

**FARG‘ONA DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019 Fil.05.02 RAQAMLI ILMIY KENGASH**

**MUHAMMAD AL-XORAZMIY NOMIDAGI TOSHKENT AXBOROT
TEXNOLOGIYALARI UNIVERSITETI FARG‘ONA FILIALI**

XAMDAMOVA OYGUL MAXKAMJONOVNA

**HADIS MATNLARINING LINGVOSTILISTIK TADQIQI
(o‘zbek tilidagi tarjima matnlar asosida)**

10.00.01 – O‘zbek tili

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

Farg‘ona – 2025

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sciences**

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Ilmiy rahbar:

Muminov Sidikjon Mirsobirovich
filologiya fanlari doktori, professor

Rasmiy opponentlar:

Odilov Yorqinjon Raxmonallyevich
filologiya fanlari doktori, professor

Amonturdiyeva Shoira Ravshanovna
filologiya fanlari bo'yicha falsafa doktori, dotsent

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Qo'qon davlat pedagogika instituti

Dissertatsiya himoyasi Farg'ona davlat universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/30.12.2019.Fil.05.02 raqamli Ilmiy kengashning 2025-yil 20 " mart " soat 8⁰⁰ dagi majlisida bo'lib o'tadi. (Manzil: 150100, Farg'ona shahri, B.Marg'inoniy ko'chasi, 105-uy. Tel: (+998973) 244-57-82. elektron pochta: fardu_info@umail.uz).

Dissertatsiya bilan Farg'ona davlat universiteti Axborot-resurs markazida tanishish mumkin (474 -raqam bilan ro'yxatga olingan). (Manzil: 150100, Farg'ona shahri, Murabbiylar ko'chasi, 19-uy. Tel: (+998973) 244-71-28.

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A.Mamajonov

Ilmiy darajalar beruvchi Ilmiy kengash raisi,
filol.f.d., professor

M.T.Zokirov

Ilmiy darajalar beruvchi Ilmiy kengash ilmiy
kotibi, filol.f.n., professor

G.Z.Rozikova

Ilmiy darajalar beruvchi ilmiy kengash
qoshidagi ilmiy seminar raisi, filol.f.d.,
professor

Kirish (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida diniy matnlar leksikasi va frazeologiyasi, diniy leksik birliklarning lugʻaviy-maʼnaviy, uslubiy xususiyatlarini tadqiq etish, ularni mavzu jihatdan tasnif qilish doirasida muhim ilmiy yangiliklar olib borilgan. Mavjud tildagi diniy matnlarning yillar mobaynida lingvistik tadqiqot obyektiga aylantirilishi natijasida koʻplab ilmiy izlanishlar yuzaga kelgan. Islom dini, ayniqsa, uning Movaraunnahr hududidagi namoyandalarning diniy va dunyoviy bilimlarni har tomonlama mustahkam egallaganligi hamda ularni butun dunyo sivilizatsiyasiga tadbiq qilib, insoniyat rivojlanishiga qoʻshgan ulkan hissiy ilm ahliga kunday ravshandir. Bugungi kunda tilshunoslik oldida turgan eng asosiy muammolardan biri mana shunday muqaddas matnlarning lingvistik va stilistik xususiyatlarini chuqur oʻrganish, tadqiq etish hamda ularni dunyo ilmiy jamoatchiligiga yetkazishdir.

Dunyo tilshunosligida diniy matnlar xalqlarning milliy-madaniy xususiyatlari, eʼtiqodi, yashash tarzi, etnik tarixi va estetik qarashlarini yaxlitlikda tadqiq etishga imkoniyat beruvchi muhim asos sanalgan. Dunyo tilshunosligida diniy matnlarni zamonaviy lisoniy metodlar asosida tadqiq etish soha taraqqiyotini taʼminlaydigan muhim omillardan hisoblanadi. Shuningdek, xalqimiz mustaqillikka erishgandan soʻng buyuk ajdodlarimizning bizga qoldirgan ilmiy-adabiy merosini har tomonlama oʻrganish oldimizda turgan muhim vazifalardan biri sanaladi. Shu nuqtayi nazardan, butun dunyoga mashhur muhaddis olimlarimiz tomonidan bizgacha yetib kelgan hadis matnlari tilshunoslik jihatidan tadqiq etilishga muxtoj manbalarimizdan deb hisoblaymiz. Ayniqsa, oʻzbek tilidagi diniy matnlarni vazifaviy uslublar doirasida oʻrganish, ularning lingvistik va ekstralingvistik tomonlarini tadqiq etish hamda oʻzbek tili funksional-stilistik tizimida tutgan oʻrnini belgilash tilshunosligimizda dolzarb vazifaga aylandi.

Oʻzbek xalqi uzoq yillar kutilgan istiqlolni qoʻlga kiritishi tufayli oʻzining milliy, diniy-maʼnaviy merosini, tarixini tadqiq qilish baxtiga erishdi. Ushbu yillarda uni har tomondan oʻrganish uchun keng imkoniyatlar yaratildi. Zero, “Biz butun jahon jamoatchiligiga islom dinining asl insonparvarlik mohiyatini yetkazishni eng muhim vazifa, deb hisoblaymiz”, deya bildirilgan fikrlari orqali maʼnaviyatimiz va qadriyatlarimizning ajralmas qismi boʻlgan islom dinining mazmun-mohiyatini xalqimiz ongiga chuqur singdirish masalasini koʻtardi. Shuningdek, oʻzining “Yangi Oʻzbekiston strategiyasi”da taʼkidlangandek: “Imom Buxoriyning “Sahihi Buxoriy” asari oʻz ahamiyatiga koʻra muqaddas Qurʼoni karimdan keyin ikkinchi oʻrinda turadigan moʻtabar kitob sifatida islom olamida tan olingan. Bu ulugʻ zotning gʻoyaviy boy merosini asrab-avaylash va oʻrganish, yosh avlodga bezavol yetkazish maqsadida Samarqandda Buxoriy nomidagi Xalqaro ilmiy tadqiqot markazini tashkil etdik. Shuningdek, Surxondaryo viloyatida Imom Termiziy nomidagi, Samarqandda Imom Moturudiy nomidagi ilmiy-maʼrifiy tadqiqot markazlari faoliyat olib bormoqda”¹. Yangi Oʻzbekiston sharoitida lingvistika fanini rivojlantirish, bu yoʻnalishdagi tadqiqotlarni takomillashtirish orqali yoshlarni ona tili va ona – Vatanga muhabbat, milliy anʼana va qadriyatlarga sadoqat ruhida tarbiyalash ustuvor vazifalardan hisoblanadi. Mamlakatimizda

¹ Oʻzbekiston Respublikasi Prezidenti Sh.M.Mirziyoyevning 2017-yil 19-sentabr kuni Birlashgan Millatlar Tashkiloti Bosh Assambleyasi 72-sessiyasida soʻzlagan nutqi.

o‘zbek tilini yanada takomillashtirish chora-tadbirlari doirasida “Oliy ta’lim tizimida o‘zbek tili ilmiy maktablarning zamonaviy metodlarini o‘rganishni yo‘lga qo‘yish, tilning rivojlanish istiqbollari bilan bog‘liq ilmiy muammolarni aniqlash, tadqiq etish” kabi vazifalar belgilangan².

O‘zbekiston Respublikasi Prezidentining 2017-yil 16-fevraldagi PF-4958-son “Oliy o‘quv yurtidan keyingi ta’lim tizimini takomillashtirish to‘g‘risida”gi, 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2020-yil 29-oktabrdagi PF-6097-son “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi, 2022-yil 28-yanvardagi PF-60-son “2022-2026-yillarga mo‘ljallangan Yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi farmonlari, 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”gi, 2017-yil 20-apreldagi PQ-2909-son “Oliy ta’lim tizimini yanada rivojlantirish chora-tadbirlari to‘g‘risida”gi, 2021-yil 19-maydagi PQ-5117-son “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi qarorlari va boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu tadqiqot muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Mazkur dissertatsiya respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida diniy matnlarni lingvistik jihatdan tadqiq etish bilan avvaldan shug‘ullanib kelingan. Jumladan, N.Mechkovskayaning “Til va din”³, A.Minnegaliyevaning “Tatar diniy-didaktik adabiyoti tili: islom yurisprudensiyasi traktati “Muxtasar al-Quduri” materiali asosida”⁴ nomli nomzodlik dissertatsiyasi, M.Sattarova, R.Nurmuxametova, Y.Yelezarovalarning “Diniy semantikali tatar frazeologizmlari”⁵ maqolasi, Z.Yaxyayevaning “Qo‘miq tilining diniy leksikasi va frazeologiyasi”⁶ va X.Kurbanovning “Chechen tilining diniy leksikasi”⁷ mavzusidagi nomzodlik ishlari, T.Iskovichning “Diniy uslubni kommunikativ-pragmatik va kategorial matniy

² Ўзбекистон Республикаси Президентининг 2020 йил 20 октябрдаги “Мамлакатимизда ўзбек тилини янада ривожлантириш ва тил сиёсатини такомиллаштириш чора-тадбирлари тўғрисида” ги ПФ-6084 сонли Фармони // Ўзбекистон Қонун ҳужжатлари тўплами. 06/20/6084/1398.

³ Мечковская Н.Б. Пособие для студентов гуманитарных вузов. – М.: ФАИР, 1998. – С.352.

⁴ Миннегалиева А.М. Язык татарской религиозно-дидактической литературы: на материале трактата по исламской юриспруденции «Мухтасар ал-Кудури»: Автореф. дисс... канд. филол. наук. – Казань, 2007. – С.31.

⁵<https://www.gramota.net/article/phil20172048/fulltext> (Murojaat sanasi: 23.04.2024.)

⁶ <http://www.dissercat.com/content/religioznaya-leksika-i-frazeologiya-kumykskogo-yazyka#ixzz5jLiCg9r> (Murojaat sanasi: 11.02.2024)

⁷ Курбанов Т.И. Публицистический стиль современного узбекского литературного языка: Автореф. дисс... канд. филол. наук. – Ташкент, 1987. – Б.22.

asoslarda janriy tizimlashtirish”⁸ nomli doktorlik dissertatsiyasi, Z.Xafizovning “Boshqird tili diniy leksikasining ma’noviy tasnifi”⁹ nomli tadqiqoti kabi ishlar yuqorida aytilgan fikrimizga dalil bo‘la oladi. Shunday ekan, ushbu sohada jahon tilshunosligida atroflicha tadqiqotlar olib borilgan. O‘zbek tilshunosligida esa ushbu mavzuni tadqiq etish ilmiy zaruriyat deb hisoblaymiz.

Diniy matnlarga tilshunoslik nuqtayi nazardan to‘xtalganda, dastlab, buyuk olim, arab tilshunosligi asoschilaridan Mahmud az-Zamaxshariyning ilmiy merosini ta’kidlash lozim. Zamaxshariyning fan olamidagi ulkan xizmatini hisobga olib, Sharq olimlari tomonidan “Ustod -ul-arab va ajam” (arab va g‘ayri arablar ustoz), “Faxr ul-Xorazm”, “Jorulloh” (Allohning qo‘shnisi) kabi unvonlar berilgan. Olimning “Al-foik fi g‘arib-il-hadis” (“Hadisdagi notanish so‘zlarni o‘zlashtiruvchi”) asari dastlabki hadis matnlarini tadqiq etuvchi lingvistik asardir. Bu asar lug‘at bo‘lib, hadis va adabiy asarlarda uchraydigan ma’nosini anglash qiyin bo‘lgan so‘zlarni izohlashga bag‘ishlangan. Olimning boshqa asarlari singari ushbu asarida ham so‘zlar alifbo tartibida berilib, ularning ma’nosi ochib beriladi va ularga she’riy yoki nasriy misollar keltiriladi ¹⁰.

O‘zbek tilshunosligining shakllanishiga munosib hissa qo‘shgan Abdurauf Fitratning ham ushbu mavzu yuzasidagi qarshlarini e’tirof etish zarur. Fitrat o‘zining “Tilimiz” maqolasida har bir tilning boyligi, ishlatilish doirasining kengligi bilan belgilanishi haqida fikr yuritadi. Olim ushbu maqolasida: “Musulmonliqlarning tubi, tomiri Qur’on bilan hadisdir”, deya ta’kidlaydi. Shuningdek, “Oila yoki oila boshqarish tartiblari”¹¹ asarida olim diniy va dunyoviy hukmlarga tayanib, oilaviy masalalarga izoh berib, o‘z fikrlarini asoslash uchun ushbu risolaning birinchi faslidayoq ellikka yaqin hadis matnlari va o‘ndan ortiq Qur’oni karim oyatlariga murojaat qiladi. Bundan xulosa qilamizki, diniy matnlar olim asarlarining tub mohiyatida muhim ahamiyatga ega bo‘lgan.

O‘zbek tilshunosligida diniy matnlarga lingvistik tadqiqot obyekti sifatida murojaat qilish XX asrdan keyingi davrlarga to‘g‘ri keladi. N.Uluqov 1997-yilda himoya qilgan “O‘zbekcha diniy matnlar ekzotik leksikasi”¹² mavzusidagi nomzodlik dissertatsiyasi bevosita mana shu muammoning ma’lum qismini hal etishga bag‘ishlangan. A.O‘rozboyevning “Ogahiyning “Riyo ud-davla” asarida ijtimoiy-siyosiy leksika”¹³ nomli nomzodlik va “Ogahiyning tarixiy asarlari leksikasi” mavzusidagi doktorlik dissertatsiyalarida ham diniy leksika haqida so‘z yuritilgan. Shuningdek, S.Karimov ¹⁴ , A.Shomaqsudov ¹⁵ , M.Umarxo‘jayev ¹⁶ ,

⁸ <https://urugi.urfu.ru/ru/science/rossija-istoriko-kulturnoe-nasledie/russkii-jazyk-i-literatura/tatjana-viktorovna-ickovich/> (Murojaat sanasi: 15.06.2024.)

⁹ <https://cyberleninka.ru/article/n/tematicheskaya-klassifikatsiya-religioznyh-leksem-v-bashkirskom-yazyke> (Murojaat sanasi: 15.06.2024.)

¹⁰ <https://cyberleninka.ru/article/n/tematicheskaya-klassifikatsiya-religioznyh-leksem-v-bashkirskom-yazyke> (Murojaat sanasi: 15.06.2024.)

¹¹ <https://arxiv.uz/uz/documents/referatlar/tilshunoslik/mahmud-zamaxshariyning-lingvistik-qarashlari-yoqut-hamaviy-abu-hayyon-abdulloh-turkiy-ijodi>. (Murojaat sanasi: 05.12.2024.)

¹² Улуков Н. Ўзбекча диний матнлар экзотик лексикаси: Филол. фанл. номз. дисс... автореф. – Тошкент, 1997. – Б.29.

¹³ Ўразбоев А.Д. Огахийнинг «Риёз уд-давла» асарида ижтимоий-сиёсий лексика: Филол. фанл. номз. дисс... автореф. – Тошкент, 2009. – Б.41.

¹⁴ Каримов С.А. Ўзбек тилининг бадийи услуби: Филол. фанл. докт. дисс... автореф. – Тошкент, 1994.

¹⁵ Шомаксудов А. ва бошқ. Ўзбек тили стилистикаси. – Тошкент: Ўқитувчи, 1988.

¹⁶ Мухторхон эшон Умархўжа. Диний атамалар ва иборалар. Оммабон қисқача изоҳли луғат. – Тошкент, 2016.

J.Omonturdiyev¹⁷, Sh.Maxmaraimova¹⁸, S.Elmurodova¹⁹ kabi olimlarimiz tadqiqotlarida muhim xulosalar berilgan. Tadqiqot olib borishimizda Sh.Yusupova²⁰, A.Aripova²¹, Sh.Amonturdiyeva²², N.Ismoilova²³ kabi olimlarimizning ilmiy izlanishlari ham katta ahamiyatga ega bo'ldi. Dissertatsiyada mazkur ilmiy ishlar o'rganilib, ulardan farqli ravishda diniy matnlar sirasidan o'zbekcha hadis matnlari tanlab olinib, lingvostilistik aspektda o'rganish masalasi o'rtaga qo'yilgan.

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

Tadqiqotning maqsadi o'zbekcha diniy matnlar, jumladan, hadis matnlarining til xususiyatlarini uslubiy tahlil qilish va shu orqali uning o'ziga xos jihatlari, o'zbek tili funksional uslublari tizimida tutgan o'rnini ochib berishdan iborat.

Tadqiqotning vazifalari:

jahon va o'zbek tilshunosligida diniy matnlar yuzasidan olib borilgan tadqiqotlar ko'lamini yoritib berish;

o'zbek tilshunosligida muqaddas diniy manba – hadislarni lingvostilistik tadqiq obyektiga aylantirish;

o'zbekcha hadis matnlarining shakliy- mazmuniy strukturasi – sanad va matn munosabatini o'rganish va ularga vazifaviy-uslubiy jihatdan munosabat bildirish;

hadis matnlarining leksik sath birliklari, emotsional-ekspressiv jihatlari uslubiy tomondan yoritib berish;

hadis matnlarida grammatik birliklarning stilistik va ekstralingvistik xususiyatlarini aniqlash.

Tadqiqotning obyekti o'zbek tiliga tarjima qilingan hadis matnlari tanlangan bo'lib, Imom Buxoriyning "Al-jome' as-sahih", "Adab al-Mufrad", Shayx Muhammad Sodik Muhammad Yusufning "Hadis va hayot", "Ruhiy tarbiya" asarlari asos qilib olingan.

Tadqiqotning predmetini o'zbek tilidagi tarjima hadis matnlarining leksik-stilistik xususiyatlari, emotsional-ekspressiv, grammatik vositalarning funksional-uslubiy qo'llanilish muammolari tashkil etadi.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tasniflash, tavsiflash, qiyoslash va komponent, stilistik, sintaktik hamda leksik-semantik tahlil usullaridan foydalanilgan.

¹⁷ Омонтурдиев Ж., Омонтурдиев А. Маърифий-ирфоний истилоҳлар изоҳли луғати. – Тошкент: Mumtoz so'z, 2014.

¹⁸ Махмараимова Ш. Ўзбек тили теоморфик метафораларининг қисқача концептуал луғати. – Тошкент: Чўлпон номидаги нашриёт-матбаа ижодий уйи, 2018.

¹⁹ Элмуродова С.С. Инглиз тилида диний-илоҳий тушунчаларни билдирувчи лексик birlikларнинг семантик таҳлили. 5A220102 – Лингвистика (инглиз тили). Магистр академик даражасини олиш учун ёзилган магистрлик дисс. – Тошкент, 2012.

²⁰ Yusupova Sh. Diniy matn pragmatikasi. Monografiya. – Farg'ona: Classic, 2020.

²¹ Арипова А.Х. Нотиклик нутқининг лисоний-услубий воситалари: Филол. фанл. номз. ...дисс. автореф. – Тошкент, 2002.

²² Амонтурдыева Ш. Ўзбек диний матнининг функционал тадқиқи: Филол. фанл. бўйича фалс. докт. (PhD) ...дисс. – Термиз, 2020.

²³ Ismoilova N. Qur'oni Karim tafsiridagi o'xshatishlarning lingvistik xususiyatlari (Shayx Muhammad Sodik Muhammad Yusufning "Tafsiri Hilol" asari misolida): Filol. fanl. bo'yicha fals. dokt. (PhD) ...diss. aftoref. – Qo'qon, 2023.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

hadis matnlari o'zbek tili funksional uslublari bilan qiyoslanib, ularning so'zlashuv, badiiy, ilmiy, rasmiy va publitsistik uslublardagi matnlar bilan o'xshash va farqli jihatlari, jumladan, badiiylikka yaqinlashtiruvchi she'riy nutq parchalari, so'zlashuv uslublariga doir unsurlarning mavjudligi, hadis matnlarini o'ziga xos alohida diniy uslub ichidagi matn ekanligi haqidagi fikrlar asoslangan;

hadis matnlarining o'ziga xos turg'un shakliy-mazmuniy strukturasi – sanad va matn qismlariga ajralishi, sanaddagi qavatlangan nutq xodisasi lingvistik aspektda tadqiq etilishi lozim ekanligi dalillangan;

hadis matnlarining o'ziga xos xususiyatlaridan biri takror va parallellizm hodisasi, ularning affiksial, leksik va gaplar takrori kabi turlariga namunalar keltirilib, emotsional-ekspressiv ta'sirchanlikni oshirishdagi funksional xususiyatlari ochib berilgan;

hadis matnlari grammatik tahlil qilinib, mustaqil va yordamchi so'z turkumlari, kirish so'z va birikmalar semantik guruhlarga ajratilgan, hadis matnlaridagi teologik qarashlarni ifodalashi va ularning uslubiy ma'noni ochib berishdagi o'rinlari dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

hadis matnlari bo'yicha to'plangan materiallar, tadqiqot natijasida chiqarilgan xulosa va umumlashmalar o'zbek uslubshunosligi, o'zbek nutqi madaniyati uchun eng muhim zaruriy, ilmiy ma'lumot berishi, stilistika, psixolingvistika, sotsiolingvistika fanlarini o'qitishda amaliy jihatdan yordam berishi asoslab berilgan;

hadis matnlari hozirgi o'zbek adabiy tili me'yorlari nuqtayi nazaridan o'rganilgan va boshqa funksional uslub matnlari bilan chog'ishtirilib, o'xshash va farqli jihatlari aniqlangan;

hadis matnlarining lingvostilistik jihatlari tahlil etilib, o'zbek tilidagi diniy matnlarning alohida bir manbasi sifatida o'ziga xos xususiyatlari haqida muayyan xulosalar chiqarilgan.

Tadqiqot natijalarining ishonchliligi metodologik mukammalligi va metodik jihatdan to'g'ri ekanligi, matnlar tahlilining o'zbek tili xususiyatlaridan kelib chiqib amalga oshirilganligi, olingan xulosalarning zamonaviy tilshunoslik oldiga qo'yayotgan talablarga muvofiq kelishi, qo'yilgan masalalarning aniqligi, jahon va o'zbek tilshunosligida funksional stilistikaga oid amalda isbotini topgan manbalarga tayanilganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqotning ilmiy ahamiyati o'zbek tili funksional stilistikasi tizimida yana bir alohida uslub – diniy uslubning mavjudligi haqidagi qarashlarning ilmiy asosga ega ekanligi dalillangani, hadis matnlarning leksik-semantik, semantik-uslubiy, grammatik xususiyatlari aniqlangani, o'zbek tili funksional uslublariga xoslanishi asoslangani, nazariy xulosalar va tahlil usullarining boshqa turkum matnlarni ham qiyosiy o'rganishda manba vazifasini o'tashi mumkinligi bilan belgilanadi.

Tadqiqotning amaliy ahamiyati to'plangan materiallaridan uzluksiz ta'lim tizimining barcha bosqichlarida – uslubshunoslik, tilning me'yoriy muammolari, nutq madaniyati va ritorikaga oid o'qitiladigan kurslarda foydalanish, oliy o'quv yurtlarida “O'zbek tili stilistikasi”, “Nutq madaniyati va mutolaa san'ati” fanlari

mavzulari doirasida maxsus kurslar o‘qishda, umumta’lim maktablarida ona tili darslarida qo‘shimcha material sifatida qo‘llanilishi mumkin.

Tadqiqot natijalarining joriy qilinishi. Hadis matnlarining lingvostilistik tadqiqotiga bag‘ishlangan ushbu dissertatsiya quyidagicha joriylangan:

tadqiqotning ilmiy yangili, materiallaridan ommaviy axborot vositalari orqali bugungi kundagi insonlar ma’naviy-madaniy hayotida tutgan o‘rniga doir xulosalardan O‘zbekiston Respublikasi Yoshlar ishlari agentligi faoliyatida yosh avlodni ma’naviy komillik, har tomonlama barkamol va istiqbolga sodiqlik ruhida tarbiyalashga qaratilgan chora-tadbirlar rejasini ishlab chiqishda, targ‘ibot-tashviqot ishlari uchun ma’ruzalar tayyorlash hamda ijodkor yoshlar uchun turli seminarlar va tadbirlar tashkil qilishda foydalanildi, jumladan, 2023-2024-yillarda O‘zbekiston milliy teleradiokompaniyasi “O‘zbekiston teleradiokanalining “Bedorlik”, “Ijod zavqi”, “Ta’lim taraqqiyoti”, “Millat va ma’naviyat” eshittirishlari ssenariysini yozishda foydalanildi va suhbatlar uyushtirildi (O‘zbekiston milliy teleradiokompaniyasi “O‘zbekiston teleradiokanali” Davlat muassasining 2024-yil 20-maydagi ma’lumotnomasi, 26-36-897-son). Natijada ushbu teleko‘rsatuv va radioeshittirishlar uchun tayyorlangan materiallarning mazmuni mukammallashgan, ilmiy dalillar bilan boyitilgan;

tadqiqot materiallaridan 2021-2022-yillarda “O‘zbekiston davlat xareografiyasi akademiyasida amalga oshirilgan “O‘zbek milliy raqs san’atini targ‘ib etishga bag‘ishlangan veb sayt va multimedia mahsulotlari (elektron lug‘at) to‘plamini yaratish mavzusidagi IZ-2019081663 raqamli fundamental loyiha doirasida “O‘zbek milliy raqs terminlarining qisqacha o‘zbekcha-ruscha-inglizcha-fransuzcha izohli lug‘ati”ni yaratishda foydalanilgan (O‘zbekiston Respublikasi Madaniyat vazirligi O‘zbekiston Davlat Xareografiyasi akademiyasi, 2024-yil, 20-maydagi № 1/04-96 ma’lumotnomasi). Natijada yoshlar hadis matnlaridan odob-axloq, milliy va millatlararo totuvlik, kiyinish madaniyati, hadis matnlarida uchraydigan qadimiy badiiy va san’atga oid so‘zlar, turlari haqida ma’lumot olishlari, ularda nutq madaniyatini rivojlantirish masalalari ilmiy-nazariy jihatdan takomillashgan;

hadis matnlaridagi ijtimoiy guruhlar, yosh xususiyatlarini ifodalovchi morfologik, leksik, grammatik nutq birliklariga xos madaniy me’yor va qadriyatlarni aks ettiruvchi lingvokulturologik jihatlar o‘zbek tillaridagi lisoniy vositalar orqali asoslanganligi haqidagi xulosalardan 2021-2022-yillarda “Musiqqa va san’at muassasalari uchun “Bolalar raqslari” fanidan interaktiv – o‘quv-metodik qo‘llanmalar yaratish” mavzusidagi FZ – 2019081773 raqamli fundamental loyiha bajarishda, xususan, “O‘zbek bolalar raqslari, raqs liboslari va taqinchoqlari nomlarining o‘zbekch-ruscha-inglizcha-fransuzcha izohli lug‘ati”ni yaratishda foydalanildi (O‘zbekiston respublikasi Madaniyat Vazirligi O‘zbekiston davlat xareografiyasi akademiyasining 2024-yil 20-maydagi № 1/04-97). Natijada yoshlarni milliy qadriyatlarimiz ruhida tarbiyalash, ularda nutq madaniyatini o‘stirish bilan bog‘liq ijodkorlikni rivojlantirish masalalari ilmiy-nazariy jihatdan takomillashgan.

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

Tadqiqot natijalarining e’lon qilinishi. Dissertatsiya mavzusi bo‘yicha 12 ta ilmiy ish chop etilgan. Jumladan, O‘zbekiston Respublikasi Oliy attestatsiya

komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya qilingan ilmiy nashrlarida 8 ta, ulardan 5 ta xorijiy jurnallarda chop etilgan.

Dissertatsiyasining tuzilishi va hajmi. Dissertatsiya kirish, uch asosiy bob, umumiy xulosa, foydalanilgan adabiyotlar ro'yxatidan tashkil topgan bo'lib, 136 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi ko'rsatilgan, maqsad va vazifalari berilgan, obykti va predmeti tavsiflangan, ilmiy yangiligi va amaliy natijalari bayon qilingan, natijalarning ilmiy va amaliy ahamiyati ochib berilgan, joriylanishi, aprobatsiyasi, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Diniy matnlar lingvostilistik tadqiqining nazariy masalalari”** deb nomlanib, uch faslni o'z ichiga olgan. Mazkur bobning *“Diniy matnlarning dunyo va o'zbek tilshunosligidagi tadqiqi”* nomli birinchi faslida dunyo va o'zbek tilshunosligidagi diniy matnlarning uslubiy xususiyati, jumladan, hadis matnlari haqidagi fikr-mulohazalari o'rganib chiqildi va munosabat bildirildi.

Diniy matnlarni funksional-stilistik tomondan o'rganishda rus tilshunoslari yetakchilik qilishadi. Xususan, V.V.Vinogradov²⁴, M.N.Kojina²⁵, T.I.Viktorovna²⁶, N.B.Mechkovskaya²⁷, qardosh tillar tilshunosligida A.M.Minnegaliyeva²⁸, Y.N.Yelezarova²⁹, Z.B.Yaxyayeva³⁰, X.T.Kurbanov³¹, Z.R.Xafizovalar³² kabi olimlar ilmiy izlanishlar olib borgan va o'z fikr-mulohazalarini bildirgan.

Turkologiyada ushbu sohani – diniy matnlarni o'rganish bir qancha muddat ilgari boshlangan. Jumladan, Ebu't-Tayyib al-Lug'aviy, Abu Hilol al-Askeriy, Ibn Rashik al-Kayravoniy, Abdulqohir al-Churjoniy va et-Taftozoniy kabi tilshunos olimlar diniy matnlar yuzasidan tadqiqotlar olib borgan, asosan, diniy manbalarning falsafa va ritorikasini rivojlantirishga xizmat qilgan. Shuningdek, Zahide Buyukatalay, Muhammed Gokmen, Sibel yildirim, Gursel Dursunlar tomonidan ham tadqiq etilgan. Turk tilshunosi Davron Ezik maqolasida, diniy matnlar tarkibiga kiruvchi aynan hadis matnlari haqida to'xtalib: “Hadislar til nuqtayi nazaridan o'ziga xos uslubga egadir, Rasululloh (s.a.v.) musulmonlar uchun mukammal namuna bo'lish barobarida odamlar bilan muloqot qilishda amal qilinishi lozim

²⁴ Виноградов В.В. Стилистика. Теория поэтической речи, Поэтика. – М., 1969. – С.5. Bu kabi ayrim ruscha materiallardan sitata keltirishda professor S.Karimovning tarjimalaridan foydalanildi.

²⁵ Кожина М.Н., Дускаева Л.Р., Салимовский В.А. Стилистика русского языка. Электронный ресурс. Учебник, 4-е изд. – М.: Флинта: Наука, 2008.

²⁶ <http://www.dissercat.com/content/religioznaya-leksika-i-frazeologiya-kumykskogo-yazyka#ixzz5jLiCg9rY> (Murojaat sanasi: 21.02.2024)

²⁷ Мечковская Н.Б. Пособие для студентов гуманитарных вузов. – М.: ФАИР, 1998. – С.352.

²⁸ <http://www.dissercat.com/content/yazyk-tatarskoi-religiozno-didakticheskoi-literatury-na-materiale-traktata-po-islamskoi-yuri#ixzz5b5PQjVGg> (Murojaat sanasi: 10.04.2024)

²⁹ http://www.dissercat.com/content/yazyk-tatarskoi-religi_ozno-didakticheskoi-literatury-na-materiale-traktata-po-islamskoi-yuri#ixzz5b5PQjVGg (Murojaat sanasi: 10.12.2023)

³⁰ <http://www.dissercat.com/content/religioznaya-leksika-i-frazeologiya-kumykskogo-yazyka#ixzz5jLiCg9rY> (Murojaat sanasi: 11.02.2024)

³¹ <http://www.dissercat.com/content/religioznaya-leksika-v-chechenskom-yazyke#ixzz5jLo2EwoC> (Murojaat sanasi: 20.04.2024)

³² http://elar.ufrfu.ru/bitstream/10995/38999/1/urgu1550_d.pdf (Murojaat sanasi: 20.04.2024)

bo'lgan bir sunnatni nozil qilganlar. Hadislar mumtoz arab tilining manbalaridan biri bo'lib, u payg'ambarning uslubini o'zida aks ettiradi. Payg'ambar (s.a.v.) ga tegishli bo'lgan iboralarni tilshunoslikning tadqiq etish nutq uslublariga xosdir"³³. Muallif, asosan, Payg'ambar (s.a.v.) ning nutqidagi bolalar bilan muloqot qilish uslublari haqida o'z fikrlarini bildirib, payg'ambar nutqida bolalar uchun alohida uslub borligini ta'kidlaydi. Darhaqiqat, ushbu manbani o'rganar ekansiz, nafaqat bolalar, balki yoshi ulug'lar, erkaklar, ayollar yoki hukmdorlar uchun alohida Payg'ambar (s.a.v.) ning muloqot uslubini kuzatishimiz mumkin.

O'zbek tilshunoslaridan esa S.Karimov³⁴, A.Shomaqsudov³⁵, M.Umarxo'jayev³⁶, N.Uluqov³⁷, J.Omonturdiyev³⁸, Sh.Maxmaraimova³⁹, Sh.Yusupova⁴⁰, S.Elmurodova⁴¹, A.Aripova⁴², Sh.Amonturdiyeva⁴³, N.Ismoilova⁴⁴ kabi tadqiqotchilarning ilmiy ishlari o'rganib chiqilgan va ularning fikr-mulohazalariga munosabat bildirilgan.

Tilshunos olim N.Uluqov o'z tadqiqotida aynan hadislar haqida to'xtalib, ularning badiiy, rasmiy, ilmiy uslublarga xos jihatlari mavjudligi, ammo shuning bilan uning "alohida" uslub ekanligini ta'kidlaydi⁴⁵.

A.Aripova "Notiqlik nutqining lisoniy-uslubiy vositalari" mavzusida yozgan nomzodlik dissertatsiyasida notiqlikning funksional-mazmuniy ko'rinishlari sirasida diniy notiqlikni ham e'tirof etgan⁴⁶. Uni ulkan meros, urf-odat, tarixiy an'analarni o'z ichiga olgan nutq ko'rinishi sifatida baholagan.

Shuningdek, Sh.Amonturdiyevaning "O'zbek diniy matnining funksional-stilistik tadqiqi"⁴⁷ nomli filologiya fanlari bo'yicha falsafa doktori (PhD) ilmiy darajasini olish uchun yozilgan dissertatsiyasi bizning tadqiqot ishimizda ham dastlab o'rganilgan manbalardan biri bo'ldi. Dissertatsiyada, diniy matnlarning funksional xususiyatlari aniqlanib, til birliklarining lingvistik va ekstralingvistik jihatlari, fonetik va imloviy xususiyatlari haqida mulohazalar berilgan. Shuni alohida ta'kidlash kerakki, ilmiy izlanishimizda olimaning xulosalariga tayangan

³³ Hz.Peygamber'in (s.a.s.) çocuklarla ilgili anlatımlarının dilbilimsel açıdan değerlendirilmesi, Marife Diniy tadqiqotlar jurnali, Fikr-mulohaza. <http://marife.org/tr/pub/issue/67531/987542> (Murojaat qilingan sana: 22.05.2024)

³⁴ Каримов С. Ўзбек тилининг бадий услуби. – Самарқанд: Зарафшон, 1992. – Б.8.

³⁵ Шомақсудов А. Ўзбек тили стилистикаси. 1 қисм. – Тошкент, 1974. – Б.20.

³⁶ Мухторхон эшон Умархўжа. Диний атамалар ва иборалар. Оммабоп қисқача изоҳли луғат. – Тошкент, 2016. – Б.220.

³⁷ Улуқов Н. Ўзбекча диний матнлар экзотик лексикаси: Филол. фанл. номз. ...дисс. автореф. – Тошкент, 1997.

³⁸ Омонтурдиев Ж. Маърифатнома. – Тошкент: Mumtoz so'z, 2013.

³⁹ Махмараймова Ш. Ўзбек тили теоморфик метафораларининг қисқача концептуал луғати. – Тошкент: Чўлпон, 2018. – Б.4.

⁴⁰ Yusupova Sh., Diniy matn pragmatikasi. Monografiya. – Farg'ona: Classic, 2020. – B.113.

⁴¹ Элмуродова С.С. Инглиз тилида диний-илохий тушунчаларни билдирувчи лексик бирликларнинг семантик таҳлили. 5A220102 – Лингвистика (инглиз тили). Магистр академик даражасини олиш учун ёзилган магистрлик дисс. – Тошкент, 2012.

⁴² Арипова А.Х. Нотиқлик нутқининг лисоний-услубий воситалари: Филол. фанл. номз. ...дисс.автореф. – Тошкент, 2002. – Б.10-17.

⁴³ Амонтурдыева Ш. Ўзбек диний матнининг функционал тадқиқи: Филол. фанл. бўйича фалс. докт. (PhD) ...дисс. – Термиз, 2020, – Б.160.

⁴⁴ Ismoilova N. Qur'oni Karim tafsiridagi o'xshatishlarning lingvistik xususiyatlari (Shayx Muhammad Sodik Muhammad Yusufning "Tafsiri Hilol" asari misolida): Filol. fanl. bo'yicha fals. dokt. (PhD) ...diss. autoref. – Qo'qon, 2023, – B.15.

⁴⁵ Uluqov N. Ko'rsatilgan manba.

⁴⁶ Арипова А.Х. Нотиқлик нутқининг лисоний-услубий воситалари: Филол. фанл. номз. ...дисс. автореф. – Тошкент, 2002. – Б.10-17.

⁴⁷ Амонтурдыева Ш. Ўзбек диний матнининг функционал тадқиқи: Филол. фанл. бўйича фалс. докт. (PhD) ...дисс. – Термиз, 2020. – Б.160.

holda, mazkur tadqiqotdan farqli ravishda hadislar va ularning uslubi, aynan ularga xos bo'lgan xususiyatlar izlanishimiz asosi qilib olingan.

N.Ismoilovning “Qur’oni Karim tafsiridagi o‘xshatishlarning lingvistik xususiyatlari” (Shayx Muhammad Sodiq Muhammad Yusufning “Tafsiri Hilol” asari misolida) nomli falsafa doktori (PhD) dissertatsiyasida hadislarga to‘xtalib: “Diniy matnlar guruhida hadislarning boshqa turlariga nisbatan turg‘un xarakterga ega ekanini alohida e’tirof etish zarur. Bu esa ularning Islom dinida Qur’oni Karimdan so‘ng ikkinchi asosiy manba 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”⁴⁸. Mazkur tadqiqotda ham diniy manbalarga chuqur tahlilga kirishilib, muayyan muhim xulosalar berilgan.

Mazkur bobning ikkinchi “*Hadis matnlarining uslubini belgilovchi lingvistik omillar*” deb nomlangan faslida hadis matnlarini lingvostilistik jihatdan tadqiq etar ekanmiz, uning uslubini belgilashga, aynan o‘zbek tili funksional uslublarining qaysi biri doirasiga kirishi yoki ularning qaysi biriga yaqinroq turishi ekanligini aniqlash nihoyatda murakkab jarayon ekanligi ma’lum bo‘ldi. Mazkur jihatlarni aniqlash uchun Imom Buxoriyning “Al-Jome’ as-sahih” asaridan olingan yuzlab hadis namunalari statistik usulda tahlil qilishga tortildi.

Shuningdek, HMLaridagi voqealarni hikoya qilish usulida yetib kelganligi: Sahoba Barro bunday deydilar: Payg‘ambarimiz sallollohu alayhi vasallam Madinaga kelib qarindoshlarinikiga tushdilar va Bayt ul-Muqaddasga qarb 16 yoki 17 oy namoz o‘qidilar. Aslida, Rasululloh sallollohu alayhi vasallam Makkadagi xonai Kabani qibla qilib namoz o‘qishni yaxshi ko‘rar edilar...; ularda uslubiy ta’sirchanlikni ifodalovchi iboralarning qo‘llanishi: ...Menga vahiy ba’zan qo‘ng‘iroq ovozi yanglig kelg‘usidir”, ... Varaqa ko‘p o‘tmay dor ul-baqoga rixlat qildi, kabilar ularni badiiy uslubga yaqinlashtiradi.

Hadis matnlaridagi ilgari surilgan diniy g‘oyalar, o‘z davridagi va keyinda kelguvchi insonlarni to‘g‘ri yo‘lga undash, jamiyat a’zolarini ilm olish, ijtimoiy hayotda faol bo‘lish kabilarga chorlov ma’nolari va shakllarining uchrashi uni publitsistik uslubga yaqinlashtiradi: Rasululloh sallollohu alayhi vasallamdan so‘radialar: “Qaysi xislatlar islomda eng yaxshidir?” Aytdilar: “Ochlarga taom bermog‘ing va tanigan yo tanimaganga salom bermog‘ing”.

Hadis matnlari tarkibida fihiy ilmga xos masalalar bo‘yicha fikrlarning aniq, tushunarli, qat’iy tarzda ifodalanishi, ba’zan muhaddisning ilmiy sharhlari, tushuntirishlarining mavjudligi yoki Payg‘ambar (s.a.v.) ning o‘zlari tomonidan unda islom dini arkonlarining berilishi va o‘z fikrlarini oyatlar bilan dalillashi: *Rasululloh sallollohu alayhi vasallam bunday deganlar: “Islom 5 dalil asosiga qurilgan. Iymon so‘zda ham amalda ham bo‘lmog‘i kerak. Iymon kuchaygaydir va susaygaydir. Dalili: Ollah taolo Qur’oni Karimda: “Iymonlarini yanada ziyoda qilsinlar, deb ularga hidoyatimizni ziyoda qildik”*, kabilar mazkur matnlarni ilmiy uslub doirasiga yaqinlashtiradi.

HMLarida ifodaning yozma va og‘zaki shakllarida ifodalanishidan qat’iy nazar aniqlikka, fikrning sodda ko‘rinishidan foydalanishga, aniq va ravon tilda ifoda

⁴⁸ Ismoilova N. Qur’oni Karim tafsiridagi o‘xshatishlarning lingvistik xususiyatlari (Shayx Muhammad Sodiq Muhammad Yusufning “Tafsiri Hilol” asari misolida): Filol. fanl. bo‘yicha fals. dokt. (PhD) ...diss. aftoref. – Qo‘qon, 2023. – B.15.

qilish, emotsional-ekspressiv bo‘yoqlarga ega so‘zlar qo‘llanishi doimiy sanalmasligi; namoz, azon aytilishi, nikohning rasmiylashtirilishi, me’ros masalasi kabilar ularni rasmiy uslubga yaqinlashtiradi: Abu Hurayra (r.a.) rivoyat qiladilar: *“Payg‘ambar sallolohu alayhi vasallam dedilar: “Beva to amr qilmasa va qiz rozilik bermasa, nikoh qilmanglar”*. Ashob so‘radialar: *“Qiz hayodan rozilik bera olamaydi, qizning roziligi qandaydir?”* Hazrat buyurdilarki: *“Qizning roziligi uning sukut saqlashidir”*; Said bin al-Musayib (r.a.) rivoyat qiladilar: *Payg‘ambar sallolohu alayhi vasallam dedilar: “Qizlarning otasi bor yoki yo‘qligidan qat’iy nazar, nikoh payti o‘zlaridan roziliklarini olmoq zarurdir”*.

HMLarining eng muhim xususiyatlaridan biri so‘zlashuv uslubiga xos bo‘lgan dialogik nutqlar va Payg‘ambar (s.a.v.) va sahobalari (r.a.) kundalik hayoti, oilaviy turmush tarzida sodir bo‘lgan voqea va hodisalarning mavjudligidir. Bu esa HMLarida eng ko‘p uchraydigan so‘zlashuv uslubiga doir belgilar deb aytishimiz mumkin, ya’ni nisbatan boshqa funksional uslublardan ko‘ra so‘zlashuv uslubiga yaqin ekanligini ko‘rsatadi: Sahoba Maoz: Rasululloh sallolohu alayhi vasallam: *“Kel, biz bilan bir oz o‘tir, iymon haqida suhbatlashaylik!”*, deganlar. Ammo, hadislarda juda ko‘p qismida uxroviy voqealar tasvirlanadi va ularni aynan qaysi uslubga yaqinlik darajasini aniqlash qiyindir. Shuni ta’kidlash kerakki, garchi so‘zlashuv uslubiga yaqin matnlar hadislarning ko‘p qismni tashkil qilsa-da, ular insoniyatga ilm- ma’rifat, har jabhada yo‘l- yo‘riq bo‘lishi uchun aynan saqlangan, o‘zgartirib bo‘lmaydigan matnlardir. Yuqoridagi fikrlarimizni umumlashtirgan holda, shuni aytamizki, HMLarining til uslubi islom dini payg‘ambari Muhammad (s.a.v.) va uning sahobalari, zamondoshlari uchun xos bo‘lgan, takrorlanmas, alohida muqaddas manba uslubidir.

Diniy va badiiy matnlar Islom dini g‘oyalarining asrlar davomida xalqimiz ongi-shuuriga singib borishi natijasida paydo bo‘lgan diniy e’tiqod badiiy-ijodiy tafakkur mahsuli bo‘lgan matnlar shakllanishiga ham ta’sir ko‘rsatib borgan.

Sharq adabiyoti namoyandalari o‘z ijodida hadislarga juda ko‘plab murojaat qilganlar. Masalan, Jaloliddin Rumiy *“Fihi mo fihi”* (*“Ichindagi ichingdadur”*)⁴⁹ asarida hadis va oyatlardagi o‘ta murakkab falsafiy qarashlarni soddalashtirgan, tushuntirishga va mohiyatini ochib berishga harakat qilgan. Abdurahmon Jomiyning *“Chihil hadis”*ini Alisher Navoiy turkiyzabonlar uchun *“Arbain”* (*“Qirq hadis”*)⁵⁰ nomi ostida yetkazib bergan. Zamonaviy adabiyotimiz vakillaridan Said Ahmad, O‘tkir Hoshimov, Tohir Malik va Abdulla Oripov kabilar ijodida ham ko‘plab hadislarni uchratishimiz mumkin. Jumladan, A.Oripov o‘z fikrlaridan birida *“she’riy hadislar”* atamasini qo‘llaydi. Shoir ijodida hadislarni she’riyatga solinganini uchratamiz, masalan, quyidagi hadis: *“Abu Hurayra roziyallohu anhu rivoyat qiladilar: Rasululloh (s.a.v.): “Birovni (kurashib) yiqitgan polvon emas, balki g‘azablangan vaqtida jahlini yutgan odam polvondir!” – dedilar”* (*Buxoriy rivoyati*). Mazkur hadis mazmuni shoir satrlarida shunday ifodalanadi:

Bir suhbat chog‘ida Hazrat Payg‘ambar, o‘rtaga tashladi savol nogahon.

Aytdilar: – Zarurat tug‘ilsa magar kimni atardingiz asl pahlavon?

Sahobalar dedi: – Har kim doimo chekiga tushganin kelgandir olib.

Kurash maydoniga chiqqanda ammo, pahlavon atalgay kim bo‘lsa g‘olib.

Rasululloh dedi: – Ko‘hnadir jahon, turfa xil kuch-qudrat bordir olamda.

⁴⁹ Jaloliddin Rumiy. *Ichindagi ichingdadur*. – Toshkent: Yangi asr avlodi, 2019. – B.248.

⁵⁰ Навоий А. Арбаъин. – Тошкент: Фан, 2000. – Б.10.

*Lekin, o'z jahlini yengolgan inson haqiqiy pahlavon erur olamda*⁵¹.

Ko'rinadiki, she'ning so'nggi ikki misrasiga hadisning asl mazmuni singdirilgan va qolgan misralarga shoirning o'z his-tuyg'ulari, munosabati qo'shilmagan. Bundan xulosa qilish mumkinki, o'z davrida badiiy adabiyot islomiy g'oyalarni targ'ib etishda muhim vosita bo'lgan. Shu boisdan ajdodlarimizning diniy mazmundagi ko'plab asarlari she'riy usulda yozilgan. She'riyatda diniy tushunchalarni ifodalovchi so'zlarni qo'llash an'anasi bugungi kungacha yetib kelgan.

Diniy matnlarda ham badiiy matnlar singari tasvir vositalaridan tashqari ilmiy (fiqhiy), so'zlashuv uslubi va boshqa uslublarga oid jihatlarini kuzatishimiz mumkin. Ammo farqli tomonlaridan biri shuki, diniy matnlar turg'un – o'zgartirilmaydigan matnlar doirasiga kiradi.

Diniy matnlar va so'zlashuv uslubida nutq vaziyat dialog shaklida namoyon bo'ladi, nutq ko'pincha kinoya, piching, qochirmalarga boy bo'ladi. Bu uslubning yana bir o'ziga xos xususiyati uning erkinligidir. Hadis matnlarida ham ushbu unsurlarni uchratishimiz mumkin, ammo hadis matnlaridagi aniqlik so'zlashuv yoki boshqa funksional uslublarga xos bo'lgan aniqlik darajasidan muayyan darajada farqlanadi. Bu diniy terminologiyaning faolligi, leksik elementlarning matnda bir ma'nosi bilan ishtirok etishi, sinonimik rang-baranglikka urg'u berilmasligi singari holatlarda yaqqol ko'zga tashlanadi.

Birinchi bobning uchinchi fasli "*Hadis matnlarida sanad va matn munosabati*" deb nomlanib, mazkur faslda dastlab, "*hadis*", "*muhaddis*" terminlarining lug'aviy ma'nolariga to'xtalib o'tilgan. "*Hadis*" va "*sunnat*" so'zlari Payg'ambarimiz (s.a.v.)ning aytganlari, fe'l-atvorlari, axloqlari, taqdir (iqror)lari va payg'ambarlikka qadar bo'lgan hamda payg'ambarlik yillaridagi siyratlari, ya'ni hayot yo'llarini anglatishini tushuniladi⁵².

Hadis matnlarining o'ziga xos shakliy-struktur tuzilishi mavjud va bu boshqa diniy matnlar bilan jiddiy farqlanadi. Jumladan, ularning sintaktik qurilishi. Dissertatsiyaning 3-bobida to'xtalganimiz bois, ushbu bobda hadis matnlarining umumiy struktur qurilishini tahlil qildik. Hadis matnlari tarkib jihatidan ikki qismga bo'inadi: *isnod* (ayrim adabiyotlarda "*sanad*" tarzi ham uchraydi) va matndir. "Isnod (arab. – tirgak, dalil, asos) – islomda har bir hadisning tarkibiy qismi. I. – aytilgan so'zni aytuvchisiga bog'lashlik. Muhaddis olimlar sanad bilan isnodni bir ma'noda qo'llaydilar. Hadisning boshlanishida uni birinchi bo'lib aytgan va eshitgan kishidan boshlab, hadislarni to'plovchiga qadar barcha shaxslarning ismlari birma-bir ko'rsatib chiqiladi va bu hadisning asosi, dalili hisoblanadi. Hadisni naql qiluvchi kishilarning yashagan yillari va ijobiy sifatleri shartga to'g'ri kelsa, isnod to'g'ri, demak, hadis ham to'g'ri deb hisoblangan (ushbu holatni qavatlangan nutq deb atasak ham xato bo'lmaydi). Ushbu ta'rifdan ko'rinib turibdiki, hadis matnlarida isnod nihoyatda muhim ahamiyat kasb etadi va bu uning o'ziga xos xususiyatidir: *Abu Zarr roziyallohu anhudan rivoyat qilinadi*: "Rasululloh (s.a.v.) menga: "Qayerda bo'lsang ham Allohga taqvo qil. Yomonlikka yaxshilikni ergashtir. Bu uni o'chiradi. Odamlarga chiroyli muomala qil", dedilar". Bu xususida: "Payg'ambar Muhammad (s.a.v.)ning maslakdoshlari, u inson bilan bir davrda yashab, islom dini

⁵¹ Орипов А. Хаж дафтари – Хикмат садолари. www.library.ziyounet.uz/

⁵² Islom ensiklopediyasi. Zuhriddin Husniddinov tahriri ostida, O'zbekiston milliy ensiklopediyasi. – Toshkent: Davlat ilmiy nashriyoti, 2004. – B.101.

ravnaqi uchun hissa qo‘shgan tarixiy shaxslarga nisbatan *roziyallohu anhu* (*erkaklar uchun*), *roziyallohu anho* (*ayollar uchun*), *roziyallohu anhum* (*birdan ortiq ko‘plikdagi shaxslarga*) ifodalari qo‘llaniladi. Ushbu ifodalar “undan Alloh rozi bo‘lsin”, degan ma‘noni anglatadi. Yozuvda esa (*r.a*) shaklida ifodalanadi: *Abu Hurayra (roziyallohu anhu) dan rivoyat qilinadi...* Hurmat paradigmasiga asoslangan bunday ifoda shakllari aynan shunday nutq uchun xoslanganligi bilan ajralib turadi.

Shuningdek, sanadlarda to‘g‘ridan to‘g‘ri Allohning va Payg‘ambar (s.a.v.)ning so‘zlari, Qur‘oni Karimga ⁵³ murojaat qilinadi, ya‘ni rivoyatni yetkazuvchilarning nomlari keltirilmaydi: *Rasululloh (s.a.v.) aytganlar: “Olloh taologa islom dini eng sevimli dindir”*; *Olloh taolo oyati karimasida: “Olloh taolo sizlarning orangizdagi iymon keltirganlarni va ilmni yuksaltirganlarni bu dunyoda yarlaqab, martabasini ulug‘ qilg‘aydir, oxiratda jannatga kirmoqlikni nasib etgusidir, Olloh taolo qilayotgan ishlaringizdan xabardordir”, deyilgan*. Yana boshqa oyati karimada esa: *“Yo Rabbii, ilmimni ziyoda qilg‘aysen, deb ayt!”*, *deyilgan (Buxoriydan)*. Ayrim hollarda sanadda keltiriladigan roviylar haqida matndan keyin ham keltirilishini kuzatamiz: *Janob Rasululloh: “Alloh taolo yaratmagan birorta ham jon yo‘qdur”, deb aytgan erkanlar. Buni, Mujohidning aytishiga qaraganda, Qaz‘a Abu Sa‘iddan eshitgan ekanlar (Buxoriy rivoyati)*⁵⁴.

Hadis matnlarining “*matn*” deb nomlanuvchi qismida esa, mana shu hadisdan ko‘zlangan asosiy mazmun yetkaziladi. Matn (arab. – bel, tekst (o‘zbek. matn) – hadis istilohida sanadning nihoyasi, ya‘ni ma‘nolardan tashkil topgan hadisning lafzlari. Jumladan: Hazrat Umar roziyallohu anhu bunday deganlar: *“Boshliq bo‘lmasingizdan avval ilmni chuqur o‘rganing! Rasululloh (s.a.v.)ning sahobalari yoshlari ulg‘ayganda ham ilm o‘rganganlar”* (Buxoriy rivoyati).

Hadis matnlarining shakliy-mazmuniy o‘ziga xos xususiyatlaridan biri, ularning tarkibida she‘riy nutqning mavjudligidir. Barro roziyallohu anhu rivoyat qiladilar: *“Rasululloh (s.a.v.) (Xandaq kuni) tufroq tashiyotib bunday deydilar:*

*“Hidoyat topmas erdik, qilmasang sen hidoyatlar,
Qilmas erdik xayr-u ehson, qilmas erdik ibodatlar.
Ulug‘vorlik ado etgil mudom bizga xudovandim,
Ro‘baro kelganda dushman, bizga baxsh et matonatlar.
Adovat birla bizga necha bor zulm qildi kuffor,
Fitna istar bo‘lsa, o‘zni ayladik biz himoyatlar”* (Buxoriy rivoyati).

Bunda asosiy ko‘zlangan maqsad, jang oldidan Yaratganga iltijo ma‘nosi va nutqning tinglovchilariga dalda berish, matonatli bo‘lishga chorlash ma‘nosi ham mavjuddir va ushbu she‘riy nutq voqelanayotganda, Payg‘ambar alayhissalomning “tufroq tashiyotib” aytganligini, ya‘ni mehnat jarayonida aytilganligini – ekstralingvistik holat yuzaga chiqayotganini guvohi bo‘lamiz.

Tadqiqotning ikkinchi bobi “**Hadislarning leksik-stilistik tahlili**” bo‘lib, bobning birinchi fasli *“Hadis matnlarida qo‘llanuvchi leksik birliklar va ularning semantik xususiyatlari”* deb ataladi. Hadis matnlari uchun xos bo‘lgan elementlarni leksik – semantik guruhlash asosida o‘rganib chiqish, ularning ma‘no va funksional-

⁵³ Куръони Карим маъноларининг таржима ва тафсири. Таржима ва изоҳлар муаллифи Шайх Абдулазиз Мансур. – Тошкент: Тошкент ислом университети нашриёти, 2001. – Б.618.

⁵⁴ Абу Абдуллох Муҳаммад ибн Исмоил Ал-Бухорий, Ал-Жомий ас-саҳиҳ. – Тошкент: Қомуслар бош тахририяти, 1991. – Б.403.

stilistik imkoniyatlarining qay darajada kengayganligi borasida muayyan xulosalarga kelingan. Quyida hadis matnlaridagi leksik birliklarning ma'lum qismi – diniy-teologik so'zlarning lingvistik tabiati, ularning funksional-stilistik jihatlarini tahlil qilishga harakat qildik. Jumladan, 1. Yaratgan nomlari: Alloh so'zi, Haq so'zi, Robb so'zi, Rohman so'zi va b. 2. Payg'ambar nomlari: Odam Safiyulloh, Ibrohim Halilulloh, hazrati Ismoil alayhissalom, Iso alayhissalom, Hazrati Iso, Hazrati Yahyo, Hazrati Idris, Horun alayhissalom, Muso alayhissalom, Yunus alayhissalom kabi: "...Rasuli akram alayhissalom shunday marhamat qilganlar: "Men sizlarga ismi A'zamni qaysi ekanligini aytaymi? Bu Yunusning: "La ilaha illa anta subhaanaka inniy kuntu minaz zolimiyn", deb qilgan duosidir" (Hokim rivoyat qilgan). 3. Payg'ambarimiz Muhammad (s.a.v.)ni ifodalovchi va u zotga xos so'z hamda birikmalar: Rasululloh (s.a.v.), Nabiy (s.a.v.), Allohning Rasuli kabi: Muoviya roziyallohu anhudan rivoyat qilinadi: "*Nabiy (s.a.v.): "Alloh kimga yaxshilikni iroda qilsa, uni dinda faqih qilib qo'yadi..."*" (Buxoriydan). 4. Muqaddas kitoblar nomlari va ularga oid so'zlar: Tavrot, Injil, Qur'on, Qur'oni Karim, sura, "Toho" surasi, oyat, qiroat. 5. Ibodat va diniy amaldorlarga oid leksemalar. Ibodat, toat, takbir, namoz, rakat, ruku', sajda, juma namozi, tavof, ziyorat, g'usl, tahorat, fотиha, xijrat, xutba, mahr, halol, harom, farz, gunoh, savob va b. 6. Dinga oid shaxs nomlari: hoji, sahoba, imom, xatib, obid, ummat, mo'min, mo'mina, musulmon, solih, soliha, avliyolar, taqvolik olimlar, amiral mo'minin, kofir, murtad, mushrik, munofiq: Anas ibn Molikdan rivoyat qilinadi: "*Rasululloh (s.a.v.): "Ilm talab qilish har bir musulmon zimmasiga yuklangan farzdir", dedilar*" (Imom Ahmad, ibn Moja); Abu Hurayra roziyallohu anhudan rivoyat qilinadi: "*Nabiy (s.a.v.): "Mufarridlar o'zib kettilar", dedilar. "Mufarridlar kim, ey Allohning Rasuli?", – deyishdi. "Allohni ko'p zikr qiladigan erkak va ayollar", – dedilar*" (Ruhiy tarbiya). 7. Oxirat va dunyo bilan bog'liq nomlar: oxirzamon, oxirat, qiyomat kuni, jannat, do'zax, dunyo va oxiratni anglatuvchi leksemalar: Abu Hurayra roziyallohu anhudan rivoyat qilinadi: "*Nabiy (s.a.v.): "Kim ilm talab qilish yo'liga tushsa, Alloh unga jannatning yo'lini yengillashtiradi*" (Muslim rivoyati). 8. Chuqur diniy e'tiqod, valiylik bilan bog'liq so'z va birikmalar: botiniy ahvol, ruhoniyyatlar, ixlos, oliy aloqalar, ulug' sifatlar, avliyo, botiniy tavajjuh, munojot qilmoq, tahajjud, xushu' qilmoq, Allohning rahmati: "*Abu Bakr (r.a.) namozi, ro'zasi va sadaqasi bilan qolgan As'hobdan Afzal ko'rilgani yo'q, balki qalbidagi iymoni tufayli mukarram bo'ldi*" (Buxoriy rivoyati). 9. Islom dini bog'liq joy va sana (kun, oy) nomlari: Baytulloh, masjidul Harom, masjidul Aqso kabi: Jobir roziyallohu anhudan rivoyat qilinadi: "*Rasululloh (s.a.v.) dedilar: "Arafa kuni Alloh osmonga tushadi va ular ila farishtalarga maqtanib: "Bandalarimga qaranglar! Turli joylardan sochlari to'zigan, g'uborga belangan, oftobda qolgan holda huzurimga keldilar. Sizlarni guvoh qilamanki, albatta, Men ularning gunohlarini kechdim", deydi*" (Buxoriy rivoyati).

"*Hadis matnlarida shakl va ma'no munosabatlariga ko'ra farqlanuvchi leksemalarning qo'llanishi*" fasli fikrning aniq, ravon va ta'sirchanligini oshirish uchun Payg'ambar (s.a.v.) nutqida, asosan, sinonim, antonim leksemalar haqidagi fikrlar bilan boshlangan. Hadis matnlarida so'zlarning shakl va ma'no munosabatining ifodalanishida paronimlar va omonim leksemalarning qo'llanilishi ko'zga tashlanmaydi. Agarki, mavjud bo'lgan holda ham biz olib borgan tadqiqotlar hadis matnlarining arab tilidan o'girilgan tarjimalar asosida olib borilganligi sababli

omonimiya va paronimiya holatlarini o‘zbek tili uchun xos deb hisoblaymiz. Ma‘lumki, sinonimlarning eng muhim stilistik vazifasi fikrni o‘ta aniq ifodalash vositasi bo‘lishdir. Quyida keltirilgan namunadan ham kuzatamizki, hadis matnlarida sinonim leksemalarning faol qo‘llanilishi so‘zlovchining nihoyatda so‘z tanlashga xushyor ekanligidan dalolat beradi: *“Abu Hurayra roziyallohu anhu rivoyat qiladilar: “Rasululloh (s.a.v.): “Birortangiz (qulga): “Egangni qornini to‘ygaz!”, “Egangni yuvintirib qo‘y!”, “Egangga suv keltir!”, – deb ayt mangiz (chunki haqiqiy egalik Alloh taologagina xosdir!). Buning o‘rniga “janobim” yoki “mavlom”, deb aytingiz! Birortangiz: “qulim” yoki “cho‘rim” – deb ayt mangiz (chunki inson Alloh taologagina qul, ya‘ni bandadir). Buning o‘rniga: “Bolam”, “qizim” yoki “g‘ulomim”, – deb aytingiz!”, – dedilar”* (Buxoriy rivoyati).

Hadis matnlarida antonimlarni qo‘llash ham juda unumli bo‘lib, ular matnning ilmiyligi, ta‘sirchanligi hamda mazmun-mohiyatini ochib berishda, ular belgi, voqea-hodisa va shu kabilarni keskin qarshilantirish, kontrast obrazlar yaratish uchun xizmat qilgan: *No‘mon ibn Bashir roziyallohu anhudan rivoyat qilinadi: “Ogoh bo‘lingkim! Albatta, jasadda bir parcha go‘sh t bordir. Qachon u solih bo‘lsa, jasadning hammasi solih bo‘lur. Qachon u buzuq bo‘lsa, jasadning hammasi buzuq bo‘lur. Ogoh bo‘lingkim! O‘sha narsa qalbdir”, dedilar”*⁵⁵.

Mazkur faslda hadis matnlaridagi ko‘chim turlariga to‘xtalib, metafora, metonimiya, sinekdoxa kabilarga misollar topilib, tahlil qilingan. Masalan, metaforalar ko‘proq Payg‘ambarimiz (s.a.v.) va sahobalar (r.a.lar) nutqida uchraydi. Ma‘lumki, Rasululloh (s.a.v.) islom dinining ilk voizlaridan hisoblanib, avvalo, o‘zlari barchaga o‘rnak bo‘lishlari lozim edi. Shu boisdan ham nihoyatda xulqlari va so‘zlagan nutqlari chiroyli, ravon, aniq, ta‘sirchan bo‘lgan: Muoz ibn jabal roziyallohu anhudan rivoyat qilinadi: *“Kiyim eskirib yirtilganidek, Qur‘on ham ba‘zi qavmlar qalbida eskiradi...”* (Z.Rahim, Qur‘on qalblar shifosi. – B.273. Dorimiy rivoyati). Ushbu matndagi metaforada mazmunan o‘xshashlik mavjuddir.

Shuningdek, mazkur bobda tilning turg‘un birikmalariga, jumladan, iboralarning hadis matnlari va ularning ma‘nosi, uslubiy ta‘sirchanligidagi o‘rni haqida namunalar tahlil qilindi: Jumladan, *beqiyos – yer bilan osmoncha, xursand qil – ko‘nglini ko‘tar* kabi: Rasululloh (s.a.v.): *“Ota-onangizni oldiga borib ko‘nglini oling”* (Buxoriy rivoyati). Mazkur matnda ham *ko‘nglini olmoq* iborasi *qaramoq* leksemasiga nisbatan bir muncha ma‘no ottenkasi kuchlidir. Bunda ota-onaga shunchaki jismonan qarash, yordamlashish ma‘nosidan ko‘ra ularning xizmatini qilayotganda chin dildan qilinishi va bu ishni ota-onaning ko‘ngillari, qalblarini xursand qilgan holda bajarish lozimligi uqdirilmoqda. Jobir ibn Abdulloh rivoyat qiladilar: *“Rasululloh (s.a.v.) bizga: “Agar bir ishga bel bog‘lasangiz, avval ikki rak‘at farzsiz namoz o‘qingiz...”* (Buxoriy rivoyati). Mazkur hadisda Payg‘ambar (s.a.v.) nutqida *bel bog‘lasangiz* iborasi qo‘llanilib, ushbu ibora *qilsangiz, bajarsangiz* leksemalari ma‘nosiga, shuningdek, kishining o‘zi qilmoqchi bo‘lga ishiga yanada astoydil, kerak bo‘lsa, bu ishni boshlashdan oldin unga ibodat ruhi bilan kirishish lozimligi kabi uslubiy ma‘nolarni yuklamoqda.

Hadis matnlarida o‘zbek tilidagi barqaror birikmalar tarkibiga kiruvchi maqollarga o‘xshash siqiq nutq holatini ham kuzatishimiz mumkin. Ammo bu o‘zbek tilidagi maqollardan farqli ravishda, muallifli bo‘lib, uning muallifi aksariyat hollarda Rasululloh (s.a.v.)dirlar, ya‘ni u zotning tillaridan aytilgandir. Jumladan,

⁵⁵ Shayx Muhammad Sodiq Muhammad Yusuf. Ruhiiy tarbiya, 1-kitob. – Toshkent: Hilol-nashr, 2023. – B.69.

quyidagi namunaga e'tiborimizni qaratsak: Abu Sa'id roziyallohu anhudan rivoyat qilinadi: "Nabiy (s.a.v.): *"Qoqilmaguncha halim bo'lmas, tajriba ko'rmaguncha hakim bo'lmas"* (Buxoriy rivoyati). Ushbu matn ham deyarli o'zbek xalq maqollariga yaqindir.

Dissertatsiyaning *"Hadis matnlarida o'xshatishlarning uslubiy imkoniyatlari"* faslida hadis matnlarida Rasululloh (s.a.v.)ning nutqidagi o'ziga xos xususiyatlardan yana biri – mazmunni yaxshiroq anglatish, tushuntirish uchun tasviriy-o'xshatishlardan mohirona foydalanganligidir. Ushbu badiiy o'xshatish va qiyoslashlar yanada u zotning nutqlarini jozibali qilgan. Quyidagi hadis matnlarida ushbu o'ziga xos jozibani kuzatishimiz mumkin: *"Rasululloh (s.a.v.): "Olooh taolo menga yuborgan hidoyat singari ilm ham ko'p yoqqan yomg'irga o'xshaydir. Ba'zi yer sof, unumdor bo'lib, yomg'irni o'ziga singdiradi-da, har xil o'simliklar, ko'katlarni o'stiradi va ba'zi yer qattiq bo'lib, suvni emmasdan o'ziga to'playdir, undan Alloh taolo bandalarini foydalanitirgaydir. Odamlar suvdan ichgaydirlar, ekinlar va hayvonlarni sug'orgaydirlar. Ba'zi yer tekis, taqir bo'lib, suvni o'zida tutib qolmagaydir. Bularni quyidagicha muqoyasa (qilgaydir) qilish mumkindir. Bir kishi Alloh ilmini (islomni) teran tushunadir va undan manfaatlanadir va Alloh yuborgan hidoyatni o'zi o'rganib, o'zgalarga ham o'rgatadir. Ikkinchi bir kishi ham ilmni o'rganib, odamlarga o'rgatadir. Ammo o'zi amal qilmaydir. Uchinchi bir kishi mutakabbirlik qilib, o'zi ham o'rganmaydi, o'zgalarga ham o'rgatmaydir. Birinchisi mo'min, ikkinchisi fosiq, uchinchisi kofirdir"* (Buxoriydan). Mazkur namunada qo'llangan o'xshatishlar nihoyatda sodda, ravon va shu bilan birga fikrni o'ta aniq ifodalashi bilan nutqqa badiiylik baxsh etgan.

Tadqiqotning uchinchi bobi **"Hadis matnlarining grammatik-stilistik tahlili"** deb nomlanib, *"Hadis matnlarida morfologik vositalarning lingvostilistikasi"*, *"Hadis matnlarida sintaktik vositalarning lingvostilistikasi"*, *"Hadis matnlarida monologik va dialogik nutq shakllarining uslubiy imkoniyatlari"* fasllaridan iboratdir.

Tadqiqotning o'rganish obyekti o'zbek tilidagi hadis manbalari bo'lganligi bois, hadis matnlarini ham o'zbek tili morfologik sath birliklari yuzasidan tahlil qilindi, jumladan, ot leksemalar turkumiga "predmetlik" tushunchasi bilan bog'liq son, kelishik, egalik, turlash, kichraytirish-erkalash, qarashlilik kabi morfemalari mansubdir. Ma'lumki, otning ma'no turlari uning bir turdagi shaxs, predmet, hodisa, joydan birini yoki ularning umumiy nomini bildirishiga ko'ra ikki guruhga bo'linadi, ya'ni atoqli va turdosh otlar. Hadis matnlarida atoqli otlar Yaratgan (Alloh)ning go'zal ismlari, payg'ambarlar, farishtalar, sahobalarning ismlari, Muhammad (s.a.v.)ning hayotlari, faoliyatlari bilan bog'liq ismlar va shaxs nomlari (u zot bilan zamondosh bo'lgan qo'shnilar, dushmanlari va hokazo), joy nomlari kabi guruhlarga bo'linib, tadqiq etildi, ulardagi stilistik ma'nolar aniqlandi.

Yaratgan-Allohning nomlari. "Alloh toq bo'lgani va toqni yaxshi ko'rgani uchun ham Uning go'zal ismlari to'qson to'qqizta bo'lgan. Kim o'sha to'qson to'qqiz ismni yod olsa, jannatga kiradi. Bundan ko'zda tutilgan murod shundayki, bu go'zal ismlarni yod olgan kishi ularni doimo zikr qilib yuradigan banda bo'ladi. Ammo bu "Alloh taoloning to'qson to'qqiztadan boshqa ismi yo'q, degani emas. Albatta, Alloh taoloning ismlari ko'p. Ba'zi ulamolar ularni sanab, mingtagacha yetkazishgan", – deydi Shayx Muhammad Sodiq Muhammad Yusuf o'zining "Ruhiiy tarbiya" asarida (3-juz, Xulqlanish. – B.11.). Quyidagi hadisi sharifda Alloh

taoloning go‘zal ismlari sifatida mashhur bo‘lgan to‘qson to‘qqiz ismining zikri keladi: *Abu Hurayra roziyallohu anhudan rivoyat qilinadi: “Rasululloh (s.a.v.): “Allohning to‘qson to‘qqiz ismi bor. Bir kam yuzta. Kim ularni to‘liq bilib olsa, jannatga kiradi. U Undan o‘zga ilohu ma‘bud yo‘q Allohdir. Rohman, Rohiym, Malik, Quddus, Salom, Mu‘min, Muhaymin, Aziyz, Jabbor, Mutakabbir, Xoliq, Bori’, Musovvir, G‘affor, Qahhor, Vahhob, Razzoq, Fattoh, Aliym, Qobiz, Bosit, Xofiz, Rofi’, Mu‘izz, Muzill, Samiy’, Basiyr, Hakam, Adl, Latiyf, Xobiyr, Haliym, Aziym, G‘afur, Shakur, Aliy, Kabiyr, Hafiyz, Muqiyt, Hasiyb, Jalil, Kariym, Roqiyb, Mujiyb, Vosi’, hakiym, Vadud, Majiyd, Bo‘is, Shahiyd, Haqq, Vakiyl, Qoviy, Matiyn, Valiy, Hamiyd, Muhsiy, Mubdi’, Mui‘yd, Muhyiy, Mumiyt, Hayy, Qayyum, Vojid, Mojid, Vohid, Somad, Qodiyr, Muqtadir, Muqaddim, Muaxxir, Avval, Oxir, Zohir, Botin, Voliy, Muta‘liy, Barr, Tavvob, Muntaqiyim, Afuvv, Ro‘uf, Malikul Mulk, Zul Jalali val Ikrom, Muqsit, Jomi’, G‘aniy, Mug‘niy, Moni’, Zorr, Nofi’, Nur, Hodiyy, Badiy’, Boqiy, Voris, Roshiyd va Sobur”, dedilar”* (Shayx Muhammad Yusuf Muhammad Sodiq, *Ruhiy tarbiya. – B.12.*). Ushbu hadisda Xudoning nomlari atoqli ot sifatida olishimiz mumkin.

Son so‘z turkumi. Hadis matnlarida sonlar, asosan, otlar bilan birga qo‘llaniladi va alohida kelganda mavhum ma‘no ifodalaydi. Miqdor va tartibni bildiruvchi sonlar ko‘p qo‘llaniladi. Tartib sonlar adabiy tildagi kabi predmetlarning sanoqdagi tartibini, ketma-ketlikni bildiradi. Ular sanoq sonlarga *-nchi (-inchi)* affiksini qo‘shish bilan hosil qilinadi.

Hadis matnlarida arab leksikasiga oid hisob so‘zlar (numerativlar) ko‘plab uchraydi: Abu Hurayra roziyallohu anhu rivoyat qiladirlar: *“Rasululloh (s.a.v.): “Kimki janozada qatnashib, janoza namozini o‘qig‘aydir, unga bir qiyrot savob tekkaydir, kimki janoza namozini o‘qib, mayyit dafn etilguncha ketmay tursa, unga ikki qiyrot savob tekkaydir?”*, – dedilar. *Shunda odamlar: “Yo Rasululloh, ikki qiyrot qanchadir?”*, – deb so‘rashdi. *Janob Rasululloh: “Ikkita katta tog‘dek kelur”, – dedilar”* (Buxoriy rivoyati). Ammo hozirda bu hisob so‘zlar deyarli o‘zbek va arab tilida qo‘llanilmaydi.

Hadis matnlarida sifatlar, asosan, shaxsga nisbatan beriladigan sifatlarga *mo‘min, musulmon, munofiq, kofir, jannati (-y)* singari leksemalarni uchratishimiz mumkin va ular aksar namunalarda otlashgan holatda qo‘llangan: *“O‘zingiz yaxshi ko‘rgan narsani birodaringizga ravo ko‘rmaguningizcha hech biringiz chinakam mo‘min bo‘la olmaysiz”* (Buxoriy rivoyati).

Hadis matnlarida olmoshlarning qo‘llanishida kishilik olmoshlari salmoqli o‘rinni egallaydi. Bunda hurmat ma‘nosida *sen* o‘rnida *siz* shaklida, kamtarlik ottenkasini ifodalash uchun *men* o‘rnida *biz* qo‘llanilgan. Shuningdek, ba‘zan ko‘plik ma‘nosini ta‘kidlash uchun *biz, siz* olmoshi *bizlar, sizlar* shaklida qo‘llaniladi: *Rasululloh (s.a.v.) aytdilar: Hazrat Ali roziyallohu anhu: “Bu dunyo bizdan yuz o‘girdi, oxirat ersa chehrasini qaratdi. Har ikkalasining ham o‘ziga mansub odamlari mavjud bo‘lib, sizlar oxiratga mansub odam bo‘linglar, dunyoga mansub bo‘lmanglar. Bugun amal mavjud, hisob-kitob yo‘qdur, ertaga ersa hisob-kitob mavjud, amal ersa yo‘qdur!”*, – deb aytgan erkanlar” (Buxoriy rivoyati).

Hadislarda ravish so‘z turkumidan ham unumli qo‘llanilgan. Tadqiqotda ravish so‘z turkumining ma‘noviy guruhlari jihatidan ko‘rib chiqilib, holat, o‘rin, daraja-miqdor, maqsad va sabab ravishlariga ajratilib, uslubiy xoslanishlari aniqlandi.

Hadislaridagi eng faol soʻz turkumi feʼl boʻlib, ular nimani atab kelishiga qarab harakat va holat feʼllariga boʻlinadi. Shaxs va narsalarning jismoniy faoliyati natijasida roʻy bergan harakatni bildiruvchi feʼllar *“harakat feʼllari”* hisoblanadi. Predmetlarning bir holatdan ikkinchi bir holatga oʻtishlari jarayoni va shaxslarning ichki kechinmalarini ifodalashga xizmat qiluvchi feʼllar *“holat feʼllari”* sanaladi. Va tadqiqotda toʻrtta asosiy: nutqiy, aqliy, jismoniy, holat feʼllariga ajratilib tadqiq etildi. Shuningdek, mazkur qismda har bir soʻz turkumi grammatik birliklari yuzasidan hadis matnlari oʻrganildi va oʻziga xos xususiyatlari aniqlandi.

“Hadis matnlarida sintaktik vositalarning lingvostilistikasi” faslida hadis matnlari sintaktik-stilistik nuqtayi nazardan oʻrganildi. Hadis matnlari sintaksisidagi uslubiy farqlanishlar, asosan, gapning ifoda maqsadiga koʻra turlarida yaqqol seziladi. Masalan, darak gaplarda. Barcha matnlarda boʻlgani kabi hadis matnlarida darak gaplar koʻp ishlatiladi: *“Oʻzingiz yaxshi koʻrgan narsani birodaringizga ravo koʻrmaguningizcha chinakam moʻmin boʻla olmaysiz”*. Bu kabi faol qoʻllanilishlar hadis matnlarida keltirilayotganligining asosiy sabablaridan biri, uning tub mohiyatida ommani xabardor qilish eng muhim vazifa ekanligini keltirishimiz mumkin.

Hadis matnlarida, shuningdek, soʻroq gaplar: *“Rasululloh (s.a.v.)dan soʻradilar: “Qaysi xislatlar islomda eng yaxshidir?”*. Hadis matnlarida ular bir yangilik, ilm, muammoni hal qilish uchun ishlatiladi.

Hadis matnlarda dialogik xarakterdagi soʻroq va darak gaplar ham uchraydi. Mavzuning mohiyatini ochib berishda, tasvirlangan voqea-hodisalarning adresat koʻz oʻngida gavdalanishida bu gaplar muhim vosita hisoblanadi. Bunday soʻroq gaplarning *“Yo Rasululloh”* – deb boshlanishi hadis matnlari sintaksisining oʻziga xos jihatidir.

Hadislarda buyruq gaplar biror diniy mavqe, mansab yoki unvonga ega boʻlgan kishilar tomonidan boshqa shaxslarga nisbatan qoʻllanadi: Sahoba Molik: *Rasululloh (s.a.v.): “Boringiz endi, uyingizga qaytib, oila aʼzolaringizga ham oʻrgatingiz!”*, – deb bizga aytdilar”, – degan (Buxoriy rivoyati).

Hadis matnlari tilida muhim oʻrin tutuvchi sintaktik vositalardan yana biri undalma – ritorik murojaatlardir. Bu murojaatlar Allohga, sahobalar yoki ommaga qaratilgan boʻladi va yaxlit gapning undalma qismini tashkil etadi. Hadis matnlarida, asosan, kishilarning nomlari undalma boʻlib keladi. Bunda yana bir eʼtiborli holat kuzatiladi. Rasululloh (s.a.v.)ning oila aʼzolari nomlari, sahobalar nomlari undalma sifatida qoʻllanilganda ismlardan oldin *“Yo ...”* tarzida murojaat qilinadi: *Abu Masʼud (Ansoriy) roziyallohu anhu aytdilar: “Rasululloh (s.a.v.)ga bir kishi: “Yo Rasululloh, falonchi namozni choʻzib yuborganidan namozimni buzib qoʻyishimga oz qoladi”, dedi... (Buxoriy rivoyati).*

Hadis matnlarida Allohga qaratilgan undalmalar shaklan turlicha hollarda kuzatiladi, ammo ularning mohiyati bir xildir: *yo Alloh, yo Rob, yo Robbim, Parvardigorim, Yaratgan egam* kabi. Masalan: *Oisha roziyallohu anhodan rivoyat qilinadi: “Rasululloh (s.a.v.) menga suyanib turib, shunday deganlarini eshitganman: Abdulloh ibn Umar roziyallohu anhumodan rivoyat qilinadi: “Rasululloh (s.a.v.)ning bir majlis-oʻtirishdan qoʻzgʻolmaslaridan oldin: “Parvardigoro, meni magʻfirat qilgin...” (Buxoriy rivoyati) singari.*

Buyruq gaplarning faolligi hadis matnlarida qatʼiy rioya qilishga daʼvat etish bilan bogʻliq: *“Boshliq boʻlmasingizdan avval ilmni chuqur oʻrganing!”*(Buxoriy

rivoyati). Ammo Allohga murojaat qilinganda, fe'ning buyruq shaklining semantik-grammatik mohiyati o'zgaradi va stilistik mazmun kasb etadi. Buyruq shaklida ifodalangan kesimda yalinish, yolverish, iltijo ottenkalari mujassam bo'ladi: *Rasululloh (s.a.v.) javob berdilar: "Ilohi, o'zimni ham, kori-borimni ham O'zingga topshirdim, savobingdan umid qilib va azobingdan qo'rqib senga yuzimni qaratdim"* (Buxoriy rivoyati).

Hadis matnlari sintaksisidagi ko'zga ko'rinadigan eng asosiy xususiyatlardan biri gap qurilishi ko'chirma gapli qo'shma gaplardan tashkil topganligidir. Ya'ni odatda hadis matnlarining sanad va matn qismlariga ajralishini yuqorida ham ta'kidlab o'tganmiz. Masalan: *"Oisha onamiz aytganlar: "Rasululloh (s.a.v.) sahobalariga qudrati yetadigan ishni buyurgan edilar, sahobalar: "Biz siz singari emasmiz-ku, Olloh sizning ilgarigi va kelgusi gunohlaringizni kechirgan", – dedilar. Rasulullohning g'azablari kelganlari yuzlaridan bilindi: "Oralaringizda eng taqvoliroq va Ollohn taniydigan kishi menman", – deb javob qildilar"* (Buxoriy rivoyati).

Hadis matnlarida undalmalarning ishtiroki, mazmunning ochilishidagi asosiy vositalardan biridir. Hadis nutqida undalmalar, asosan, Alloh, Payg'ambar (s.a.v.)ning sahobalari va oila a'zolari yoki butun omma (II-III shaxs) bo'lib keladi.

Hadis matnlarining asosiy qismlarida Payg'ambar (s.a.v.)ga murojaat qilinib, o'z savollariga javob olinadi: *Ibn Abbos roziyallohu anhu: "Janob Rasululloh huzurlariga Abd-ul-Qays qabilasidan bir jamoa keldi. Sollallohu alayhi vasallam: "Bu qaysi jamoa?", – deb so'radilar. Mehmonlar "Biz Rabia qavmidanmiz", – deb aytishdi. "Xush kelibsizlar, marhamat, xijolatsiz kelavingiz!", – dedilar, Rasululloh alayhi. "Yo Rasululloh, biz sizning oldingizga Rajab oyidagina kela olurmiz (rajab oyida qabilalar aro urush man' qilingan) ..."* (Buxoriy rivoyati)

Yuqoridagi matnlarda adresatlardan "Yo Rasululloh" deb murojaat qilingan va o'z fikrlari, savollari, muammolariga adresantdan javob olishgan. Ya'ni so'roq va darak gaplarda undalmalar qo'llanilyapti. Bu tarzda murojaat qilish hurmat ifodasining o'ziga xos ko'rinishi hisoblanadi. Quyidagi namunada Payg'ambarimiz (s.a.v.) nutqlaridagi undalmalarni ko'rib chiqamiz: *Maoz ibn Jabal rivoyat qiladilar: "Yo, Maoz, bilurmisen Alloh taoloning o'z bandalaridagi haqi nedur?", – dedilar"* (Buxoriy rivoyati). Bunda "Yo Maoz" deb murojaat qilinyapti. Hadis matnlarida bu kabi *ey, yo* kabi chaqirish undovlarini undalma bilan birgalikda qo'llash orqali nutq ta'sirchanligi kuchaytirilgan.

Hadis matnlarida undalmalar nafaqat undov bilan birgalikda, balki so'z birikmasi tarzida, ya'ni kengaygan holatda ham uchraydi: *Shaqiq roziyallohu anhudan rivoyat qilinadi: "Yo Amir al-mo'minin, siz bundan qo'rqmasangiz bo'lur, chunkim siz birlan o'sha fitna o'rtasinda bir yopiq eshik g'ov bo'lib turibdir"* (Buxoriy rivoyati). Yuqoridagi namunalarda "Ey Muhammad ummati", "Yo Amir al-mo'minin", "Ey Allohning Rasuli" undalmalari birikmali qo'llanilib, undov (*ey, yo*) – qaratqich (Muhammad (s.a.v), mo'minin, Alloh) – qaralmish (ummati, Amir, Rasuli) birikkan holatda qo'llanilgan.

Hadis matnlaridagi oilaviy murojaatlarda ham farzandlari tomonidan Payg'ambar (s.a.v.) ga "Ey Ollohnig Rasuli" degan deya murojaat qilinadi: *Oisha roziyallohu anhodan: "...Ey Allohning Rasuli, vitr o'qishdan oldin uxlamaysizmi?", – dedim. U zot: "Ey Oisha, albatta, mening ko'zlarim uxlar, qalbim uxlamas",*

– dedilar”. Bunday holat hadis matnlariga rasmiy ohangni yuklaydi va uning o‘ziga xos xususiyatlaridan biridir.

Hadis matnlarida kirish bo‘laklar, asosan, gapning boshida qo‘llanadi: Oisha roziyallohu anhodan rivoyat qilinadi: *“Albatta, Quyosh va Oy Allohning oyatlaridan ikki oyatdir...”* (Buxoriy rivoyati). Kirish bo‘laklar leksema, so‘z birikmasi va gap shaklida ham kelishi mumkin: 1) so‘z shaklida: *Abdulloh ibn Abbos (r.a.): “Albatta, osmonlar-u yerning yaratilishida va kecha-yu kunduzning almashinib turishida aql egalari uchun belgi bordir...”* (Buxoriy rivoyati); 2) so‘z birikmasi shaklida: *Huzayfa (r.a.): “Rasululloh (s.a.v.) dedilar: “Jonim izmida bo‘lgan zotga qasamki, sizlar, albatta, sizlar yaxshilikka buyurib, yomonlikdan qaytarasizlar, yo Alloh ularni tark qilganingiz sababli sizlarga azob yuboradi. Undan so‘ng duo qilsangizlar mustajob bo‘lmaydi”* (Buxoriy rivoyati); 3) gap shaklida: Ibn Abbos (r.a.) dan rivoyat qilinadi: *“Sa‘d ibn Ubodaning onasi u g‘oyibligida vafot etdi. Bas, u: “Ey Allohning Rasuli, onam mening g‘oyibligimda vafot etdi. Agar uning nomidan biror narsa sadaqa qilsam, unga manfaati bo‘ladimi?”, – dedi. “Ha”, – dedilar u zot. “Sizni guvoh qilib aytamanki, mevali bog‘im unga sadaqa bo‘lsin”, – dedi* (Buxoriy rivoyati). Shuningdek, dissertatsiyada hadis matnlaridagi kirish bo‘laklar ma‘noviy guruhlarda ajratilib, uslubiy jihatlari o‘rganilib chiqildi. Jumladan, so‘zlovchining anglatilayotgan fikrga ishonch darajasini ifodalaydigan kirish bo‘laklar. Bu vazifada, asosan, modal so‘zlar keladi va boshqa so‘z turkumidagi so‘zlar ham qo‘llanadi: Abu Hurayra (r.a.) dan rivoyat qilinadi: *“...Albatta, bu qabrlar o‘z ahli uchun zulmat ila to‘ladir. Albatta, Alloh azza va jalla ularning mening namozim ila munavvar qilur”, – dedilar; Xuzayfa rivoyat qiladilar: “Rasululloh (s.a.v.) bizga: “Asli, halollik odamlarning qalb tomirlariga jo qilinib osmondan nozil qilingandir, keyin ersa, Qur‘oni karim nozil bo‘lib, uni Qur‘ondan o‘qib bildilar, sunnatdan o‘rgandilar” – dedilar”* (Buxoriy rivoyati).

Shuningdek, mazkur faslda sintaktik hodisalardan biri – takrorlar o‘rganilib, hadis matnlarida ulardan aytilayotgan fikrni alohida ta’kidlash, tasdiqlash, kengroq va batafsilroq ifodalash maqsadida foydalanilgan. Hadis matnlarida, asosan, takrorlar Muhammad (s.a.v.) ning nutqlarida qo‘llanilgan va u zotning nutqlarini yanada ta’sirlilik darajasini orttirishga xizmat qilgan. Takror yordamida qo‘llangan ayrim affiksalar, so‘z, so‘z birikmasi yoki gaplar keyingi komponentlar tarkibida takroran qo‘llanishi orqali yuqoridagi vazifani bajargan. Zero, hadislarining birida Rasululloh (s.a.v.) ning takrorlardan foydalanishlari haqida quyidagicha hadis yetib kelgan: *Anas ibn Molikdan: “Rasululloh (s.a.v.) biror so‘z aytsalar, tushunarli bo‘lishi uchun uch bor qaytarar edilar. Salom bersalar, uch marta salom berardilar”* (Buxoriy rivoyati). Leksik takrorlarga namuna: Termiziydan rivoyat qilinadi: *“Kim bomdodni jamoat bilan o‘qisa, so‘ngra quyosh chiqquncha Allohni zikr qilib o‘tirsas, keyin ikki rakat namoz o‘qisa, uning uchun haj va umraning ajridek bo‘lur. To‘liq, to‘liq, to‘liq”;* Abu Hurayra (r.a.) dan rivoyat qilinadi: *“...Yo‘q, astag‘firulloh! Yo‘q, astag‘firulloh! Yo‘q, astag‘firulloh!...”* (Buxoriy rivoyati). Dissertatsiyada affiksalar, gap shaklidagi takrorlar ham tahlil qilingan.

“Hadis matnlarida monologik va dialogik nutq shakllarining uslubiy imkoniyatlari” faslida hadis matnlariga xos dialogik shakl turlaridan quyidagilarni ko‘rib chiqishimiz mumkin:

1. Savol-javob uyg‘unligi, tasavvuriy dialog, ritorik so‘roq gaplar, auditoriyaga savol berish kabi. Keltirib o‘tilganlarning barchasida adresant va adresatning o‘ziga

xos munosabati mavjudligi ularning dialogik nutq ko‘rinishlari qatorida keltirilishiga asos bo‘ladi, masalan: savol-javob uyg‘unligi hadis matnlarining ko‘pchilik qismida salmoqli o‘rin tutuvchi dialoglarda namoyon bo‘ladi. Hadislar matni, odatda, dialog tarzida bayon etiladi. Bunda, asosan, payg‘ambar Muhammad (s.a.v.)ga savol berish va javob olish yoxud payg‘ambarimizning savol berish orqali biror narsa, odat, holatni izohlashlarini kuzatamiz: *Rasululloh (s.a.v.)dan so‘radilar: “Yo, Rasululloh, musulmonlarning afzali qaysi kishidir?” “Qo‘lidan va tilidan boshqa musulmonlar ozor topmagan kishidir”, – deb javob berdilar (Buxoriy rivoyati).*

Ushbu namunadan ko‘rinib turibdiki, bunda savol-javob orqali tinglovchilar o‘zlari tushunmagan masalalarga javob olishmoqda, lekin ayrim hollarda hadislardagi Rasululloh (s.a.v.)ning monolog tarzidagi bayon etilgan fikrlarida ham savol-javob uyg‘unligiga erishiladi. Bunday hadislarda ko‘p hollarda auditoriyaga savol beriladi. Bunda, odatda, adresatdan javob kutilmaydi, balki adresant o‘z savoliga o‘zi javob beradi: *Maoz ibn Jabal rivoyat qiladilar: “Rasululloh (s.a.v.) menga: “Yo Maoz, bilurmisen, Alloh taoloning o‘z bandalaridagi haqqi nedur?”, – dedilar. Men: “Alloh taolo va uning Rasuli yaxshiroq bilgaydur!”, – dedim. Janob Rasululloh: “Alloh taologa ibodat qilib, unga hech narsani shirk keltirmasliklaridadur”, – dedilar. So‘ng: “Yo Maoz, bilurmisen, bandalarining Alloh taolodagi haqlari nedur?”, – dedilar. Men: “Alloh taolo va uning Rasuli yaxshiroq bilgaydur!”, – dedim. Janob Rasululloh: “(Agar bandalar Alloh taoloning haqini ado etsalar) ularni azoblamasligidur”, – dedilar (Buxoriy rivoyati).*

Yuqoridagi misolda so‘zlovchi savol va javob uyg‘unligi orqali tinglovchini diqqatini ana shu masalaga qaratib, uslubiy ta‘sirchanlikka erishishni ko‘zda tutadi.

2. Tasavvuriy dialogda yashirin muloqotchi bilan so‘zlashish nazarda tutiladi. “Diniy va‘zlar kommunikativ aktining asosiy xususiyati unda ishtirokchilarning noodatiy tarkibi namoyon bo‘lishidadir. Odatiy adresant (va‘zxon) va adresat (omma) uchinchi bir “yashirin muloqotchi” – Xudoning bir vaqtning o‘zida ham “yashirin adresant”, ham “yashirin adresat” sifatida muloqotda ishtirok etishini nazarda tutadilar”. Haqiqatan ham, diniy matnlarda oddiy matnga xos bo‘lmagan adresant-adresat munosabatini kuzatamiz. Agar kundalik diskursda so‘zlovchi o‘z fikrlarini tinglovchiga yetkazishi va tinglovchi uni qabul qilishi asosiy sanalsa, hadis matnlarida adresant o‘z nutqida Yaratgan nomidan gapiradi, uning buyruqlari, ko‘rsatmalarini adresat – ommaga yetkazadi. Bunda tinglovchilar yashirin adresant – Xudoga quloq tutadilar. Shu bilan birga, duo, iltijo qilinganda ana shu yashirin muloqotchi – Xudo adresat maqomiga o‘tadi. Shu holatda adresant nutqida yashirin muloqotchi ham ishtirok etadi: *Ibn Abbas roziyallohu anhu rivoyat qiladilar: “Rasululloh (s.a.v.) kechasi tahajjudda quyidagi duoni o‘qir edilar: “Ilohi, jamiki maqtovlar senga xosdir! Sen Yer-u osmonlarning va undagi borliqning yaratuvchisi va boshqarib turuvchisidirsan, jamiki maqtovlar senga hosdir! Sen Yer-u osmonlar va undagi barcha narsalarning egasidirsan, jamiki maqtovlar senga xosdir! (Buxoriy rivoyati)*

Bunda yashirin muloqotchining mavjudligiga to‘la ishonch bilan muloqotga kirishiladi. Shuningdek, ushbu hadisda nutqni quyidagicha alohida tavsiflashimiz ham mumkin: a) *“Ilohi, jamiki maqtovlar senga xosdir!”*; b) *“Sen Yer-u osmonlarning va undagi borliqning yaratuvchisi va boshqarib turuvchisidirsan,*

jamiki maqto'vlar senga bo'lsin!"; c) *"Sen Yer-u osmonlar va undagi barcha narsalarning egasidirsan, jamiki maqto'vlar senga bo'lsin!"*. Ushbu hadisda fikrlar "a" variantda Rasululloh (s.a.v.) o'z nutqini Xudoga murojaat bilan boshlamoqda va "b" variantda yangi nutqni aytib, unda "a" variantdagi qo'llagan "barcha maqto'vlar senga xosdir" birikmasini takrorlayapti; "c" variantda esa Alloh barcha narsalarning yaratuvchisi, boshqarib turuvchisi" ekanligini ta'kidlash bilan kifoyalanibgina qolmay, "barcha narsalarning egasidirsan", deb fikrni to'ldiryapti va "barcha maqto'vlar senga xosdir" jumllarini uchinchi bor ta'kidlamoqda.

XULOSA

1. O'zbekcha diniy matnlarning lingvostilistik xususiyatlarini tadqiq etish tilshunoslikdagi eng kam o'rganilgan, shuningdek, keyingi davrda katta ilmiy qiziqish bildirilayotgan dolzarb masalalardan biri bo'lib, hadis matnlarining leksik-semantik va grammatik jihatdan o'ziga xosligi bu mavzuni tadqiqot obyekti sifatida o'rganish zaruratini keltirib chiqaradi.

2. Tilshunoslikda diniy matnlar tili va uslubini belgilash munozarali masalalardan biri hisoblanadi. Uslubiyat bo'yicha yaratilgan darslik va o'quv qo'llanmalarda u goh vazifaviy uslublar tizimidagi mustaqil uslub, goh biror uslub doirasida qaraluvchi janr sifatida talqin qilinadi. Bu holni diniy matnlar tilining yetarli darajada o'rganilmaganligi bilan izohlash mumkin.

3. O'zbekcha diniy matnlarning shakllanishi va taraqqiy etishi islom dinining Markaziy Osiyo hududida tarqalishi va rivojlanishi bilan bog'liq. O'zbekcha diniy matnlarning shakllanishida Qur'oni Karim, hadislar, payg'ambarlar hayoti bilan bog'liq rivoyatlar asosiy manba bo'lib hisoblanadi.

4. Hadis matnlarining o'ziga xos turg'un shakli-mazmuniy strukturasi – sanad va matn qismlariga ajralishi, sanaddagi qavatlangan nutq hodisasi lingvistik aspektida o'rganilishi eng muhim hodisalardan biridir.

5. O'zbekcha hadis matnlari leksik-semantik jihatdan o'ziga xos xususiyatlariga ega. O'zbekcha diniy matnlar leksikasini mavzu talabidan kelib chiqib, bir qator kichik guruhlariga bo'lib o'rganish mumkin. Shuning uchun hadis matnlarida shariat bilan bog'liq masalalar haqida ko'p so'z yuritiladi. Hadis matnlarida qo'llanilgan leksik birliklarni shariat talablari, diniy ijtimoiy nufuz, mavqe, diniy urf-odatlarining tarqalishi, shuningdek g'ayb dunyosi bilan bog'liq tushunchalarni ifodalashiga qarab guruhlariga ajratish mumkin. Diniy tushuncha va atamalarni o'rganish kishilarning diniy tasavvur va dunyoqarashining shakllanishida, sharqona axloq va odobning mustahkam bo'lishida muhim ijtimoiy omil va vosita hisoblanadi.

6. Hadis matnlarining til xususiyatlarini o'rganish ularni ham funksional uslublar doirasida qarashni taqozo etadi. Til birliklari va ularning matnda uslubiy vosita sifatida qo'llanishidagi o'ziga xosliklar hadis matnlari va boshqa funksional uslublar orasida yaqin aloqa hamda shu bilan birga ayrim farqlar mavjudligini ko'rsatadi.

7. Diniy matnlar grammatik jihatdan tadqiq etilganda dastlab ko'zga tashlanadigan holat shuki, matnlarda ot turkumiga oid so'zlar ko'p qo'llaniladi. Otlar, asosan, islom dini bilan bog'liq tushunchalarni ifodalab, ularning uslubiy vosita sifatida har xil ma'no nozikliklarini anglatishi kuzatiladi. Bu holat, ayniqsa,

ko'plik, kelishik, egalik, fe'lga xos bo'lgan grammatik kategoriyalarning qo'llanilishida yaqqol namoyon bo'ladi.

8. O'zbekcha hadis matnlari payg'ambarlar hayoti, diniy vazifalar yuklaganligi va ularning asoslanganligi uchun aniqlik va ifodalilikni ta'minlash maqsadida olmosh va son turkumlariga oid so'zlardan ham foydalanilgan. Ularning vazifaviy-uslubiy imkoniyatlari matnda o'z ifodasini topgan.

9. Hadis matnlarida darak, so'roq, buyruq gaplar qo'llanilish darajasiga ko'ra farqlanib turadi. Hadis matnlari uslubi hikoyachilikka asoslanmagani uchun darak gaplar, payg'ambar so'zlari keltirilganda buyruq gaplardan foydalaniladi. So'roq gaplar esa, asosan, sahobalar nutqida uchraydi.

10. Hadis matnlarida sodda gaplarga nisbatan qo'shma gaplar ko'p qo'llaniladi. Qo'shma gaplar murakkab shaklda bo'lib, ba'zan ularning tarkibi bir necha gaplardan iborat bo'lishi mumkin.

11. Hadis matnlarida eng ko'p qo'llaniluvchi uslubiy vositalardan biri murojaatlar hisoblanadi. So'zlovchining nutqi Allohga, payg'ambarga, sahobalarga qaratilishi mumkin. Murojaat qilishda nutq qaratilgan shaxsning ijtimoiy nufuzi, dinga munosabati kabi xususiyatlar hisobga olinadi va shunga mos so'zlar qo'llaniladi.

12. O'zbek tilshunosligi uchun nisbatan yangi yo'nalish bo'lgan diniy matn lingvistikasi ustida olib boriladigan tadqiqotlar diniy soha faoliyatini ilmiy tashkil etishga, soha vakillarining tildan foydalanishdagi madaniylik va me'yoriylik darajasining takomillashishiga ko'maklashadi.

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**FERGANA BRANCH OF TASHKENT UNIVERSITY OF INFORMATION
TECHNOLOGY NAMED AFTER MUHAMMAD AL-KHWARAZMI**

KHAMDAMOVA OYGUL MAKHKAMJONOVNA

**LINGUOSTYLISTIC STUDY OF HADITH TEXTS
(based on translated texts in Uzbek)**

10.00.01 – Uzbek language

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

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Scientific supervisor:	Muminov Sidikjon Mirsobirovich, Doctor of philological sciences, professor
Official opponents:	Odilov Yorqinjon Raxmonaliyevich Doctor of philological sciences, professor Amonturdiyeva Shoira Ravshanovna Doctor of philosophy on Philology (PhD), associate professor
Leading organization:	Kokand state pedagogical institute

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The dissertation is available in the information and Resource Center of Fergana State University (registered under № 474). Address: 19, Murabbiylar str., Fergana, 100151. Tel.: (+99873) 244-71-28.

The abstract of the dissertation is distributed on 24 03 2025.
(Mailing report No. 3 dated 27 03 2025).



A.Mamajonov
Chairman of Scientific Council
awarding scientific degree,
Doctor of Philological Sciences, Professor.

M.T.Zokirov
Scientific secretary of the Scientific Council,
awarding scientific degree,
Candidate of Philological Sciences, Professor.

G.Z.Rozikova
Chairman of the Scientific Seminar at the
Scientific Council, Awarding scientific degree,
Doctor of Philological Sciences, Professor.

INTRODUCTION

(Abstract of the dissertation of the Doctor of Philosophy (PhD))

The actuality and necessity of the topic. In world linguistics, significant scientific advancements have been made in the study of the lexicon and phraseology of religious texts, as well as in analyzing the lexical-semantic and stylistic features of religious lexical units and classifying them thematically. Religious texts, which have endured throughout centuries, have consistently called humanity toward goodness, virtue, harmony and brotherhood, emphasizing the exaltation of human values. From this perspective, a more in-depth examination of the linguistic characteristics and lexical composition of religious texts, as well as their unique stylistic features, is of critical importance as a linguistic issue. This necessitates further scholarly inquiry and the dissemination of these findings to the global academic community.

In global linguistics, religious texts are considered a crucial foundation for comprehensively studying the national and cultural characteristics, beliefs, way of life, ethnic history, and aesthetic perspectives of different peoples. In global linguistics, the study of religious texts based on modern linguistic methodologies is considered a key factor in advancing the field. Additionally, since our nation's independence, one of our primary tasks has been the comprehensive study of the scientific and literary heritage left by our great ancestors. From this perspective, the hadith texts preserved and transmitted by our world-renowned muhaddith scholars are among the linguistic sources that require thorough investigation. Examining religious texts in the Uzbek language within the framework of functional styles, analyzing their linguistic and extralinguistic aspects, and determining their place within the functional-stylistic system of the Uzbek language has become a pressing issue in contemporary linguistics.

As a result of achieving long-awaited independence, the Uzbek people gained the privilege of studying their national, religious, and spiritual heritage, as well as their history. In these years, extensive opportunities were created for its comprehensive study. From the podium of the 72nd session of the UN General Assembly, our President stated, *“We consider it our most important task to convey the true humanitarian essence of Islam to the global community.”* Through these words, he raised the issue of deeply instilling the essence of Islam – an inseparable part of our spirituality and values – into the consciousness of our people.

Additionally, as emphasized in the *“New Uzbekistan Strategy”*: *“Imam Bukhari’s Sahih al-Bukhari is recognized in the Islamic world as the most authoritative book after the Holy Qur’an in terms of its significance.”* To preserve and study the rich intellectual legacy of this great figure and to pass it on to future generations, we established the *International Scientific Research Center* named after Bukhari in Samarkand. Furthermore, *scientific and educational research centers* named after Imam Tirmidhi in the Surkhandarya region and Imam Maturidi in Samarkand are actively operating,” he emphasized⁵⁶. In the context of *New Uzbekistan*, the development of linguistic sciences and the improvement of research in this field are considered priority tasks in fostering young people with love for their

⁵⁶ O‘zbekiston Respublikasi Prezidenti Sh.M.Mirziyoyevning 2017-yil 19-sentabr kuni Birlashgan Millatlar Tashkiloti Bosh Assambleyasi 72-sessiyasida so‘zlagan nutqi.

mother tongue and homeland, as well as devotion to national traditions and values. As part of measures to further enhance the Uzbek language in our country, tasks such as “*introducing the study of modern methodologies of Uzbek language scientific schools in the higher education system, identifying and researching scientific issues related to the prospects of language development*” have been outlined⁵⁷.

The Decree of the President of the Republic of Uzbekistan No. PF-4958 dated February 16, 2017, “On Improving the Postgraduate Education System”, the Decree No. PF-5850 dated October 21, 2019, “On Fundamental Measures to Enhance the Prestige and Status of the Uzbek Language as the State Language”, the Decree No. PF-6084 dated October 20, 2020, “On Further Development of the Uzbek Language and Improving Language Policy in Our Country”, the Decree No. PF-6097 dated October 29, 2020, “On Approving the Concept for the Development of Science Until 2030”, the Decree No. PF-60 dated January 28, 2022, “On the Development Strategy of New Uzbekistan for 2022-2026”, the Resolution No. PQ-2789 dated February 17, 2017, “On Further Improving the Activities of the Academy of Sciences, Organizing, Managing, and Funding Scientific Research Works”, the Resolution No. PQ-2909 dated April 20, 2017, “On Measures for Further Development of the Higher Education System”, the Resolution No. PQ-5117 dated May 19, 2021, “On Measures to Bring the Promotion of Foreign Language Learning in Uzbekistan to a Qualitatively New Level” and other normative and legal documents serve as a basis for implementing the tasks outlined within this research to a certain extent.

Compliance of the research with the priorities of development of science and technology of the Republic. This dissertation has been conducted in accordance with priority area of the development of science and technology in the republic: I. “Forming a system of innovative ideas and implementing them in the social, legal, economic, cultural, spiritual, and educational development of an information-based society and a democratic state.”

The level of study of the topic. The linguistic study of religious texts has long been a focus of global linguistics. For instance, N.Mechkovskaya’s “Language and Religion”⁵⁸, A.Minnegaliyeva’s PhD dissertation “The Language of Tatar Religious-Didactic Literature: Based on the Islamic Jurisprudence Treatise Mukhtasar al-Quduri”⁵⁹, the article “Tatar Phraseological Units with Religious Semantics”⁶⁰ by M.Sattarova, R.Nurmukhametova and Y.Elezarova, Z.Yakhyayev’s “Religious Lexicon and Phraseology of the Kumyk Language”⁶¹, H.Kurbanov’s PhD research “Religious Lexicon of the Chechen Language”⁶²,

⁵⁷ Ўзбекистон Республикаси Президентининг 2020 йил 20 октябрдаги “Мамлакатимизда ўзбек тилини янада ривожлантириш ва тил сиёсатини такомиллаштириш чора-тадбирлари тўғрисида” ги ПФ-6084 сонли Фармони // Ўзбекистон Қонун ҳужжатлари тўплами. 06/20/6084/1398.

⁵⁸ Мечковская Н.Б. Пособие для студентов гуманитарных вузов. – М.: ФАИР, 1998. – С.352.

⁵⁹ Миннегалиева А.М. Язык татарской религиозно-дидактической литературы: на материале трактата по исламской юриспруденции «Мухтасар ал-Кудури»: Автореф. дисс... канд. филол. наук. – Казань, 2007. – С.31.

⁶⁰ <http://www.dissercat.com/content/yazyk-tatarskoi-religiozno-didakticheskoi-literatury-na-materiale-traktata-po-islamskoi-yuri#ixzz5b5P QjVGg> (Murojaat sanasi: 23.04.2024.)

⁶¹ <http://www.dissercat.com/content/religioznaya-leksika-i-frazeologiya-kumykskogo-yazyka#ixzz5jLiCg9r> (Murojaat sanasi: 11.02.2024)

⁶² Курбанов Т.И. Публицистический стиль современного узбекского литературного языка: Автореф. дисс... канд. филол. наук. – Ташкент, 1987. – Б.22.

T.Iskovich's doctoral dissertation "Genre Systematization of the Religious Style Based on Communicative-Pragmatic and Categorical Textual Foundations"⁶³, Z.Khafizova's study "Semantic Classification of Religious Lexicon in the Bashkir Language"⁶⁴ and similar research works serve as evidence for the argument presented above. Thus, extensive research has been conducted in this field within global linguistics. However, in Uzbek linguistics, we consider the study of this topic a scientific necessity.

In Uzbek linguistics, the study of religious texts as a linguistic research object dates to the post-20th century period. N.Ulukov's dissertation, defended in 1997, titled "Exotic Lexicon of Uzbek Religious Texts"⁶⁵ was specifically dedicated to addressing certain aspects of this issue. A.O'rozboyev's dissertation "Socio-Political Lexicon in Agahi's Riyoz ud-Davla" and his doctoral dissertation "Lexicon of Agahi's Historical Works"⁶⁶ also discuss religious lexicon. Additionally, significant conclusions have been drawn in the research of scholars such as S.Karimov⁶⁷, A.Shomaqsudov⁶⁸, M.Umarkhojayev⁶⁹, J.Omonturdiyev⁷⁰, Sh.Maxmaraimova⁷¹ and S.Elmurodova⁷². The scientific studies of Sh.Yusupova⁷³, A.Aripova⁷⁴, Sh.Amonturdiyeva⁷⁵, and N.Ismoilova⁷⁶ have also been of great importance in conducting our research. In this dissertation, these scientific works have been analyzed, and unlike previous studies, Uzbek-language hadith texts have been specifically selected from religious texts and examined from a linguostylistic perspective.

The connection of the study with the research work of the higher education institution where the dissertation was completed. The dissertation was conducted in accordance with the research plan of Fergana State University, specifically within the framework of the topic "Current Issues in Modern Linguistics."

The purpose of the research is to conduct a stylistic analysis of Uzbek-language religious texts, particularly hadith texts, and thereby reveal their distinctive

⁶³ <https://urgi.urfu.ru/ru/science/rossija-istoriko-kulturnoe-nasledie/russkii-jazyk-i-literatura/tatjana-viktorovna-ickovich/> (Murojaat sanasi: 15.06.2024.)

⁶⁴ <https://cyberleninka.ru/article/n/tematicheskaya-klassifikatsiya-religioznyh-leksem-v-bashkirskom-yazyke> (Murojaat sanasi: 15.06.2024.)

⁶⁵ Улуков Н. Ўзбекча диний матнлар экзотик лексикаси: Филол. фанл. номз. дисс... автореф. – Тошкент, 1997. – Б.29.

⁶⁶ Ўразбоев А.Д. Огаҳийнинг «Риёз уд-давла» асарида ижтимоий-сиёсий лексика: Филол. фанл. номз. дисс... автореф. – Тошкент, 2009. – Б.41.

⁶⁷ Каримов С.А. Ўзбек тилининг бадиий услуби: Филол. фанл. докт. дисс... автореф. – Тошкент, 1994.

⁶⁸ Шомақсудов А. ва бошқ. Ўзбек тили стилистикаси. – Тошкент: Ўқитувчи, 1988.

⁶⁹ Мухторхон эшон Умархўжа. Диний атамалар ва иборалар. Оммабон қисқача изоҳли луғат. – Тошкент, 2016.

⁷⁰ Омонтурдиев Ж., Омонтурдиев А. Маърифий-ирфоний истилоҳлар изоҳли луғати. – Тошкент: Mumtoz soʻz, 2014.

⁷¹ Махмараимова Ш. Ўзбек тили теоморфик метафораларининг қисқача концептуал луғати. – Тошкент: Чўлпон номидаги нашриёт-матбаа ижодий уйи, 2018.

⁷² Элмуродова С.С. Инглиз тилида диний-илоҳий тушунчаларни билдирувчи лексик бирликларнинг семантик таҳлили. 5A220102 – Лингвистика (инглиз тили). Магистр академик даражасини олиш учун ёзилган магистрлик дисс. – Тошкент, 2012.

⁷³ Yusupova Sh. Diniy matn pragmatikasi. Monografiya. – Fargʻona: Classic, 2020.

⁷⁴ Арипова А.Х. Нотиклик нутқининг лисоний-услубий воситалари: Филол. фанл. номз. ...дисс. автореф. – Тошкент, 2002.

⁷⁵ Амонтурдыева Ш. Ўзбек диний матнининг функционал тадқиқи: Филол. фанл. бўйича фалс. докт. (PhD) ...дисс. – Термиз, 2020.

⁷⁶ Ismoilova N. Qur'oni Karim tafsiridagi o'xshatishlarning lingvistik xususiyatlari (Shayx Muhammad Sodik Muhammad Yusufning "Tafsiri Hilol" asari misolida): Filol. fanl. bo'yicha fals. dokt. (PhD) ...diss. aftoref. – Qo'qon, 2023.

features and determine their place within the functional style system of the Uzbek language.

Tasks of the research:

to provide an overview of the scope of research conducted on religious texts in both global and Uzbek linguistics;

to establish hadiths as a linguostylistic research object in Uzbek linguistics;

to examine the formal-content structure of Uzbek-language hadith texts, including the relationship between the sanad (chain of transmission) and the text, and to analyze them from a functional-stylistic perspective;

to explore the lexical units, emotional, and expressive features of hadith texts from a stylistic perspective;

to identify the stylistic and extralinguistic characteristics of grammatical units in hadith texts.

The object of the research consists of hadith texts translated into Uzbek, with a primary focus on Imam Bukhari's "Al-jome' as-sahih", "Adab al-Mufrad" and Shaykh Muhammad Sodik Muhammad Yusuf's works "Hadis va Hayot" and "Ruhiy tarbiya".

The subject of the research encompasses the lexical-stylistic features of translated hadith texts in Uzbek, as well as issues related to the functional-stylistic application of emotional-expressive and grammatical means.

Research methods. The study employs classification, description, comparison, as well as componential, stylistic, syntactic and lexical-semantic analysis methods to examine the research topic.

The scientific novelty of the research is as follows:

hadith texts have been compared with the functional styles of the Uzbek language, analyzing their similarities and differences with conversational, artistic, scientific, official, and journalistic styles. This includes discussions on poetic speech elements that enhance artistic expression, features characteristic of conversational styles, and the idea that hadith texts constitute a unique subcategory within the religious style;

the distinctive stable structural and content composition of hadith texts – namely, the division into sanad (chain of transmission) and matn (content) – has been examined. The study provides linguistic evidence for the necessity of analyzing the layered speech phenomenon within the sanad from a linguistic perspective;

one of the distinctive features of hadith texts – the phenomenon of repetition and parallelism – has been analyzed. Examples of affixal, lexical, and sentence-level repetition have been provided and their functional role in enhancing emotional and expressive impact has been elucidated;

a grammatical analysis of hadith texts has been conducted, categorizing independent and auxiliary parts of speech, introductory words and phrases into semantic groups. The study also demonstrates how these linguistic elements contribute to expressing theological perspectives and their role in revealing the stylistic meaning of the texts.

The practical results of the research are the following:

the collected materials on hadith texts, along with the conclusions and generalizations drawn from the research, provide essential and valuable scientific information for Uzbek stylistics and speech culture. Furthermore, the study has

demonstrated its practical significance in the teaching of stylistics, psycholinguistics and sociolinguistics;

hadith texts have been analyzed in relation to the norms of modern Uzbek literary language, and their similarities and differences with other functional style texts have been identified through comparative analysis;

The linguostylistic aspects of hadith texts have been analyzed, leading to specific conclusions regarding their distinctive characteristics as a unique source of religious texts in the Uzbek language.

The reliability of the research findings is explained by its methodological rigor, the accuracy of the applied methods and the fact that the text analysis was conducted based on the characteristics of the Uzbek language. The conclusions drawn align with the requirements of modern linguistics, the clarity of the research questions, and the reliance on verified sources in both global and Uzbek linguistics related to functional stylistics.

Scientific and practical significance of research results.

The scientific significance of this research lies in proving, on a scientific basis, the existence of a distinct religious style within the functional stylistic system of the Uzbek language. It identifies the lexical-semantic, semantic-stylistic, and grammatical features of hadith texts, establishing their classification within Uzbek functional styles. Additionally, the theoretical conclusions and analytical methods used in this study can serve as a reference source for the comparative analysis of other text types.

The practical significance of the research is that the collected materials can be used at all levels of the continuous education system – in courses related to stylistics, linguistic norms, speech culture, and rhetoric. Additionally, it can serve as teaching material for specialized courses in “Uzbek Language Stylistics” and “Speech Culture and the Art of Reading” at higher education institutions, as well as supplementary material for Uzbek language lessons in general education schools.

Implementation of research results.

This dissertation, dedicated to the linguostylistic analysis of hadith texts, has been implemented in the following ways:

the scientific novelty of the research and its findings on the role of hadith texts in contemporary socio-cultural life have been utilized by the Youth Affairs Agency of the Republic of Uzbekistan in the development of programs aimed at fostering the spiritual maturity, comprehensive development and patriotic dedication of young generations. The materials were also employed in preparing lectures for awareness-raising activities, as well as in organizing seminars and events for creative youth. Specifically, during 2023-2024, the research findings were used in writing scripts for programs such as “Bedorlik” (Wakefulness), “Ijod Zavqi” (Creative Passion), “Ta’lim Taraqqiyoti” (Educational Progress) and “Millat va Ma’naviyat” (Nation and Spirituality) on Uzbekistan National Television and Radio Company’s “Uzbekistan” channel. Additionally, interviews and discussions were conducted to further elaborate on these topics (Uzbekistan National Television and Radio Company, “Uzbekistan” Channel, State Institution, Reference No. 26-36-897, dated May 20, 2024). As a result, the content of these television and radio programs was enhanced, enriched with scientific evidence, and improved in quality;

the research materials were utilized in 2021-2022 as part of a fundamental project (IZ-2019081663) at the Uzbekistan State Choreography Academy, titled “Creation of a Website and Multimedia Products (Electronic Dictionary Collection) Dedicated to the Promotion of Uzbek National Dance Art.” Specifically, they were used in the development of the “Concise Uzbek-Russian-English-French Explanatory Dictionary of Uzbek National Dance Terminology.” (Ministry of Culture of the Republic of Uzbekistan, Uzbekistan State Choreography Academy, Reference No. 1/04-96, dated May 20, 2024). As a result, young people have been able to gain insights from hadith texts on ethics, national and interethnic harmony, and dress culture, as well as learn about ancient artistic and dance-related terms found in hadith texts. Additionally, their understanding of speech culture has been enhanced through scientific and theoretical advancements in this field;

the conclusions regarding the linguocultural aspects of morphological, lexical, and grammatical speech units in hadith texts that reflect social groups, age characteristics, and cultural norms and values were applied during the 2021-2022 implementation of the fundamental project (FZ-2019081773) titled “Creation of Interactive Educational-Methodological Guides for the Course ‘Children’s Dances’ in Music and Art Institutions.” Specifically, they were used in the development of the “Explanatory Uzbek-Russian-English-French Dictionary of Uzbek Children’s Dances, Dance Costumes, and Accessories.” (Ministry of Culture of the Republic of Uzbekistan, Uzbekistan State Choreography Academy, Reference No. 1/04-97, dated May 20, 2024). As a result, the research has contributed to the education of young people in the spirit of national values, as well as to the development of creativity linked to speech culture enhancement, with improvements in scientific and theoretical approaches in this domain.

Approval of research results. The research findings have been discussed and reviewed at 2 international and 2 national scientific-practical conferences.

Publication of research results. 12 scientific papers have been published on the dissertation topic. Of these, 8 papers have been published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for disseminating key findings of doctoral dissertations, including 5 papers in international journals.

Structure and scope of the dissertation. The dissertation consists of an introduction, three main chapters, a general conclusion and a list of references, comprising a total of 136 pages.

MAIN CONTENT OF THE DISSERTATION

The **Introduction** section substantiates the relevance and necessity of the research topic, demonstrates its connection to the priority areas of scientific and technological development in the country, outlines the research objectives and tasks, describes the object and subject of the study, presents the scientific novelty and practical results, elaborates on the scientific and practical significance of the findings, and provides information on their implementation, approbation, published works, and the structure of the dissertation.

The first chapter of the dissertation, titled “**Theoretical Issues in the Linguostylistic Study of Religious Texts**”, consists of three sections. The first section of this chapter, titled “*The Study of Religious Texts in Global and Uzbek*”

Linguistics”, examines the stylistic features of religious texts in both international and Uzbek linguistic studies, with a particular focus on hadith texts. Various theoretical perspectives and analyses of hadith texts are reviewed and critically assessed.

Russian linguists have taken the lead in the functional-stylistic study of religious texts. In particular, scholars such as V.V.Vinogradov⁷⁷, M.N.Kojina⁷⁸, T.I.Viktorovna⁷⁹ and N.B.Mechkovskaya⁸⁰ have conducted research in Russian linguistics, while in related languages, A.M.Minnegaliyeva⁸¹, Y.N.Yelezarova⁸², Z.B.Yakhyayeva⁸³, X.T.Kurbanov⁸⁴ and Z.R.Khafizova⁸⁵ have carried out significant studies and contributed their insights on the topic.

In Turkology, the study of religious texts began some time ago. Linguistic scholars such as Ebu't-Tayyib al-Lug'aviy, Abu Hilol al-Askeriy, Ibn Rashik al-Kayravoniy, Abdulqohir al-Jurjani, and et-Taftazani have conducted research on religious texts, primarily focusing on the development of philosophy and rhetoric in religious sources. Additionally, research has been carried out by Zahide Buyukatalay, Muhammed Gokmen, Sibel Yildirim, and Gursel Dursun. Likewise, in his article, Turkish linguist Davron Ezik discusses hadith texts as part of religious discourse, stating:

“Hadiths have a distinct linguistic style. The Prophet (peace be upon him) not only served as a perfect example for Muslims but also conveyed a Sunnah regarding how people should communicate with one another. Hadiths are one of the primary sources of classical Arabic and reflect the Prophet’s unique style. The linguistic analysis of expressions attributed to the Prophet (peace be upon him) is central to the study of speech styles.”

The author mainly discusses the Prophet’s (peace be upon him) communication style with children, emphasizing that his speech had a distinct style specifically tailored for children.

Indeed, by studying these sources, one can observe that the Prophet’s (peace be upon him) communication style was distinct not only for children but also for elders, men, women and rulers.

⁷⁷ Виноградов В.В. Стилистика. Теория поэтической речи, Поэтика. – М., 1969. – С.5. Bu kabi ayrim ruscha materiallardan sitata keltirishda professor S.Karimovning tarjimalaridan foydalanildi.

⁷⁸ Кожина М.Н., Дускаева Л.Р., Салимовский В.А. Стилистика русского языка. Электронный ресурс. Учебник, 4-е изд. – М.: Флинта: Наука, 2008.

⁷⁹ <http://www.dissercat.com/content/religioznaya-leksika-i-frazeologiya-kumykskogo-yazyka#ixzz5jLiCg9rY> (Murojaat sanasi: 21.02.2024)

⁸⁰ Мечковская Н.Б. Пособие для студентов гуманитарных вузов. – М.: ФАИР, 1998. – С.352.

⁸¹ <http://www.dissercat.com/content/yazyk-tatarskoi-religiozno-didakticheskoi-literatury-na-materiale-traktata-po-islamskoi-yuri#ixzz5b5PQjVGg> (Murojaat sanasi: 10.04.2024)

⁸² <https://www.gramota.net/article/phil20172048/fulltext> (Murojaat sanasi: 23.04.2024)

⁸³ <http://www.dissercat.com/content/religioznaya-leksika-i-frazeologiya-kumykskogo-yazyka#ixzz5jLiCg9rY> (Murojaat sanasi: 11.02.2024)

⁸⁴ <http://www.dissercat.com/content/religioznaya-leksika-v-chechenskom-yazyke#ixzz5jLo2EwoC> (Murojaat sanasi: 20.04.2024)

⁸⁵ http://elar.ufrfu.ru/bitstream/10995/38999/1/urgu1550_d.pdf (Murojaat sanasi: 20.04.2024)

The scientific works of Uzbek linguists such as S.Karimov⁸⁶, A.Shomaksudov⁸⁷, M.Umarkhojayev⁸⁸, N.Ulukov⁸⁹, J.Omonturdiyev⁹⁰, Sh.Maxmaraimova⁹¹, Sh.Yusupova⁹², S.Elmurodova⁹³, A.Aripova⁹⁴, Sh.Amonturdiyeva⁹⁵ and N.Ismoilova⁹⁶ have been analyzed, and their theoretical perspectives and observations have been critically examined.

N.Ulukov, specifically discussing hadith texts, highlights that they exhibit features of artistic, official, and scientific styles, yet at the same time, he emphasizes that they constitute a distinct style of their own⁹⁷.

In her PhD dissertation titled “*Linguistic and Stylistic Means of Oratorical Speech*”, A.Aripova recognizes religious oratory as one of the functional-content forms of rhetoric. She evaluates it as a speech form that encompasses a rich heritage, traditions, and historical customs⁹⁸.

Additionally, Sh.Amonturdiyeva’s PhD dissertation titled “*Functional-Stylistic Analysis of Uzbek Religious Texts*”⁹⁹ was one of the initial sources examined in our research. The dissertation identifies the functional characteristics of religious texts and discusses the linguistic and extralinguistic aspects of linguistic units, as well as their phonetic and orthographic features. It is important to note that while our research is based on Amonturdiyeva’s conclusions, it differs in that it focuses specifically on hadiths and their stylistic features, making hadith-specific characteristics the foundation of our investigation.

In N.Ismoilova’s PhD dissertation titled “*Linguistic Features of Similes in the Tafsir of the Qur’an*” (Based on Shaykh Muhammad Sodiq Muhammad Yusuf’s “*Tafsiri Hilol*”), the author discusses hadith texts and states:

“It is essential to recognize that, among religious texts, hadiths possess a more stable nature compared to other types. While they are the second fundamental source of Islam after the Qur’an and are authored by humans, their textual stability, inability to be edited, and prohibition against modifications or additions place them

⁸⁶ Каримов С. Ўзбек тилининг бадиий услуби. – Самарқанд: Зарафшон, 1992. – Б.8.

⁸⁷ Шомақсудов А. Ўзбек тили стилистикаси. 1 қисм. – Тошкент, 1974. – Б.20.

⁸⁸ Мухторхон эшон Умархўжа. Диний атамалар ва иборалар. Оммабоп қисқача изоҳли луғат. – Тошкент, 2016. – Б.220.

⁸⁹ Улуқов Н. Ўзбекча диний матнлар экзотик лексикаси: Филол. фанл. номз. ...дисс. автореф. – Тошкент, 1997.

⁹⁰ Омонтурдиев Ж. Маърифатнома. – Тошкент: Mumtoz so‘z, 2013.

⁹¹ Махмараймова Ш. Ўзбек тили теоморфик метафораларининг қисқача концептуал луғати. – Тошкент: Чўлпон, 2018. – Б.4.

⁹² Yusupova Sh., Diniy matn pragmatikasi. Monografiya. – Farg‘ona: Classic, 2020. – B.113.

⁹³ Элмуродова С.С. Инглиз тилида диний-илохий тушунчаларни билдирувчи лексик бирликларнинг семантик таҳлили. 5A220102 – Лингвистика (инглиз тили). Магистр академик даражасини олиш учун ёзилган магистрлик дисс. – Тошкент, 2012.

⁹⁴ Арипова А.Х. Нотиклик нутқининг лисоний-услубий воситалари: Филол. фанл. номз. ...дисс.автореф. – Тошкент, 2002. – Б.10-17.

⁹⁵ Амонтурдыева Ш. Ўзбек диний матнининг функционал тадқиқи: Филол. фанл. бўйича фалс. докт. (PhD) ...дисс. – Термиз, 2020, – Б.160.

⁹⁶ Ismoilova N. Qur‘oni Karim tafsiridagi o‘xshatishlarning lingvistik xususiyatlari (Shayx Muhammad Sodiq Muhammad Yusufning “Tafsiri Hilol” asari misolida): Filol. fanl. bo‘yicha fals. dokt. (PhD) ...diss. autoref. – Qo‘qon, 2023, – B.15.

⁹⁷ Uluqov N. Ko‘rsatilgan manba.

⁹⁸ Арипова А.Х. Нотиклик нутқининг лисоний-услубий воситалари: Филол. фанл. номз. ...дисс. автореф. – Тошкент, 2002. – Б.10-17.

⁹⁹ Амонтурдыева Ш. Ўзбек диний матнининг функционал тадқиқи: Филол. фанл. бўйича фалс. докт. (PhD) ...дисс. – Термиз, 2020. – Б.160.

close to the category of sacred religious sources”¹⁰⁰. This research also undertakes a deep analysis of religious sources and provides significant scholarly conclusions.

In the second section of this chapter, titled *“Linguistic Factors Defining the Style of Hadith Texts”*. Additionally, the events in Hadith texts have been transmitted through a narrative style. Companion al-Bara’ said: Upon arriving in Medina, the Prophet (peace be upon him) stayed with his relatives and prayed facing Bayt al-Maqdis (Jerusalem) for 16 or 17 months. In reality, the Messenger of Allah (peace be upon him) preferred to pray facing the Ka’bah in Mecca... The use of stylistically expressive phrases: ...Sometimes revelation comes to me like the ringing of a bell... ...Waraqah soon departed for the eternal abode... Such phrases bring the text closer to an artistic style.

The religious ideas presented in Hadiths, their call for moral guidance, knowledge, and social engagement, align them with the publicistic style. The Prophet (peace be upon him) was asked: “Which qualities are the best in Islam?” He replied: “Feeding the hungry and greeting both those you know and those you do not.” Hadith texts contain discussions of jurisprudential issues, expressed in clear, precise, and definitive language, sometimes accompanied by scholarly commentaries and explanations. The Prophet (peace be upon him) himself provided religious rulings, supporting them with Quranic verses, bringing these texts closer to the scientific style. The Messenger of Allah (peace be upon him) said: “Islam is built upon five principles. Faith must exist in both words and deeds. Faith can strengthen or weaken. The evidence for this is in the Quran: “We increased their guidance so that their faith may grow”.

Regardless of their written or oral form, Hadiths often emphasize clarity, simplicity, and fluency in expression. However, emotional and expressive words are not always used. Certain topics such as prayer, the call to prayer, marriage contracts, and inheritance issues bring Hadith texts closer to the formal style. Abu Hurayrah (may Allah be pleased with him) narrated: The Prophet (peace be upon him) said: “Do not marry a widow without her consent, nor a virgin without her approval.” The companions asked: “A virgin may be too shy to express her consent. What is considered her approval?” The Prophet (peace be upon him) replied: “Her silence is her consent.”

One of the key characteristics of Hadith texts is their dialogic nature, resembling conversational style, as they record dialogues between the Prophet (peace be upon him), his companions, and their everyday discussions about life and family affairs. This suggests that Hadiths are closer to spoken language than to other functional styles. Companion Mu’adh narrated that the Prophet (peace be upon him) said: “Come, sit with us for a while so we can discuss faith.”

However, a significant portion of Hadiths describe eschatological (afterlife-related) events, making it difficult to assign them to a specific stylistic category. It should be emphasized that, although a large part of Hadith texts resemble conversational language, they have been preserved unchanged to serve as a source of knowledge and guidance for humanity in all aspects of life.

¹⁰⁰ Ismoilova N. Qur’oni Karim tafsiridagi o’xshatishlarning lingvistik xususiyatlari (Shayx Muhammad Sodiq Muhammad Yusufning “Tafsiri Hilol” asari misolida): Filol. fanl. bo’yicha fals. dokt. (PhD) ...diss. aftoref. – Qo‘qon, 2023. – B.15.

Summarizing the above discussion, we conclude that the linguistic style of Hadith texts is a unique and sacred form of expression characteristic of the Prophet Muhammad (peace be upon him), his companions, and their contemporaries.

Religious and literary texts have historically influenced one another, as Islamic beliefs and values have been deeply ingrained in the consciousness and culture of the people for centuries. This fusion has contributed to the formation of religious-philosophical literature, which reflects spiritual and artistic thinking.

Classical Eastern literary figures frequently referenced hadiths in their works. For example, Jalal al-Din Rumi, in his “Fihi Ma Fihi” (“What is within is within you”)¹⁰¹, sought to simplify and explain the complex philosophical messages found in hadiths and Quranic verses. Similarly, Abdurrahman Jami’s “Chihil Hadith” (Forty Hadiths)¹⁰² was translated and adapted into Turkic languages by Alisher Navoi under the title “Arbain” (Forty Hadiths).

Hadiths also appear frequently in modern Uzbek literature, particularly in the works of Said Ahmad, Utkir Hoshimov, Tahir Malik, and Abdulla Aripov. Abdulla Aripov introduced the term “poetic hadiths”, reflecting his practice of incorporating hadiths into poetry. *“The true champion is not the one who defeats another in wrestling but the one who restrains his anger when provoked.”* (Narrated by Bukhari) This hadith was beautifully reinterpreted in poetic form in the works of Abdulla Aripov, demonstrating how Islamic teachings continue to inspire contemporary literary expression.

One day, during a gathering, the Prophet (peace be upon him) Suddenly posed a question to those around him:

He asked: “If the need arises, tell me, Who would you call a true champion?”

The companions replied: “Surely, each one has faced challenges in their life.

But in the wrestling arena, A champion is the one who emerges victorious.”

The Messenger of Allah said: “The world is old, and there are many forms of strength and power.

But the one who conquers their own anger – That is the true champion in this world”¹⁰³.

It is evident that the last two lines of the poem fully encapsulate the original meaning of the hadith, while the preceding lines do not contain the poet's personal emotions or interpretations. From this, it can be concluded that in its time, literary art played a crucial role in the promotion of Islamic ideas. For this reason, many of our ancestors’ religious-themed works were composed in poetic form. The tradition of using words that express religious concepts in poetry has continued to this day.

Religious texts, like literary texts, contain various stylistic features, including scientific (fiqh-related) discourse, conversational style, and other functional elements. However, one key difference is that religious texts fall into the category of immutable – unchangeable texts. In religious and conversational styles, speech is often presented in dialogue form, enriched with irony, sarcasm, and indirect references. Another distinctive feature of this style is its flexibility. These elements can also be observed in hadith texts, but the precision found in hadiths differs from that in conversational or other functional styles. This distinction is particularly

¹⁰¹ Jaloliddin Rumiy. *Ichingdagi ichingdadur*. – Toshkent: Yangi asr avlodi, 2019. – B.248.

¹⁰² Навоий А. Арбаъин. – Тошкент: Фан, 2000. – Б.10.

¹⁰³ Орипов А. Хаж дафтари – Ҳикмат садолари. www.library.ziyounet.uz/

noticeable in: the active use of religious terminology; the strict adherence to a single lexical meaning for words; the avoidance of synonymic diversity within the text.

The third section of the first chapter is titled “*The Relationship Between Sanad and Matn in Hadith Texts*”, and in this section, the lexical meanings of the terms “hadith” and “muhaddith” are initially discussed. The words “hadith” and “sunnah” are understood to refer to: the sayings of our Prophet (peace be upon him), his actions and behavior, his ethics and morals, his tacit approvals (affirmations or acknowledgments), his biography before prophethood and during the years of prophethood, meaning his life path¹⁰⁴.

Hadith texts possess a distinctive structural composition, which significantly differentiates them from other religious texts. Their syntactic structure is notably distinct. Since this aspect is addressed in Chapter 3 of the dissertation, this section focuses on analyzing the general structural framework of hadith texts.

Hadith texts are structurally divided into two parts: isnad (also referred to as “sanad” in some sources) and matn. “Isnad” (*Arabic*: meaning support, evidence, foundation) is an essential structural component of every hadith in Islam. I. – it refers to the linking of a statement to its original narrator. Hadith scholars use the terms sanad and isnad interchangeably. At the beginning of a hadith, the names of all individuals who transmitted the narration – from the first person who heard it to the final compiler – are listed in succession. This chain of transmission serves as the foundation and evidence of the hadith. If the years of the narrators' lives and their moral integrity meet the required conditions, the isnad is deemed authentic, and consequently, the hadith itself is considered valid (*this phenomenon can also be referred to as layered speech*). From this definition, isnad plays a crucial role in hadith texts and serves as one of their defining characteristics. Narrated by Abu Dharr (may Allah be pleased with him): “*The Messenger of Allah (peace be upon him) said to me: ‘Wherever you are, fear Allah. Follow up a bad deed with a good one – it will erase it. And treat people with kindness.’*” Regarding this, “*For the companions of the Prophet Muhammad (peace be upon him), those who lived in his era and contributed to the spread of Islam, the honorific expressions “roziyallohu anhu” (for men), “roziyallohu anho” (for women), and “roziyallohu anhum” (for multiple individuals) are used.*” These expressions mean “May Allah be pleased with him/her/them.” In writing, this is abbreviated as (r.a.), for example: “*Narrated by Abu Hurayrah (may Allah be pleased with him)...*” These forms of expression, based on a paradigm of reverence, are uniquely characteristic of hadith discourse.

Additionally, in sanads (chains of narration), the words of Allah and the Prophet (peace be upon him), as well as references to the Qur’an, are directly cited, meaning that the names of narrators are not mentioned. The Messenger of Allah (peace be upon him) said: “*Islam is the most beloved religion to Allah, the Almighty.*”

In a verse of the Qur’an, Allah the Almighty says: “*Allah elevates in rank those among you who believe and those who have been given knowledge. In this world, He grants them honor, and in the Hereafter, He blesses them with entry into Paradise. Allah is fully aware of all that you do.*” In another Qur’anic verse, it is stated: “*O my Lord, increase me in knowledge!*” (Narrated by Bukhari).

¹⁰⁴ Islom ensiklopediyasi. Zuhridin Husniddinov tahriri ostida, O‘zbekiston milliy ensiklopediyasi. – Toshkent: Davlat ilmiy nashriyoti, 2004. – B.101.

In some cases, the narrators (rawis) mentioned in the sanad are also listed after the main hadith text. The Noble Messenger (peace be upon him) said: *“There is no soul that Allah the Almighty has not created.”* According to Mujahid, he heard this narration from Qaz’a Abu Sa’id (Narrated by Bukhari)¹⁰⁵.

In the section of hadith texts referred to as “matn” (main content), the core meaning intended by the hadith is conveyed. Matn (Arabic: meaning essence, text) – in hadith terminology, it refers to the conclusion of the sanad, the actual wording of the hadith that conveys its meaning. For instance, Hazrat Umar (may Allah be pleased with him) said: *“Seek deep knowledge before assuming leadership! Even in their old age, the companions of the Messenger of Allah (peace be upon him) continued to seek knowledge.”* (Narrated by Bukhari). One of the distinctive structural and semantic features of hadith texts is the presence of poetic discourse within them. Narrated by Barro (may Allah be pleased with him):

“On the day of the Battle of the Trench, while throwing dust, the Messenger of Allah (peace be upon him) recited:

“We would not have attained guidance had You not guided us,

We would not have done good deeds or offered worship.

O Lord, bestow upon us Your everlasting grandeur,

Grant us strength when we face our enemies.

The disbelievers have wronged us time and again with hostility,

If they seek to spread discord, we will defend ourselves.” (Narrated by Bukhari).

The primary objective in this context is to offer supplication to the Creator before battle and to encourage the listeners, instilling courage and perseverance. As this poetic discourse unfolds, we observe that the Prophet (peace be upon him) recited these lines while throwing dust, indicating that this was spoken during a moment of physical labor – thus an extralinguistic context emerges.

The second chapter of the research is titled **“Lexical and Stylistic Analysis of Hadiths”**, and the first section is named *“Lexical Units Used in Hadith Texts and Their Semantic Features.”* The study examines the elements specific to hadith texts through lexical-semantic categorization, leading to specific conclusions regarding the extent to which their meanings and functional-stylistic features have expanded. Below, we analyze a specific subset of lexical units found in hadith texts – namely, the linguistic nature of religious-theological terms and their functional-stylistic characteristics. 1. Names of the Creator: Words such as Allah, Haq (The Truth), Rabb (Lord), and Rahman (The Most Merciful). 2. Names of Prophets: Odam Safiyullah (Adam, the Chosen One of Allah), Ibrohim Halilullah (Abraham, the Friend of Allah), Hazrat Ismail (Ishmael, peace be upon him), Isa (Jesus, peace be upon him), Hazrat Yahya (John, peace be upon him), Hazrat Idris (Enoch, peace be upon him), Harun (Aaron, peace be upon him), Musa (Moses, peace be upon him), and Yunus (Jonah, peace be upon him). *“The Noble Messenger (peace be upon him) said: ‘Shall I inform you of the Greatest Name of Allah? It is the supplication of Yunus (Jonah): ‘La ilaha illa anta subhanaka inni kuntu minaz-zalimin’ (There is no god but You, Glory be to You, indeed I have been among the wrongdoers).”* (Narrated by Hakim). 3. Titles and Expressions Referring to Prophet Muhammad

¹⁰⁵ Абу Абдуллоҳ Муҳаммад ибн Исмоил Ал-Бухорий, Ал-Жомий ас-саҳих. – Тошкент: Қомуслар бош таҳририяти, 1991. – Б.403.

(s.a.v.) Titles and expressions referring to Prophet Muhammad (peace be upon him): Rasulullah (The Messenger of Allah), Nabi (The Prophet), Allah's Messenger. Narrated by Mu'awiyah (may Allah be pleased with him): "The Prophet (peace be upon him) said: 'When Allah intends good for someone, He grants them deep understanding of the religion...'" (Narrated by Bukhari). 4. Names of Sacred Books and Related Terms. Names of Sacred Books and Related Terms: Tawrat (Torah), Injil (Gospel), Qur'an, Qur'an al-Karim, surah (chapter), *Surah Taha*, ayah (verse), qira'ah (recitation). 5. Terms Related to Worship and Religious Practices. Terms related to worship and religious practices: Worship, obedience, *takbir*, prayer, *rak'ah*, bowing (*ruku'*), prostration (*sajda*), Friday prayer, circumambulation (*tawaf*), pilgrimage (*ziyarah*), ritual washing (*ghusl*), ablution (*taharah*), *Fatiha*, migration (*hijrah*), sermon (*khutbah*), dowry (*mahr*), halal, haram, obligatory acts (*fard*), sin (*gunah*), reward (*thawab*), etc. 6. Names of Religious Figures and Believers. Names of religious figures and believers: Pilgrim (*haji*), companion (*sahabi*), imam, preacher (*khatib*), worshipper (*'abid*), nation (*ummah*), believer (*mu'min/mu'mina*), Muslim, righteous (*salih/soliha*), saints (*awliya*), pious scholars, leader of the believers (*Amir al-Mu'minin*), disbeliever (*kafir*), apostate (*murtad*), polytheist (*mushrik*), hypocrite (*munafiq*). 7. Terms Related to the Hereafter and This World. Names related to the Hereafter and this world: *Akhir zaman* (End times), *akhirah* (Hereafter), *qiyamah* (Day of Judgment), *jannah* (Paradise), *jahannam* (Hell), and lexical items denoting both this world and the Hereafter. Narrated by Abu Hurayrah (may Allah be pleased with him): "The Prophet (peace be upon him) said: 'Whoever sets out on the path to seek knowledge, Allah will ease his way to Paradise.'" (Narrated by Muslim). 8. Terms related to deep religious belief and sainthood: *Inner spiritual state (botiniy ahvol)*, *spiritual qualities (ruhoniyy sifatlar)*, *sincerity (ixlos)*, *sublime connections (oliy aloqalar)*, *noble attributes (ulug' sifatlar)*, *saint (avliyo)*, *inner devotion (botiniy tavajjuh)*, *supplication (munajaat qilmoq)*, *night prayer (tahajjud)*, *humility in prayer (xushu' qilmoq)*, *the mercy of Allah (Allohning rahmati)*. "Abu Bakr (may Allah be pleased with him) was not considered superior to the other companions because of his prayers, fasting, or charity, but rather due to the faith in his heart." (Narrated by Bukhari).

9. Names of Islamic sacred places and religious dates (days, months): *Baytullah (House of Allah – Kaaba)*, *Masjid al-Haram (Sacred Mosque in Mecca)*, *Masjid al-Aqsa (Al-Aqsa Mosque in Jerusalem)*, etc. Narrated by Jabir (may Allah be pleased with him): "The Messenger of Allah (peace be upon him) said: 'On the day of Arafah, Allah descends to the sky and boasts to the angels about the pilgrims, saying: 'Look at My servants! They have come to Me from distant places, their hair disheveled and covered in dust, enduring the sun. Bear witness that I have forgiven their sins.''" (Narrated by Bukhari).

The section titled "The Use of Lexemes Differentiated by Form and Meaning in Hadith Texts" begins with a discussion on synonyms and antonyms, as they play a key role in enhancing the clarity, fluency, and persuasiveness of the speech of the Prophet (peace be upon him). In hadith texts, the use of paronyms and homonyms in expressing lexical and semantic relationships is not prominently observed. Even if such instances exist, our research – conducted based on translations of hadith texts from Arabic – suggests that homonymy and paronymy are specific to the Uzbek language. It is well known that the primary stylistic function of synonyms is to serve

as a means of expressing ideas with extreme precision. As observed in the following example, the frequent use of synonymous lexemes in hadith texts indicates the speaker's exceptional attentiveness to word choice. Narrated by Abu Hurayrah (may Allah be pleased with him): "The Messenger of Allah (peace be upon him) said: 'None of you should say to a servant: "Feed your master!", "Wash your master!", "Bring water for your master!" – for true ownership belongs solely to Allah, the Almighty.'" "Instead, say: 'My noble one' (*janabim*) or 'My lord' (*mawlaya*)." "None of you should say: 'My slave' (*qulim*) or 'My servant' (*cho'rim*), for a human being is a servant (*banda*) to Allah alone." "Instead, say: 'My child' (*bolam*), 'My daughter' (*qizim*), or 'My young servant' (*ghulami*)," he said. (Narrated by Bukhari).

The use of antonyms in hadith texts is also highly effective, as they contribute to the scholarly depth, emotional impact, and clarity of the text. They serve to create sharp contrasts in attributes, events, and occurrences, thereby constructing vivid opposing images. Narrated by Nu'man ibn Bashir (may Allah be pleased with him): "*Behold! Indeed, there is a piece of flesh in the body. If it is sound, the entire body will be sound. If it is corrupt, the entire body will be corrupt. Behold! That piece of flesh is the heart*"¹⁰⁶.

This section examines the types of figurative speech found in hadith texts, analyzing examples of metaphor, metonymy, and synecdoche. For instance, metaphors are predominantly found in the speech of the Prophet (peace be upon him) and his companions (may Allah be pleased with them). It is well known that the Messenger of Allah (peace be upon him) was among the first preachers of Islam, and he was required to set an example for all. Therefore, his character and speech were exceptionally eloquent, fluent, clear, and impactful. Narrated by Mu'adh ibn Jabal (may Allah be pleased with him): "*Just as clothing wears out and becomes torn, the Qur'an also wears out in the hearts of some people...*" (Z.Rahim, *The Qur'an: The Healing of Hearts*. P. 273; Narrated by Darimi). This metaphor conveys a conceptual similarity in meaning.

Additionally, this chapter analyzes fixed expressions in language, particularly phrases in hadith texts, their meanings, and their role in enhancing stylistic impact. For example, expressions such as "immeasurable – as different as heaven and earth" and "to make happy – to lift one's spirit." The Messenger of Allah (peace be upon him) said: "*Go to your parents and please them (bring joy to their hearts).*" (Narrated by Bukhari). In this text, the expression "ko'nglini olmoq" (to please, to bring joy) carries a stronger connotation than the verb "qaramoq" (to look after, to care for). Here, rather than merely referring to physically looking after or assisting one's parents, the phrase emphasizes that their service should be carried out wholeheartedly, with the intent of truly bringing happiness and contentment to their hearts. Example 2: "Bel bog'lamoq" (To Resolve Firmly, To Commit) Narrated by Jabir ibn Abdullah: "*The Messenger of Allah (peace be upon him) said to us: 'If you resolve to undertake something, first pray two units of non-obligatory prayer...'*" (Narrated by Bukhari). In this hadith, the phrase "bel bog'lasangiz" (literally "tie your belt") is used, carrying the meaning of "if you decide" or "if you set out to do something." Furthermore, it implies that a person should approach their intended task with greater determination and, if necessary, begin the task with a spiritual

¹⁰⁶Shayx Muhammad Sodiq Muhammad Yusuf. *Ruhiy tarbiya, 1-kitob*. – Toshkent: Hilol-nashr, 2023. – B.69.

mindset, reinforcing the importance of seeking divine guidance through prayer before commencing significant actions.

In hadith texts, we can also observe concise proverbial expressions that resemble the stable idiomatic structures found in the Uzbek language. However, unlike Uzbek proverbs, these expressions have an attributed author, who, in most cases, is the Messenger of Allah (peace be upon him), meaning they were spoken directly by him. For instance, let us consider the following example: Narrated by Abu Sa'id (may Allah be pleased with him): *“The Prophet (peace be upon him) said: ‘A person does not become gentle until they stumble, nor does one become wise until they experience trials.’”* (Narrated by Bukhari). This expression closely resembles Uzbek folk proverbs.

In the section of the dissertation titled *“The Stylistic Potential of Similes in Hadith Texts”*, one of the distinctive features of the speech of the Messenger of Allah (peace be upon him) is highlighted – his masterful use of illustrative similes to better convey and explain meaning. These artistic similes and comparisons further enhanced the eloquence of his speech. The following hadith texts demonstrate this unique rhetorical beauty: The Messenger of Allah (peace be upon him) said: *“The knowledge that Allah the Almighty has sent me with is like abundant rainfall. Some land is pure and fertile, absorbing the rain and producing various plants and vegetation. Some land is hard and does not absorb the water but retains it, allowing people to benefit from it – drinking it, irrigating crops, and feeding their livestock. Some land, however, is flat and barren, neither retaining the water nor absorbing it. These can be compared as follows: One person deeply understands the knowledge of Allah (Islam), benefits from it, and learns divine guidance, sharing it with others. Another person also acquires knowledge and teaches others but does not practice it himself. A third person, out of arrogance, neither learns knowledge nor teaches it to others. The first is a believer (mu'min), the second is a sinner (fasiq), and the third is a disbeliever (kafir).”* (Narrated by Bukhari). The similes used in this example are extremely simple and fluent, yet they enhance the eloquence of the discourse by conveying the message with utmost clarity.

The third chapter of the research is titled **“Grammatical and Stylistic Analysis of Hadith Texts”** and consists of the sections *“Morphological Stylistics of Hadith Texts”*, *“Syntactic Stylistics of Hadith Texts”*, *“Stylistic Potential of Monologic and Dialogic Speech Forms in Hadith Texts”*. Since the object of this study is Uzbek-language hadith sources, the hadith texts were analyzed based on the morphological level of the Uzbek language. Specifically, noun lexemes are classified under the concept of “objectivity”, including morphemes related to number, case, possession, classification, diminutives, and belonging. It is well known that nouns are divided into two categories based on whether they denote an individual person, object, event, or place, or their general designation: namely, proper nouns and common nouns. In hadith texts, proper nouns include the Beautiful Names of Allah, the names of prophets, angels, and companions, names associated with the life and mission of the Prophet Muhammad (peace be upon him), (such as the names of his contemporaries, neighbors, opponents, etc.), and place names, which were categorized and analyzed with their stylistic meanings identified.

The Creator – The Names of Allah. “Since Allah is Odd (One) and loves odd numbers, He has ninety-nine beautiful names. Whoever memorizes these ninety-

nine names will enter Paradise. The intended meaning here is that whoever memorizes these names will continuously remember and recite them in devotion. However, this does not mean that Allah has only ninety-nine names. Undoubtedly, Allah has many names, and some scholars have compiled up to a thousand of them”, states Shaykh Muhammad Sodiq Muhammad Yusuf in his book *Ruhiy Tarbiya* (Volume 3, *Xulqlanish*, p.11). The following hadith mentions the ninety-nine well-known names of Allah the Almighty: Narrated by Abu Hurayra (may Allah be pleased with him): The Messenger of Allah (peace be upon him) said:

“Allah has ninety-nine names, one less than a hundred. Whoever knows them completely will enter Paradise. He is Allah; there is no deity worthy of worship except Him. (Here are the ninety-nine names of Allah): *Ar-Rahman, Ar-Rahim, Al-Malik, Al-Quddus, As-Salam, Al-Mu'min, Al-Muhaymin, Al-Aziz, Al-Jabbar, Al-Mutakabbir, Al-Khaliq, Al-Bari', Al-Musawwir, Al-Ghaffar, Al-Qahhar, Al-Wahhab, Ar-Razzaq, Al-Fattah, Al-'Alim, Al-Qabid, Al-Basit, Al-Khafid, Ar-Rafi', Al-Mu'izz, Al-Mudhill, As-Sami', Al-Basir, Al-Hakam, Al-'Adl, Al-Latif, Al-Khabir, Al-Halim, Al-Azim, Al-Ghafur, Ash-Shakur, Al-'Ali, Al-Kabir, Al-Hafiz, Al-Muqit, Al-Hasib, Al-Jalil, Al-Karim, Ar-Raqib, Al-Mujib, Al-Wasi', Al-Hakim, Al-Wadud, Al-Majid, Al-Ba'ith, Ash-Shahid, Al-Haqq, Al-Wakil, Al-Qawiy, Al-Matin, Al-Wali, Al-Hamid, Al-Muhsi, Al-Mubdi', Al-Mu'id, Al-Muhyi, Al-Mumit, Al-Hayy, Al-Qayyum, Al-Wajid, Al-Majid, Al-Wahid, As-Samad, Al-Qadir, Al-Muqtadir, Al-Muqaddim, Al-Mu'akhhir, Al-Awwal, Al-Akhir, Az-Zahir, Al-Batin, Al-Wali, Al-Muta'ali, Al-Barr, At-Tawwab, Al-Muntaqim, Al-'Afuw, Ar-Ra'uf, Malikul-Mulk, Dhul-Jalali Wal-Ikram, Al-Muqsit, Al-Jami', Al-Ghaniyy, Al-Mughni, Al-Mani', Ad-Darr, An-Nafi', An-Nur, Al-Hadi, Al-Badi', Al-Baqi, Al-Warith, Ar-Rashid, As-Sabur.” (Shaykh Muhammad Sodiq Muhammad Yusuf, *Ruhiy Tarbiya* – p.12). In this hadith, the names of God can be classified as proper nouns (*Atoqli ot*) in linguistic terms.*

The category of numerals. In Hadith texts, numerals are primarily used alongside nouns, and when used independently, they convey an abstract meaning. Quantitative and ordinal numbers are frequently used. Ordinal numerals, as in literary language, indicate the sequential order of objects in counting. They are formed by adding the suffix -nchi (-inchi) to cardinal numbers. In Hadith texts, Arabic lexical numerals (classifiers) frequently appear. Narrated by Abu Hurayra (may Allah be pleased with him): “The Messenger of Allah (peace be upon him) said: ‘Whoever participates in a funeral prayer will receive a reward equivalent to one qirat, and whoever stays until the deceased is buried will receive a reward equivalent to two qirats.’” At this, people asked, ‘O Messenger of Allah, how much is two qirats?’ The Prophet (peace be upon him) replied: ‘It is like two great mountains.’” (Narrated in Bukhari). However, these numerical classifiers are rarely used in modern Uzbek and Arabic languages. Adjectives in Hadith Texts. In Hadith texts, adjectives primarily describe individuals, with lexemes such as *mo'min* (believer), *muslim* (Muslim), *munafiq* (hypocrite), *kafir* (disbeliever), and *jannati* (paradise-dweller), often functioning as nominalized adjectives. “None of you can be a true believer until you wish for your brother what you love for yourself.” (Narrated in Bukhari). In Hadith texts, personal pronouns play a significant role. In this context, *siz* (formal ‘you’) is used instead of *sen* (informal ‘you’) as a sign of respect, while *biz* (we) replaces *men* (I) to indicate humility. Additionally, plural

forms *bizlar* and *sizlar* are sometimes used to emphasize collectiveness. The Messenger of Allah (peace be upon him) said: Hazrat Ali (may Allah be pleased with him) said: *“This world has turned its back on us, while the hereafter is approaching. Both have their followers; so be among the people of the hereafter, not among those of this world. Today, deeds are performed, and there is no accountability; but tomorrow, there will be accountability, and no deeds will be performed!”* (Narrated in Bukhari). Adverbs in Hadith Texts. Adverbs are also frequently used in Hadith texts. In this study, adverbs have been classified based on their semantic groups, such as state, place, degree-quantity, purpose, and cause, with their stylistic functions identified. Verbs in Hadith Texts. The most active word category in Hadith texts is verbs, which are divided into action and state verbs based on what they denote. In this study, they have been classified into four main types: speech verbs, cognitive verbs, physical verbs, and state verbs. Additionally, in this section, each word category's grammatical units in Hadith texts were analyzed, and their unique characteristics were identified.

The chapter **“Linguostylistic Features of Syntactic Devices in Hadith Texts”** examines Hadith texts from a syntactic and stylistic perspective. The stylistic distinctions in the syntax of Hadith texts are primarily evident in the types of sentences based on their communicative purpose. For example, declarative sentences. As in all texts, declarative sentences are frequently used in Hadith texts. *“None of you can be a true believer until you wish for your brother what you love for yourself.”* One of the main reasons for the active use of such sentences in Hadith texts is that their fundamental essence lies in informing the public, which is the primary objective. In Hadith texts, interrogative sentences are also present: *“They asked the Messenger of Allah (peace be upon him): ‘What are the best traits in Islam?’”* In Hadith texts, these sentences serve to introduce new information, knowledge, or problem-solving inquiries. Hadith texts also contain interrogative and declarative sentences with a dialogic nature. These sentences serve as an essential tool in revealing the essence of the subject and visualizing the described events in the recipient’s mind. The fact that such interrogative sentences begin with *“O Messenger of Allah”* is a distinctive feature of Hadith syntax. In Hadith texts, imperative sentences are used by individuals holding religious status, rank, or title when addressing others. Companion Malik narrated: *“The Messenger of Allah (peace be upon him) said to us: ‘Now go, return to your homes, and teach your family members as well!’”* (Narrated in Bukhari).

Another significant syntactic device in the language of Hadith texts is the vocative – rhetorical addresses. These addresses are directed toward Allah, the companions, or the public and constitute the vocative part of a complete sentence. In Hadith texts, vocatives primarily appear in the form of people's names. One notable feature is that when referring to the family members of the Prophet (peace be upon him) or the companions, the vocative particle *“Yo...”* is used before their names. Abu Mas’ud (Ansari) narrated: *“A man said to the Messenger of Allah (peace be upon him): ‘O Messenger of Allah, so-and-so prolongs the prayer so much that I nearly invalidate my own prayer.’”* (Narrated in Bukhari). In Hadith texts, vocative addresses to Allah appear in various forms, yet their essence remains the same: *‘O Allah,’ ‘O Lord,’ ‘O my Lord,’ ‘My Creator,’* and similar expressions. For example, Aisha (may Allah be pleased with her) narrated: *“I heard the Messenger of Allah*

(peace be upon him) say while leaning on me: ‘O Lord, forgive me...’” (Narrated in Bukhari).

Additionally, this chapter examines repetition as one of the syntactic phenomena, demonstrating how it is employed in Hadith texts to emphasize, affirm, and express ideas in a broader and more detailed manner. In Hadith texts, repetitions are primarily found in the speeches of the Prophet Muhammad (peace be upon him) and serve to enhance the impact of his discourse. Through repetition, certain affixes, words, phrases, or sentences are reintroduced within subsequent components, fulfilling the aforementioned function. Indeed, one of the Hadiths provides the following narration about the Prophet Muhammad’s (peace be upon him) use of repetition. *Narrated by Anas ibn Malik: “Whenever the Messenger of Allah (peace be upon him) spoke a word, he would repeat it three times to ensure clarity. When greeting with Salam, he would say it three times”* (Narrated in Bukhari). An example of lexical repetition: *Narrated in Tirmidhi: “Whoever performs the Fajr prayer in congregation, then remains seated engaging in the remembrance of Allah until the sun rises, and then prays two Rak‘ahs, it will be equivalent in reward to Hajj and Umrah. Complete, complete, complete.”* Narrated by Abu Hurayra (may Allah be pleased with him): “...No, I seek forgiveness from Allah! No, I seek forgiveness from Allah! No, I seek forgiveness from Allah!...” (Narrated in Bukhari). The dissertation also analyzes affixal and sentence-level repetitions.

The section on “*Stylistic Potential of Monologic and Dialogic Speech Forms in Hadith Texts*” explores the different types of dialogic structures characteristic of Hadith texts. These include question-answer sequences, conceptual dialogues, rhetorical questions, and direct addressing of the audience. The presence of a distinctive relationship between the speaker (addresser) and the audience (addressee) in all these cases justifies their classification as forms of dialogic discourse. For example, question-answer structures play a significant role in many of the dialogues found in Hadith texts. Hadith texts are generally conveyed in a dialogic manner. This often involves either asking the Prophet Muhammad (peace be upon him) questions and receiving responses, or the Prophet himself posing questions to explain certain matters, customs, or situations. They asked the Messenger of Allah (peace be upon him): “O Messenger of Allah, who is the best among Muslims?” He replied, “The one from whose hands and tongue other Muslims are safe” (Narrated in Bukhari). As seen in this example, the question-answer format allows listeners to receive clarifications on matters they do not fully understand. However, in certain cases, even in monologic statements by the Prophet (peace be upon him) within Hadith texts, a sense of question-answer coherence is achieved. In such Hadiths, the Prophet frequently poses questions to the audience. In these cases, the addressee is not necessarily expected to respond; rather, the speaker provides the answer himself. *Narrated by Muadh ibn Jabal: “The Messenger of Allah (peace be upon him) asked me, ‘O Muadh, do you know the right of Allah upon His servants?’ I replied, ‘Allah and His Messenger know best.’ The Prophet (peace be upon him) said, ‘It is to worship Allah and not associate anything with Him.’ Then he continued, ‘O Muadh, do you know the right of the servants upon Allah?’ I replied, ‘Allah and His Messenger know best.’ The Prophet (peace be upon him) said, ‘(If the servants fulfill the rights of Allah), He will not punish them’”* (Narrated in Bukhari).

2. Conceptual dialogue refers to communication involving an implied, hidden interlocutor. “A distinctive feature of the communicative act in religious sermons is the presence of an unconventional set of participants.” Indeed, in religious texts, we observe a speaker-audience relationship that differs from that of ordinary texts. In Hadith texts, the speaker often conveys the commandments and instructions of the Creator to the audience. Here, the listeners symbolically direct their attention to an implicit addresser – Allah. Narrated by Ibn Abbas (may Allah be pleased with him): “The Messenger of Allah (peace be upon him) used to recite the following supplication during the Tahajjud (night) prayer: ‘O my Lord, all praises belong to You alone! You are the Creator and the Sustainer of the heavens and the earth and everything within them; all praises belong to You! You are the Owner of the heavens and the earth and all that exists within them; all praises belong to You!’” (Narrated in Bukhari). Here, communication takes place with full confidence in the presence of an implicit interlocutor. Additionally, this Hadith can be structurally categorized as follows: a) “O my Lord, all praises belong to You alone!”; b) “You are the Creator and the Sustainer of the heavens and the earth and everything within them; all praises belong to You!”; c) “You are the Owner of the heavens and the earth and all that exists within them; all praises belong to You!”. In this Hadith, the Prophet (peace be upon him) initiates his speech in variant “a” by directly addressing God, while in variant “b,” he introduces a new statement while reiterating the phrase from variant “a”: “All praises belong to You alone.”

In variant “c,” the Prophet (peace be upon him) not only affirms that Allah is the Creator and Sustainer of all things but further completes the thought by declaring, “You are the Owner of all things.” Additionally, he emphasizes the phrase “all praises belong to You” for the third time.

CONCLUSION

1. The linguostylistic study of Uzbek religious texts is one of the least explored yet increasingly significant topics in linguistics. The lexical-semantic and grammatical uniqueness of hadith texts necessitates their examination as a research subject.

2. The definition of the language and style of religious texts remains a debated issue in linguistics. In textbooks and educational materials on stylistics, religious texts are sometimes classified as an independent style within functional styles and sometimes as a genre within another style. This inconsistency can be attributed to the insufficient study of religious text language.

3. The formation and development of Uzbek religious texts are closely linked to the spread and evolution of Islam in Central Asia. The Qur'an, hadiths, and narratives related to the lives of the prophets serve as the primary sources for the formation of Uzbek religious texts.

4. The unique fixed structural and content composition of hadith texts—their division into sanad (chain of transmission) and matn (content)—as well as the layered speech phenomenon in the sanad, are crucial linguistic aspects requiring analysis.

5. Uzbek-language hadith texts exhibit distinct lexical-semantic features and can be categorized into subgroups based on their thematic relevance. They frequently address Sharia-related matters, and their lexical units can be classified

according to their connection to Islamic law, religious social status, religious customs, and metaphysical concepts.

6. Studying the linguistic features of hadith texts requires considering them within the framework of functional styles. There are notable similarities and differences between hadith texts and other functional styles.

7. Grammatical analysis of religious texts reveals a predominant use of noun phrases, primarily conveying Islamic concepts with stylistic nuances.

8. Pronouns and numerals play an essential role in ensuring clarity and expressiveness in hadith texts.

9. Hadith texts feature declarative, interrogative, and imperative sentences in varying proportions. The Prophet's statements are often in imperative form, while interrogative sentences appear in the speech of companions.

10. Complex sentences are more frequently used in hadith texts than simple sentences. At times, compound-complex structures contain multiple independent clauses.

11. One of the most used stylistic devices in hadith texts is address forms. The social status and religious standing of the addressed person influence the choice of address terms.

12. As a relatively new field in Uzbek linguistics, the linguistic study of religious texts contributes to the scientific organization of religious discourse and the refinement of linguistic norms for religious practitioners.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.Fil.05.02
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

**ФЕРГАНСКИЙ ФИЛИАЛ ТАШКЕНТСКОГО УНИВЕРСИТЕТА
ИНФОРМАЦИОННЫХ ТЕХНОЛОГИЙ ИМЕНИ МУХАММАДА АЛЬ-ХОРЕЗМИ**

ХАМДАМОВА ОЙГУЛ МАХКАМЖОНОВНА

**ЛИНГВОСТИЛИСТИЧЕСКОЕ ИССЛЕДОВАНИЕ ТЕКСТОВ ХАДИСОВ
(на основе переводных текстов на узбекский язык)**

10.00.01 – Узбекский язык

**АВТОРЕФЕРАТ
диссертации на соискание ученой степени доктора философии (PhD) по
ФИЛОЛОГИЧЕСКИМ наукам**

Фергана – 2025

Тема диссертации доктора философии (PhD) по филологическим наукам в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан зарегистрирована за № В2023.1PhD/Fil3066

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Научный руководитель:

Муминов Сиддиқон Мирсобирович
доктор филологических наук, профессор

Официальные оппоненты:

Одилов Ёрқубон Рахмоналиевич
доктор филологических наук, профессор

Амонгурдиева Шоира Равшановна
доктор философии (PhD) по филологическим наукам, доцент

Ведущая организация:

Косандский государственный педагогический институт

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С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета. (зарегистрирована за №474 (Адрес: 100151, г. Фергана, ул. Мураббийлар, 19. Тел.: (99873) 244-71-28).

Автореферат диссертации разослан 2025 году «29» 02.
(Протокол реестра номером 8, от «27» 02. 2025 года)



[Signature]
А.Мамажонов
Председатель Научного совета
по присуждению учёных степеней, доктор
филологических наук, профессор

[Signature]
М.Т.Зокиров
Член секретарь Научного совета по
присуждению учёных степеней, кандидат
филологических наук, профессор

[Signature]
Г.З.Рошикова
Председатель Научного семинара при
Научном совете по присуждению учёных
степеней, доктор филологических наук,
профессор

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования заключается в стилистическом анализе языковых особенностей узбекоязычных религиозных текстов, в частности, хадисов, с целью выявления их специфических характеристик и определения их места в системе функциональных стилей узбекского языка.

Объектом исследования выбраны тексты хадисов, переведенные на узбекский язык, при этом в качестве основной базы взяты следующие произведения: «*Аль-Джами ас-Сахих*» и «*Адаб аль-Муфрад*» Имама аль-Бухари, а также «*Хадис ва ҳаёт*» и «*Руҳий тарбия*» Шейха Мухаммада Содика Мухаммада Юсуфа.

Предметом исследования являются лексико-стилистические особенности переведённых на узбекский язык текстов хадисов, а также проблемы функционально-стилистического использования эмоционально-экспрессивных и грамматических средств.

Научная новизна исследования заключается в следующем:

доказано, что тексты хадисов сопоставлены с функциональными стилями узбекского языка, выявлены их сходства и различия с разговорным, художественным, научным, официальным и публицистическим стилями. В частности, обоснованы идеи о наличии в текстах хадисов элементов, сближающих их с художественной речью, включая поэтические фрагменты, характерные для художественного стиля, а также элементов, присущих разговорному стилю. Кроме того, доказано, что тексты хадисов представляют собой особую разновидность религиозного стиля;

обоснована уникальная устойчивая структурно-содержательная организация текстов хадисов, включающая разделение на санад и матн, а также необходимость лингвистического исследования феномена многоуровневой речи в санаде;

раскрыто, что одной из характерных особенностей текстов хадисов является явление повторов и параллелизма, приведены примеры их различных типов, включая аффиксальные, лексические и повторения предложений, а также выявлены их функциональные особенности в усилении эмоционально-экспрессивного воздействия;

доказано, что тексты хадисов подвергнуты грамматическому анализу, в результате которого самостоятельные и служебные части речи, вводные слова и словосочетания разделены на семантические группы, а также установлена их роль в выражении теологических взглядов и раскрытии стилистического значения.

Внедрение результатов исследования. Настоящая диссертация, посвящённая лингвистическому исследованию текстов хадисов, была внедрена следующим образом:

научная новизна исследования и его материалы были использованы через средства массовой информации для подготовки выводов о его значении в духовно-культурной жизни современного общества. В частности, они были применены в деятельности Агентства по делам молодежи Республики Узбекистан при разработке плана мероприятий, направленных на воспитание молодого поколения в духе духовного совершенства, всесторонней гармонии

и преданности независимости. Исследование также послужило основой для подготовки лекций в рамках пропагандистско-агитационной деятельности, а также для организации различных семинаров и мероприятий для творческой молодежи. Кроме того, в 2023–2024 годах материалы диссертации были использованы при написании сценариев радиопередач Национальной телерадиокомпании Узбекистана – таких, как “Бедорлик” (Бодрствование), “Ижод завқи” (Радость творчества), “Таълим тараққиёти” (Развитие образования), “Миллат ва маънавият” (Нация и духовность), а также в подготовке интервью и дискуссий (Справка Государственного учреждения “Телерадиоканал Узбекистан” Национальной телерадиокомпании Узбекистана от 20 мая 2024 года № 26-36-897). В результате содержание данных телевизионных и радиопередач стало более совершенным, а подготовленные материалы были обогащены научными доказательствами;

материалы исследования были использованы в 2021–2022 годах в рамках фундаментального проекта IZ-2019081663, реализованного в Академии хореографии Узбекистана, направленного на создание веб-сайта и мультимедийных продуктов (электронного словаря), посвящённых популяризации узбекского национального танцевального искусства. В частности, они были применены при составлении “Краткого узбекско-русско-англо-французского толкового словаря терминов узбекского национального танца” (Министерство культуры Республики Узбекистан, Академия хореографии Узбекистана, справка от 20 мая 2024 года № 1/04-96). В результате молодежь смогла получить научно-теоретически обоснованные знания из текстов хадисов, касающиеся нравственности, национального и межнационального согласия, культуры одежды, а также древних художественных и искусствоведческих терминов, встречающихся в хадисах. Кроме того, развитие речевой культуры также было совершенствовано с научно-методической точки зрения;

выводы, касающиеся лингвокультурологических аспектов, отражающих культурные нормы и ценности, связанные с морфологическими, лексическими и грамматическими единицами речи, выражающими социальные группы и возрастные характеристики в хадисах, были использованы в 2021-2022 годах при реализации фундаментального проекта FZ-2019081773 на тему “Разработка интерактивных учебно-методических пособий по дисциплине “Детские танцы” для музыкальных и художественных учреждений”.

В частности, данные исследования легли в основу “Узбекско-русско-англо-французского толкового словаря узбекских детских танцев, костюмов и украшений” (Министерство культуры Республики Узбекистан, Академия хореографии Узбекистана, справка от 20 мая 2024 года № 1/04-97).

В результате были научно-теоретически усовершенствованы вопросы, связанные с воспитанием молодежи в духе национальных ценностей, развитием их речевой культуры и творческого потенциала.

Структура и объем диссертации. Диссертация состоит из введения, трех основных глав, общего заключения, списка использованной литературы, общий объем диссертации составляет 136 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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