида обрўли эди* (O you who believe! Do not be like those who hurt Moses. So Allah cleared him of what they said. And he was honorable in the eyes of God (Holy Qur'an. Ahzab, verse 69) and etc.

II. In incomplete similes, S – the symbol of the base of comparison is not represented by lexical units. *Here, A is the symbol of the subject of comparison, V is the symbol of the standard of comparison, β is the formal indicator of the comparison, and the meaning of the symbol of the basis of comparison is transferred to the symbol B of the standard of comparison.* It should be noted separately that the incomplete similes in the Holy Qur'an are not analogous to the existing definition of incomplete similes, that is, in the construction, *S is not the symbol of the basis of comparison, and A is the symbol of the subject of comparison,* which is not expressed by lexical units. For example, in the example of "Those who float in the sea like mountains are His" (Holy Qur'an. Ar-Rahman, verse 24), the first, *B - the standard symbol of comparison is "mountain", the second, b - the formal indicator of comparison is "-like"; third, C - the symbol of the basis of comparison is divided like "floaters". A - the symbol of the subject of comparison was not involved in this simile.* In the study, it was found that among 154 simile constructions, incomplete simile constructions are very few in terms of quantity, only one piece, and complete similes are the most used in terms of quantity.

IV. Indirect similes. In such similes, the simile consists only of two of the four components: A – the symbol of the subject of comparison, B – the symbol of the standard of comparison, i.e. it does not include b – the formal indicator of comparison and C – the symbol of the basis of comparison (that is, it is not represented by lexical units). During the research, it was found that among the total of 154 simile constructions, there are no similes of this type.

V. Simple, complex and content similes.

1. In simple similes, one sentence contains simile components: *A – the symbol of the subject of comparison, B – the symbol of the standard of comparison, b – the formal indicator of the comparison, and S – the symbol of the basis of the comparison.* Such similes occupy a significant place in the Holy Qur'an in terms of quantity, that is, all 154 similes are simple similes. For example, “*Агар уларни ҳидоятга даъват қилсангиз, эшитмаслар. Уларни сенга назар солиб тургандек кўрасан. Ҳолбуки, улар кўрмаслар деб айт; У қавмни қувишида бўш келманг* (“If you call them to guidance, they will not listen. You see them looking at you. But say that they will not see (Holy Qur'an. A'raf, verse 198); Do not be

idle in chasing that people). *Агар алам чекаётган бўлсангиз, улар ҳам сиз алам чекаётганингиздек алам чекмоқдалар (If you are suffering, they are suffering as you are). Сиз эса, Аллоҳдан улар умид қилмаган нарсани умид қилмоқдасиз. Аллоҳ билувчи ва ҳикматли Зотдир (And you expect from Allah what they do not expect. Allah is All-Knowing and All-Wise (Holy Qur'an. Nisa verse 104) etc. Admitting that there are four components of simile in simple similes, the formal indicator of comparison should also be one with natural precision. It was also determined that the formal indicator of simile β is used in one simile construction, not two. In particular, auxiliaries such as " misoli (as)" and "xuddi (like)" were used side by side in one simile. This ensures that the artistic-aesthetic effect of the simile will be extremely strong. For example, with formal indicators *misoli, xuddi ...ga ikhshab*: “Бу икки гуруҳнинг *мисоли худди кар-у кўр ҳамда эшитувчи ва кўрувчига ўхшайдир. Улар бир-бирларга баробар бўла оладиларми? Ибрат олмайсизларми?* (The two groups is like the deaf and the blind and the hearing and the seeing. Can they be equal? Don't you take a lesson? (The Holy Qur'an. Hud. 24-ayat) etc. There are 8 such similes in the Holy Qur'an.*

II. In complex similes, there are two components of simile: A – the symbol of the subject of comparison, B – the symbol of the standard of comparison, β – the formal indicator of the comparison, and S – the symbol of the basis of the comparison. During our research, it was found that among the total of 154 simile constructions connected with the help of different similes in the Holy Qur'an, there are no similes of this type.

III. In content similes, *A is the symbol of the subject of comparison, V is the symbol of the standard of comparison, β is the formal indicator of comparison, and S is the symbol of the basis of comparison.* During our research, it was found that among the total of 154 simile constructions connected with the help of different similes in the Holy Qur'an, there are no similes of this type.

VI. Intermittent and serial similes.

1. Based on the descriptions in the existing research, it is correct to divide the **intermittent similes** into three parts in terms of form and content construction. They are as follows:

d) In intermittent similes, four components do not appear in one sentence. In this case, if A - *the symbol of the subject of comparison and C - the symbol of the basis of comparison appear in one sentence, B - the symbol of the standard of comparison, β - the formal indicator of the comparison form a second sentence and bring some words with the meaning of simile instead of the symbol of C - the basis of comparison.* For example, *Амримиз келган пайтда Шуъайбга ва у билан иймонга келганларга Ўз раҳматимиз ила нажот бердик. Зулм қилганларни эса, қичқириқ тутди ва диёрларида тўкилдилар (94). Худди у ерда яшамаганлардек. Огоҳ бўлингким, худди Самуд йўқолгандек, Мадян ҳам йўқолди* (when Our Command came, We saved Shu'ayb and those who believed with him by Our Mercy. And the oppressors were seized with a cry and scattered in their lands (94). As if they didn't live there. Be warned, just like Thamud is lost, Madyan is also lost) (Holy Qur'an. Hud. 95) and so on.

e) Some intermittent similes have a single meaning only through syntactic units and serve to conclude the previous sentence⁴⁶. For example, *Аллоҳ осмонлар ва ернинг нуридир. Унинг нурининг мисоли худди бир токча, унинг ичига чироқ қўйилган, чироқ эса шиша ичида, шиша эса, гўё дурдан бўлган бир юлдуз бўлиб, шарқий ҳам, ғарбий ҳам бўлмаган муборак зайтун дарахтидан ёқиладир. Унинг мойи ўзига олов тегмаса ҳам, ёритиб юборай дейдир. (Бу) нур устига нурдир. Аллоҳ хоҳлаган одамни Ўз нурига ҳидоят қилур. Аллоҳ одамларга мисолларни келтирур. Аллоҳ ҳар бир нарсани ўта билгувчидир* (Allah is the light of the heavens and the earth. His light is like a shelf, in which a lamp is placed, and the lamp is inside a glass, and the glass is a star made of wood, which is lit from the blessed olive tree, which is neither east nor west. Even if his oil does not touch the fire, it is said to light it. (It is) light upon light. God guides whom He wills to His light. God gives examples to people. Allah is omniscient) (Holy Qur'an. Nur, verse 35).

f) In some **intermittent** similes, the particle “xuddi” comes in the place of the personal pronoun - "ozi" together with the demonstrative pronoun “ana shu” - C - the symbol of the comparison base. For example, *Қачонки у келганида: “Сенинг тахтинг шундайми?” дейилди. У: “Худди ўшанинг ўзи” деди. “Бизга бундан илгари илм берилган эди ва мусулмон бўлган эдик”* (When he came, he said, "Is this your throne?" it was not said. He said: "Just the same." "Before this we were given knowledge and we became Muslims" (Holy Qur'an. Naml. 42) etc.

2. In **successive** similes, there is more than one symbol of *B - comparison standard, and only one A - the symbol of the subject of comparison is focused on comprehensive identification, clarification*. In these, A is the symbol of the subject of comparison. In successive similes, before the symbol of the standard of comparison V, and then between them, auxiliary words *xuddi, va, yoki, go‘yo, kabi* which serve to exaggerate the meaning when connecting the similes. For example, *Аллоҳга бўлган иймондан оғманг, унга ширк келтиргувчи бўлманг. Ким Аллоҳга ширк келтирса, бас, у гўёки осмондан қулаб тушган-у, уни йиртқич қуш олиб қочган ёки учуриб кетган кабидир; Улар Роббиларининг оятлари эслатилганда, у (оят)ларга гунг ва кўрлардек таиланмаслар* (Do not deviate from faith in God, do not associate with Him. Whoever associates with God, it is as if he fell from the sky, was carried away by a bird of prey or flew away (Holy Qur'an. Hajj. 31); When they are reminded of the verses of their Lord, they do not turn to them as deaf and blind) (Holy Qur'an. Furqan. verse 73) and so on.

VII. Prepositional and postpositional similes.

I. An important feature of the type of **prepositional similes** is the change in the location of the components in the composition. In addition, it is to draw attention to the symbol of C - the basis of comparison when influencing the interlocutor (listener, reader, addressee, recipient) by means of this simile construction.

⁴⁶ Мукаррамов М. Ibid. – Б. 31.

In this type, B is the symbol of the standard of comparison; second, β – formal indicator of comparison; third, S is the symbol of the basis of comparison and fourth, A is the symbol of the subject of comparison: “Денгизда тоғдек бўлиб сузиб юрвчи кемалар унинг (қудрати) оят (белги)ларидандир” (“Ships floating in the sea like mountains are among its (power) signs”) (Holy Qur'an. Shuaro, verse 32).

2. In postpositional similes, a person's attention is first focused on the object, and then an image corresponding to an important sign or feature of this object is given.

This definition explains the arrangement of similes in the usual order. This, as we noted above,

- 1) A is the symbol of the subject of comparison;
- 2) B – standard of the basis of comparison;
- 3) β – formal indicator of comparison;
- 4) S is in the order of the symbol of the basis of comparison.

The second part of this chapter is called "Pragmatic analysis of similes in the interpretation of the Holy Qur'an". For the first time in the science of linguistics, the type of pragmatic similes is distinguished.

The development of language science based on today's anthropocentric paradigm allows to study the construction of simile in the interaction between **language** and **speech**, to describe its new features. The description and classification of simile constructions described in the above sections: the study of simile elements, in particular, the form-content area of simile, comments on its structural-compositional structure explain that the phenomenon of simile exists as a specific pattern at the language stage. At the **speech stage**, the main attention is paid to the hidden meaning of the simile components in connection with the speech situation. The pragmatic meaning of a pragmatic simile in relation to a speech situation is to understand the meaning of a word in the members of the simile as a reference to a completely different event, object or person with the requirement of a speech act. For example, “Биз китоб берганлар уни ўз фарзандларини таниганидек танирлар”. Улар ўзларига зиён қилганлардир, ана ўшалар иймон келтирмаслар. (“Those to whom we give a book know it as they know their own children.” They are the ones who have harmed themselves, and they will not believe. (Holy Qur'an. Verse 20). The simile presented in this verse has a purely pragmatic character, and the phrase “*know your children as you know them*” in the simile refers to the real events of the time when the Holy Qur'an was revealed. Shaykh Muhammad Sadiq Muhammad Yusuf in the second part of his work "Tafsiri Hilal" interprets this verse and writes: "That is, the people to whom God gave the book - people of books - Jews and Christians know Muhammad, peace and blessings of God be upon him, as if they know their own children. Because the attributes of Muhammad, may God bless him and grant him peace, are mentioned in the divine book(s) given to him by God⁴⁷. In this example, the phrase

⁴⁷ Шайх Муҳаммад Содик Муҳаммад Юсуф. Ibid. 2-жиуз. – Б. 171.

"they know their children as they know them" does not mean that everyone knows their child at the stage of speech, but it expresses a specific feature, that is, a reference to a concrete event.

Speaking about pragmatic analysis and its completeness, linguist Sh.Safarov emphasizes that the "burden" of information transmission in speech communication falls on the "shoulders" of words and linguistic units. Similarly, we raise the natural question of which component of the simile carries the "burden" of pragmatic information transfer. In this case, there is a need to review the importance, place and role of the members of the simile construction. Among the four components in the simile construction, the emergence of a pragmatic seme in the characteristic seme of the lexical unit, which is considered the most important among the four components, is the basis for the description of the simile construction as a pragmatic simile at the speech stage. In this case, it is required that the word expressed in the symbol of the standard of comparison B should be pragmatic in nature, that is, it should refer to a completely different meaning from its denotative meaning in accordance with the speech situation, "contractual relationship between the speaker and the listener"⁴⁸.

About 52% of the total 154 simile constructions in the Holy Qur'an commentary, i.e. 80 of them, belong to the group of pragmatic similes. Pragmatic simile type is valuable as a unique new type among the types of similes that exist today. It is important in the study of texts specific to the religious speech style proposed as the sixth speech style. Taking such similes as objects is valuable as an important factor in future research.

GENERAL CONCLUSIONS

1. In the course of the process of building a new Uzbekistan, based on the noble idea of enlightenment against ignorance, the original humanistic nature of religion, virtues such as goodness, peace and humanity are the expression of our ancient values, and intensive organization of scientific and educational activities in this field, at the same time regarding the study of linguistics and the science of religion in proportion is performing the task of conducting valuable scientific research.

2. The Holy Qur'an has not been turned into an object of research in the theological studies carried out in Uzbek linguistics until today. Linguistic and pragmatic nature of simile constructions in his interpretation: their specific aspects, types, form-content construction, symbolic meanings have not been studied monographically. It is a topical subject and requires research of "relevant" sources.

3. Theological research shows that there is a necessity for a religious method that summarizes, differentiates and describes the specific aspects of religious lexicon and religious (speech) texts. It should be noted separately that there is a style of religious speech, and it is appropriate to study religious texts within the framework of the sixth functional style of this speech.

⁴⁸ Раҳимов У.Э. Прагматик синонимия // АДУ Илмий хабарномаси. 2010. – № 3. – 21-26.

4. In the description and classification of religious texts, in contrast to the types of texts belonging to other speech styles, it is correct to take into account the author who created them. There are two groups: 1) holy religious sources - Torah, Psalms, Injil, Koran; 2) religious texts - a) hadiths, b) religious scientific texts (scientific texts created in areas such as tajvid, hadith studies, Islamic history, fiqh), c) religious terminographic and encyclopedic dictionaries, g) religious journalistic texts, d) religious sermons, e) it is appropriate to distinguish between prayer texts.

5. When naming a group of sacred religious sources, we use the word *source* to indicate that they are unique in that they were revealed by the Creator: integral and immutable. Religious texts, on the other hand, are characterized by the fact that they belong to the pen of mankind. Sacred religious sources serve as the basis for all kinds of religious texts.

6. In Uzbek linguistics, in theological studies, the original source of the "Holy Qur'an" and hadiths is in Arabic, so it is very important to rely on the *translation or interpretation of their meanings* in the Uzbek language.

7. Similes in the interpretation of the Holy Qur'an - in contrast to the similes presented in texts specific to any style of speech, are one of the means of showing the skill of Allah, the creator of the holy religious source - the Holy Qur'an, and have a high level of artistry in accordance with the purpose of their artistic image. The fact that these similes belong only to the Creator, they acquire artistic-aesthetic value as they reflect a surprising emotional-expressiveness, figurativeness, and at the same time concreteness - on the basis of the fact that Allah Ta'ala, as the Owner of the knowledge of the world and the hereafter, knows the truths of the existence created by Himself and the most delicate points of humanity. comes true.

8. The development of linguistics based on today's anthropocentric paradigm paves the way for the study of similes not only linguistically, but also pragmatically. In this case, the research of the simile construction in relation to language and speech stage allows to describe its new features. Similes in the interpretation of the Holy Qur'an are in two stages: at the **language stage**, description of the seven types of similes available in Uzbek linguistics based on four components; at the stage of **speech**, evidence of sign meanings of the pragmatic simile type is of great importance.

9. The study of seven types of simile constructions; 1) concrete and abstract similes; 2) individual and static similes; 3) complete and incomplete similes; 4) unmediated similes; 5) simple, complex and content similes; 6) intermittent and continuous similes; 7) prepositional and postpositional similes, in particular, the form-content area of simile, comments on its structural-compositional structure explain that the phenomenon of simile exists as a specific pattern at the **language stage**.

10. At the **speech stage**, the main attention is paid to the hidden meaning of the simile components in connection with the speech situation. The pragmatic meaning of a pragmatic simile in relation to a speech situation is to understand the

meaning of a word in the members of the simile as a reference to a completely different event, object or person with the requirement of a speech act.

11. If the phenomenon of simile is approached as a category, it is seen that it is a *linguistic and pragmatic* category. The linguistic category is characterized by the common meaning of the words in the simile and does not have a reciprocal relationship with the pragmatic simile. Pragmatic simile is a substantive category based on the symbolic meaning of simile members in a speech situation.

12. As it is emphasized that the "burden" of information transmission in speech communication falls on the "shoulders" of linguistic units, a natural question arises as to which component of the simile takes over the "burden" of pragmatic information transmission. In this case, the most important member B is the symbol of the standard of comparison, the emergence of a pragmatic term in the structure of the lexical unit's characteristic seme becomes the basis for describing the construction of the simile as a pragmatic simile at the speech stage.

**НАУЧНЫЙ СОВЕТ PhD.03/04.06.2021.Fil.132.01
ПО ПРИСУЖДЕНИЮ УЧЕНОЙ СТЕПЕНИ ПРИ КОКАНДСКОМ
ГОСУДАРСТВЕННОМ ПЕДАГОГИЧЕСКОМ ИНСТИТУТЕ**

АНДИЖАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ИСМОИЛОВА НОДИРАБЕГИМ УСМОНЖОН КИЗИ

**ЛИНГВИСТИЧЕСКИЕ ОСОБЕННОСТИ УПОДОБЛЕНИЙ В
ТОЛКОВАНИЯХ (ТАФСИРЕ) КОРАНА (на примере труда Шейха
Мухаммад Содика Мухаммад Юсуфа “Тафсири Хилал”)**

10.00.01 – Узбекский язык

**АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ**

Коканд – 2023

Тема диссертации доктора философских наук зарегистрирована в Высшая аттестационная комиссия при Министерстве высшего образования, науки и инноваций Республики Узбекистан под номером B2022.4.PhD/Fil2163.

Диссертация выполнена в Андijanском государственном университете
Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-странице Научного совета (www.kspi.uz) и Информационно-образовательном портале "ZiyoNet" (www.ziynet.uz)

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Защита диссертации состоится на заседании Ученого совета PhD.03/04.06.2021.Fil.132.01 при Кокандском государственном педагогическом институте, 2023 « 08 » 09 часов _____. (Адрес: 150700, город Коканд, улица Турон, 23. Тел: (99873) 542-38-38; факс: (99873) 542-11-43; e-mail: qiqondpi@uzmail.uz)

С диссертацией можно ознакомиться в Информационно-ресурсном центре Кокандского государственного педагогического института (зарегистрирована под номером _____). (Адрес: 150700, город Коканд, улица Турон, 23. Тел: (99873) 542-38-38, факс: (99873) 542-11-43; e-mail: qdpi_arm@uzmail.uz)

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель работы состоит в описании впервые в узбекском языкознании в качестве объекта исследования теолингвистики священного религиозного источника – Корана и исследовании лингвистических особенностей конструкций уподобления в его толковании в ряду священных текстов .

Объектом исследования являются уподобления, приведённые в толкованиях (тафсире) священного религиозного источника – Корана на узбекском языке в труде Шейха Мухаммад Содика Мухаммад Юсуфа “Тафсири Хилал”.

Научная новизна исследования состоит из следующих:

в практике уподобления обосновав, что выполняющий его не только человек, аргументировано то, что действие уподобления реализуется в двух этапах: Аллах → человечество и бытие; человек → человечество и бытие;

в узбекском языкознании впервые священный религиозный источник – Коран преобразован в объект теолингвистического исследования и конструкции уподобления освещены в нём в лингвистическом аспекте;

в толкованиях (тафсире) Корана уподобления освещены в двух этапах, на *языковом этапе* 14 видов уподобления, существующих в узбекском языкознании, описаны на основе четырёх компонентов; на *речевом этапе* впервые обосновано существование прагматического вида уподобления;

обобщив взгляды мировых и узбекских учёных о строении формы и содержания конструкций уподобления, аргументировано полноценное описание объекта исследования только при четырёхкомпонентном уподоблении.

Внедрение результатов исследования.

Разъяснение взглядов мировых и узбекских учёных о строении формы и содержания конструкций уподобления, аргументации по полноценному описанию объекта исследования только при четырёхкомпонентном уподоблении; два вида теоретического этапа в исследовании конструкций уподобления, в частности, на языковом этапе описание типов уподобления, существующих в узбекском языкознании на основе четырёх компонентов; на речевом этапе научно-теоретическими точками зрениями по существованию прагматического вида уподобления пользовались при выполнении фундаментального проекта, проведённого Каракалпакским филиалом научно-исследовательского института педагогических наук Узбекистана, по теме “Методика развития родного языка и литературы в соответствии с новым алфавитом и орфографией каракалпакского языка” по номеру ФЗ-2016-0908165532 (2017-2020) (по справке №327 от 17 ноября 2022 года Каракалпакского филиала научно-исследовательского института педагогических наук Узбекистана имени Т.Н. Кары-Ниязи).

В результате достигнуто повышение ценности и обогащение теоретических взглядов в поекте.

Достигнутыми научными результатами лингвистического исследования уподоблений в толковании Корана пользовались в сфере практического

финансированного проекта “Использование компьютерной техники для слепых, разработка говорящего программного обеспечения и голосового синтезатора, позволяющего читать и печатать текст” под номером BV-Atex-2018-(143) (планированное провести 2018-2020 гг в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои)

(Справка № 04/1-3546 от 28 октября 2022 года Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои Высшего и среднего специального образования Республики Узбекистан). В результате, усовершенствованы взгляды по строению формы и содержания конструкций уподобления, интегральные и дифференциальные стороны со смежными явлениями.

Собранные в ходе изучения в соразмерности языкознания и науки о религии научные новости и выводы исследования использовались при подготовке сценариев программ “Узбекистан 24” телерадиоканала ДМ “Узбекистан 24”, радиоканала “Радиообщение” (“Radiomuloqot”) и “Важная тема” (“Muhim mavzu”) (2021-2022 гг) Национальной телерадиокомпании Узбекистан. (Справка № 03-09-636 от 21 ноября 2022 года телерадиоканала “Узбекистан” Национальной телерадиокомпании Узбекистан). В результате достигнуто обеспечение научно-методологической и практической актуальности радиовещаний.

На основе научных новостей и выводов исследования в процессе создания Нового Узбекистана, обосновываясь важной идеей “просвещением против невежества”, помогающей широкому раскрытию религии как истинной гуманистической сущности; таких качеств, как доброта, мир, человечность, являющихся отражением вековых ценностей были подготовлены сценарии программ (2021-2022 гг) телерадиоканала “Узбекистан” ДМ, “Образование и прогресс”, “Молодёжь Узбекистана”, “К пути истины” (“Hidoyat sari”) редакции “Культурно-просветительские и художественные радиовещания” Национальной телерадиокомпании Узбекистан.

(Справка № 04-36-1903 от 17 ноября 2022 года государственного учреждения телерадиоканала “Узбекистан” Национальной телерадиокомпании Узбекистан). В результате достигнуто обеспечение научно-методологической и практической актуальности радиослушаний.

Структура и объем диссертации. Диссертация состоит из введения трёх глав, общих выводов, списка использованной литературы. Общий объём диссертации, кроме приложений, составляет 125 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLISHED WORKS
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