

**NAMANGAN DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PhD.03/04.06.2020.Fil.76.04 RAQAMLI ILMIY KENGASH**

NAMANGAN DAVLAT UNIVERSITETI

TURAKULOVA UMIDAXON ANVAROVNA

**TOHIR MALIK ASARLARIDAGI O'XSHATISHLARNING
LINGVOMADANIY TADQIQI**

10.00.01 – O'zbek tili

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

Namangan – 2025

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
avtoreferati mundarijasi**

**Contents of Dissertation Abstract of Doctor of Philosophy (PhD) on
Philological Sciences**

**Оглавление автореферата диссертации доктора философии (PhD) по
филологическим наукам**

Turakulova Umidaxon Anvarovna

Tohir Malik asarlaridagi o‘xshatishlarning lingvomadaniy tadqiqi..... 3

Turakulova Umidaxon Anvarovna

Linguocultural research of similes in Tohir Malik’s works..... 21

Туракулова Умидахон Анваровна

Лингвокультурологическое сравнение в произведениях Тахира Малика 39

E‘lon qilingan ishlar ro‘uxati

List of published works

Список опубликованных работ..... 44

**NAMANGAN DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PhD.03/04.06.2020.Fil.76.04 RAQAMLI ILMIY KENGASH**

NAMANGAN DAVLAT UNIVERSITETI

TURAKULOVA UMIDAXON ANVAROVNA

**TOHIR MALIK ASARLARIDAGI O‘XSHATISHLARNING
LINGVOMADANIY TADQIQI**

10.00.01 – O‘zbek tili

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

Namangan – 2025

Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2022.2.PhD/Fil2372 raqami bilan ro'yxatga olingan.

Dissertatsiya Namangan davlat universitetida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, rus, ingliz (rezyume) Ilmiy kengash veb-sahifasi (www.namdu.uz) hamda "Ziyonet" Axborot-ta'lim portalida (www.ziyonet.uz) joylashtirilgan.

Ilmiy rahbar:

Ganiyeva Shodiya Azizovna
filologiya fanlari doktori (DSc), dotsent

Rasmiy opponentlar:

Jamoliddinova Dilnozaxon Mirxojiddinovna
filologiya fanlari doktori (DSc), professor

Usmanov Farxad Faxriddinovich
filologiya fanlari doktori (DSc), dotsent

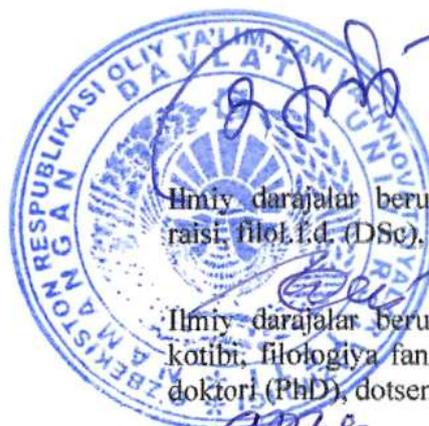
Yetakchi tashkilot:

Samarqand davlat universiteti

Dissertatsiya himoyasi Namangan davlat universiteti huzuridagi PhD.03/04.06.2020.Fil.76.04 raqamli Ilmiy kengashning 2025-yil "9" sentabr soat 11⁰⁰ dagi majlisida bo'lib o'tadi. (Manzil: 160107, Namangan shahri, Boburshoh ko'chasi 161. Tel: (99869) 228-85-01; faks: (99869) 228-85-02, e-mail: info@namdu.uz).

Dissertatsiya bilan Namangan davlat universitetining Axborot-resurs markazida tanishish mumkin (2014 raqami bilan ro'yxatga olingan). (Manzil: 160107, Namangan shahri, Boburshoh ko'chasi 161. Tel: (99869) 228-85-01).

Dissertatsiya avtoreferati 2025-yil "29" avgust kuni tarqatildi.
(2025-yil "29" avgust dagi 36 raqamli reyestr bayonnomasi).



Z.Y.Sadikov
Ilmiy darajalar beruvchi ilmiy kengash raisi, filol.f.d. (DSc), professor

I.O'.Darvishov
Ilmiy darajalar beruvchi ilmiy kengash kotibi, filologiya fanlari bo'yicha falsafa doktori (PhD), dotsent

F.I.Karimova
Ilmiy darajalar beruvchi ilmiy kengash qoshidagi ilmiy seminar raisi, filol.f.d. (DSc), dotsent

KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida til va madaniyatni bog‘liqlikda o‘rganuvchi lingvomadaniyatshunoslik sohasi ko‘plab lingvistik maktablarning asosiy tadqiq yo‘nalishiga aylanib, til va til egasining milliy madaniyati, mentaliteti, qarashlari, lisoniy tafakkuri va tasavvurlari bilan uyg‘un holda o‘rganishga bo‘lgan e‘tibor sezilarli darajada barqarorlashdi. Bu holat tilshunoslikda olam manzarasini lisoniy ong va tafakkur bilan anglash, ifodalashdagi til birliklari lingvomadaniy vositalarini ilmiy-nazariy hamda amaliy jihatdan o‘rganish ehtiyojini vujudga keltirdi. Lingvokommunikativ jarayonlardagi hodisalar yangi qarashlar va tamoyillar orqali o‘rganilib, milliy-madaniy shakllangan qadriyatlar, milliy me‘yoriy etalonlar, axloq qoidalari, har bir millatning milliy ongi bilan bog‘liq masalalar tilning asrlar davomida shakllangan barqaror birliklarida o‘z aksini topganligi sababli tilni antropotsentrik konsepsiyalar, qarashlar va yondashuvlar asosida o‘rganish aniq to‘xtam, yechim va xulosalar chiqarishga imkon yaratdi. Shu jihatdan, tilshunoslikda milliy o‘xshatishlarni antropotsentrik paradigma tamoyillariga tayangan holda tadqiq etish muhim amaliy ahamiyat kasb etadi.

Dunyo tilshunosligida til va tafakkur, til va madaniyatning aloqadorligi, tilda olam manzarasining milliy tasvirlari masalalari qadimdan faylasuflar, badiiy adabiyot vakillari va tilshunoslar e‘tiborini tortib kelgan muhim masalalardan sanaladi. Shu asosda, jahon tilshunoslik maktablarida tilni madaniyat bilan uzviy aloqadorlikda o‘rganish, ma‘lum xalq tiliga xos umumiy va farqli jihatlarni madaniyatlararo yoritish hamda muayyan xalq madaniyati va ijtimoiy muhitini aks ettiruvchi obrazli ifoda vositalarini xalq adabiyotiga bog‘liq holda tadqiq etish lingvomadaniyatshunoslikka doir izlanishlar salmog‘ining ortishiga zamin yaratmoqda. Muayyan milliy qarashlari lisoniy tafakkur tarzini o‘rganishda o‘xshatishlarning lingvomadaniy tadqiqi keng qamrovli ilmiy-tarixiy ahamiyatga ega masalalardan biri sifatida qayd qilinmoqda.

Respublikamizda olib borilayotgan ilmiy-ma‘rifiy, milliy-ma‘naviy va madaniy sohadagi islohotlar, tilimizning milliy ong va milliy tafakkurni ifodalovchi vosita ekanligi sababli, lingvomadaniy jihatdan tadqiq etish, uning jozibador va betakror ekanligini ochib berishga qaratilgan ilmiy izlanishlarni salmoqli darajada faollashtirishni talab etmoqda. “Bugungi globallashtirish davrida har bir xalq, har qaysi mustaqil davlat o‘z milliy manfaatlarini ta‘minlash, bu borada, avvalo. o‘z madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga ustuvor ahamiyat qaratishi tabiiydir”¹. Shu sababli “biz ajdodlarimizning donishmandlik an‘analariga amal qilib, ularning g‘oyalarini teran anglagan holda, qat‘iy islohotlarni amalga oshirmoqdamiz, mamlakatimizning yangi qiyofasini shakllantirish yo‘lidan bormoqdamiz”². Milliy adabiyotimiz namunalardagi o‘xshatishlarni lingvomadaniy jihatdan o‘rganish o‘zbek xalqining

¹ Ўзбекистон Республикаси Президентининг “Ўзбек тилининг давлат тили сифатидаги нуфузи ва мавқеини тубдан ошириш чора-тадбирлари тўғрисида”ги ПФ-5850-сон (21.10.2019) Фармони. Манба: <https://lex.uz/uz/docs/4561730>

² Мирзиёев Ш.М. БМТ Бош Ассамблеясининг 72-сессиясида сўзлаган нутқи / Халқ сўзи. – Тошкент, 2017. – № 196 (6860)

milliy qarashlaridagi o‘ziga xos go‘zal qadriyatlarini, milliy me‘yor va o‘lchovning mohiyatini o‘rganish zaruriy vazifa sifatida qo‘yilmoqdaki, mazkur tadqiqot ham zimmadagi vazifalarni bajarishda o‘ziga xos ulush bo‘lib qo‘shiladi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta‘lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash 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 29-oktabrdagi PF-6097-son “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi, 2020-yil 30-iyundagi PF-6017-son “O‘zbekiston Respublikasida yoshlarga oid davlat siyosatini tubdan isloh qilish va yangi bosqichga olib chiqish chora-tadbirlari 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, 2022-yil 6-iyuldagi PF-307-son “O‘zbekiston Respublikasining 2022–2026-yillarga mo‘ljallangan innovatsion rivojlanish strategiyasini amalga oshirish bo‘yicha tashkiliy chora-tadbirlar to‘g‘risida”gi farmonlari, 2020-yil 24-yanvardagi O‘zbekiston Respublikasi Prezidentining Oliy Majlisga Murojaatnomasi, shuningdek, 2019-yil 4-oktabrdagi PQ-4479-son “O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni qabul qilinganligining o‘ttiz yilligini keng nishonlash to‘g‘risida”gi qarorlari hamda mazkur faoliyatga tegishli boshqa hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti ma‘lum darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishi ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari 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. Dunyo tilshunosligida til bilan tafakkurning, til bilan madaniyatning aloqadorligi haqidagi qarashlar dastlab antik davr faylasufi Arastu, keyinroq V.fon Gumboldt, E.Sepir, B.Uorf, L.Vaysgerber asarlarida o‘z ifodasini topgan. Keyinchalik zamonaviy tilshunoslik doirasida D.S.Lixachev, N.D.Arutyunova, V.N.Teliya, V.I.Karasik, S.V.Ivanova, V.A.Maslova, Z.K.Sabitova, N.F.Alefrenko kabi olimlarning tadqiqotlarida o‘rganilgan³. M.I.Cheremisina, L.A.Lebedovalar o‘xshatishlarni morfologik, mazmuniy va stilistik jihatdan tadqiq qilganlar⁴. O‘zbek tilshunosligida

³ Лихачев Д.С. Концептосфера русского языка / Русская словесность: Антология / под. ред. В.П. Нерознака. – М.: Академия, 1997. – 317 с.; Арутюнова Н.Д. Язык и мир человека, 2-е изд. испр. – М.: Школа «Языки русской культуры», 1998. – 896 с.; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996. – 288 с.; Карасик В.И. Лингвокультурные концепты: подходы к изучению / Социоллингвистика вчера и сегодня. Сб. научных трудов. – М., 2004. – С. 136-146.; Иванова С.В. Лингвокультурологический аспект исследования языковых единиц: Дисс. ...д-ра филол. наук. – Уфа, 2003. – 364 с.; Маслова В.А. Лингвокультурология. – 4-е изд., стер. – М.: Академия, 2010. – 208 с.; Сабитова З.К. Лингвокультурология. – М.: Флинта: Наука, 2013. – 528 с.; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка.– М.: Флинта, Наука. – 2014. – 283 с.

⁴ Черемисина М.И. Сравнительные конструкции русского языка. – Новосибирск: Наука, 1976. – 239 с.; Лебедева Л.А. Устойчивые сравнения русского языка во фразеологии и фразеографии. – Краснодар, 1999. – 196 с.

R.Qo'ng'urov, M.Mukarramov, D.Xudoyberganovalarning ishlarini sanash mumkin⁵. O'zbek tili turg'un o'xshatishlarini lingvomadaniyatshunoslik nuqtayi nazaridan tadqiq qilishga bag'ishlangan dastlabki izlanishlar N.Mahmudov ishlarida ko'zga tashlanadi, olimning mavzu yuzasidan turkum maqolalari e'lon qilingan⁶. N.Mahmudovning D.Xudoyberganova bilan hamkorlikda yaratgan "O'zbek tili o'xshatishlarining izohli lug'ati"da tilimizdagi 500 dan ortiq o'xshatishlarning izohi berilgan.

Keyingi yillarda olib borilgan tadqiqotlarda, jumladan, F.Usmanov, Jo Min Yonglar o'xshatishlarning lingvomadaniy⁷, S.Babanazarova kognitiv⁸ va N.Ismoilova⁹ "Qur'oni karim" tafsiridagi o'xshatishlarning struktur jihatdan o'rgangan.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejaları bilan bog'liqligi. Dissertatsiya ishi Namangan davlat universitetining ilmiy tadqiqot ishlari rejalariga muvofiq "O'zbek tilining sistem va antropotsentrik tadqiqi" mavzusi doirasida amalga oshirilgan.

Tadqiqotning maqsadi Tohir Malik qissalarida qo'llangan o'xshatishlarning lingvomadaniy jihatlarini ochib berishdan iborat.

Tadqiqotning vazifalari:

o'xshatishlarning jahon, shu jumladan, o'zbek tilshunosligida o'rganilish holatini aniqlash;

o'xshatishlarda milliy-madaniy konnotatsiyaning o'rnini belgilash;

badiiy matnda o'xshatishlarning o'rnini ochib berish;

Tohir Malik qissalarida qo'llangan o'xshatish etalonlari va ularning lingvomadaniy xususiyatlarini ko'rsatib berish;

adib qissalaridagi o'xshatishlarda xalq milliy-madaniy qarashlarining namoyon bo'lishini dalillash;

yozuvchining turg'un va erkin o'xshatishlardan foydalanish mahoratini ko'rsatib berish.

Tadqiqotning obyektı sifatida Tohir Malikning "Shaytanat", "Savohil", "Ov", "So'nggi o'q", "Murdalar gapirmaydilar", "Alvido, bolalik", "Imtihon", "Charxpalak", "Devona", "Falak", "Iblis devori", "Ozod inson haqida qo'shiq", "Jinoyatning uzun yo'li", "Xazonrezgi" kabi qissalaridagi o'xshatishlar tanlandi.

Tadqiqotning predmeti Tohir Malik qissalarida qo'llangan o'xshatishlarning lingvomadaniy xususiyatlaridir.

⁵ Kўнгуrow P. Ўзбек тилининг тасвирий воситалари. – Тошкент: Фан, 1977. – 152 б.; Мукаррамов М. Ўзбек тилида ўхшатиш. – Тошкент: Фан, 1976. – 88 б.; Худайберганова Д.С. Семантический и стилистический анализ конструкций уподобления в узбекском языке: Дисс. ...канд. филол. наук. – Ташкент, 1989. – 127 с.

⁶ Махмудов Н. Ўхшатишлар – образли тафаккур махсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3. – Б. 19-24. Махмудов Н. Ўхшатишлар ва миллий образ // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 1. – Б. 3-8; Mahmudov N. O'xshatishlarda milliy mentallik jozibasi // Til va adabiyot ta'limi. – Тошкент, 2019. – № 2. – В. 5-8.

⁷ Усманов Ф.Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2020. – 173 б.; Жо Мин Ёнг. Ўзбек ва корейс тилларида ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2022. – 142 б.

⁸ Babanazarova S. O'xshatishlarda olamning lisoniy konseptuallashtirilishi (O'zbek tilidagi o'xshatishlar misolida): Filol.fan.b.fals.dok. ...diss. – Toshkent, 2023. – 122 b.

⁹ Ismoilova N. Qur'oni Karim tafsiridagi o'xshatishlarning lingvistik xususiyatlari: Filol.fan.b.fals.dok. ...diss. – Andijon, 2023.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tavsiflash, tasniflash, qiyoslash, semantik, lingvomadaniy, statistik va komponent tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

milliy ong, milliy-mental va badiiy tafakkur qirralarining lisoniy ong, lisoniy tafakkur orqali voqelanish xususiyatlari va ularning millat lingvistik konseptlari orqali amalga oshish yo‘llari, omillari hamda sabablari borliqdagi narsa-buyum, predmet va ramz-timsollarga nisbatan baholanishi masalalari o‘xshatish etalonli birliklari vositasidagi hosilalar ekanligi ochib berilgan;

Tohir Malik badiiy lisoniy tafakkuri mahsullari hamda xalqimizning milliy-mental til birliklarining ko‘nikmaviy hosilalariga aylangan o‘xshatishlar orqali xalqning o‘ziga xos tafakkur tarzi, dunyo haqidagi tushuncha va qarashlari, tasavvurlari, olam manzarasining til vositalari orqali yuzaga chiqishi, nutqiy jonli va badiiy holatda aks etishi o‘zbek tili lingvistik qonuniyatlari asosida dalillangan;

yo‘zuvchi qissalarida qo‘llangan “bola” etalonli o‘xshatishlarning *qo‘rquv*, *bezovta*, *holat* semali o‘xshatishlar hamda “*xotinday*”, “*mushtday*” kabi o‘xshatishlarning lisoniy belgi-xususiyatlari, nutqiy voqelikda anglatgan konsepsiyaviy qo‘llanish usullari, fikr ifodalashdagi kommunikativ-lingvistik vazifasi, emotsional ta’sir ko‘lami, mazmun qamrovidagi pozitsiyaviy o‘rni hamda milliy lingvomadaniy miqdor va sifat belgilari, ularning badiiy va so‘zlashuv nutqidagi voqelanishi ilmiy hamda amaliy jihatdan isbotlangan;

Tohir Malik badiiyatida qo‘llagan individual o‘xshatishlarning kongnitiv tizimi va uzualligi hamda o‘zbek milliy tili etaloniga aylangan turg‘un va erkin o‘xshatishlar, ulardagi milliy-madaniy stereotiplarning ifodalanishidagi pragmatik, badiiy, hissiy bo‘yoqdorlik darajalari milliy-tarixiy va zamonaviy jihatdan lingvomadaniy tamoyillar orqali aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

tadqiqot doirasida to‘plangan materiallar, qo‘yilgan masalalarni tadqiq etish natijasida olingan xulosalar tilshunoslik uchun muhim ilmiy-nazariy ma’lumotlar berishi ko‘rsatib berilgan;

o‘xshatish etalonlarining tanlanishidagi milliy o‘ziga xos konnotatsiya lingvomadaniy jihatdan dalillangan;

o‘zbek tilidagi turg‘un o‘xshatishlar orqali insonning olamni idrok etishi va anglashi xalq ruhi va mentaliteti, milliy baho bilan bog‘liq ekanligi asoslangan;

turli o‘xshatishlarning tahlillaridan izohli lug‘atlar tayyorlashda muhim manba sifatida xizmat qilishi ko‘rsatilgan;

o‘xshatishlarni tadqiq etish natijasida chiqarilgan xulosalar tilshunoslik uchun muhim ilmiy-nazariy ma’lumotlar berishi, oliy o‘quv yurtlarida o‘qitiladigan “Lingvokulturologiya”, “Matn lingvistikasi”, “Madaniyatshunoslik”, “Badiiy tahlil asoslari”, “Uslubiyat”, “Etnolingvistika” kabi fanlardan yaratiladigan darslik va o‘quv qo‘llanmalarining mukammallashuviga xizmat qilishi asoslangan.

Tadqiqot natijalarining ishonchliligi dissertatsiyada tanlangan muammoning aniq qo‘yilganligi, nazariy ma’lumotlar rasmiy manbalardan, so‘nggi yillarda chop etilayotgan ilmiy adabiyotlardan, misollar esa Tohir Malik asarlaridan olinganligi, to‘plangan materiallar vositasida qat’iy xulosalar

chiqarilganligi, antropotsentrik paradigma talablaridagi tadqiqot usullaridan foydalanganligi, oʻxshatishlarning lingvomadaniy tahlilida oʻzbek xalqining xususiy tabiatidan kelib chiqib yondashilganligi, nazariy fikr va xulosalarning amaliyotga keng joriy etilganligi va olingan natijalarning vakolatli tuzilmalar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati Tohir Malik qissalarida qoʻllangan oʻxshatishlar misolida amalga oshirilgan lingvomadaniy tahlillar asosida yangi ilmiy qarashlar paydo boʻlganligida koʻrinadi. Dissertatsiyada keltirilgan fikr va mulohazalar oʻzbek lingvomadaniyatshunosligi sohasini nazariy jihatdan boyitishga, mavjud ilmiy qarashlarni kengaytirishga xizmat qiladi.

Tadqiqot natijalaridan “Lingvokulturologiya” va “Semasiologiya” faniga oid darslik va qoʻllanmalar yaratishda, oliy oʻquv yurtlarining filologiya fakultetlari talabalariga til va madaniyat bilan bogʻliq maxsus kurs hamda seminarlar tashkil etishda manba sifatida, shuningdek, oʻxshatishlarning izohli lugʻatlarini toʻldirish, mukammallashtirishda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Tohir Malik qissalarida qoʻllangan oʻxshatishlarning lingvomadaniy xususiyatlarini tadqiq etish orqali olingan ilmiy natijalar asosida:

milliy ong, milliy-mental va badiiy tafakkur qirralarining lisoniy ong, lisoniy tafakkur orqali voqelanish xususiyatlari va ularning millat lingvistik konseptlari orqali amalga oshishi yoʻllari, omillari hamda sabablari borliqdagi narsa-buyum, predmet va ramz-timsollarga nisbatan baholanishi masalalari oʻxshatish etalonli birliklari vositasidagi hosilalar ekanligi ochib berilgan oʻrinlardan, taklif, tavsiyalar va xulosalardan Davlat ilmiy texnik dasturlari doirasidagi 2021-2023-yillarda bajarilgan “PF-201912258. Oʻzbek adabiyotining koʻp tilli (oʻzbek, rus, ingliz tillarida) elektron platformasini yaratish” nomli amaliy grant loyihasida foydalanilgan (Toshkent davlat oʻzbek tili va adabiyoti universitetining 2024-yil 8-fevraldagi 04/1-495-son maʼlumotnomasi). Natijada oʻzbek adabiyotidagi oʻxshatishga asoslangan matnlarning lingvokulturologik xususiyatiga doir izohlar hamda talqinlar mukammallashgan;

Tohir Malik badiiy lisoniy tafakkuri mahsullari hamda xalqimizning milliy-mental til birliklarining koʻnikmaviy hosilalariga aylangan oʻxshatishlar orqali xalqning oʻziga xos tafakkur tarzi, dunyo haqidagi tushuncha va qarashlari, tasavvurlari, olam manzarasining til vositalari orqali yuzaga chiqishi, nutqiy jonli va badiiy holatda aks etishi lingvistik qonuniyat asoslari orqali dalillash orqali olingan xulosalaridan Davlat ilmiy texnik dasturlari doirasidagi 2022-2023-yillarga moʻljallangan IL-52 tur-21091433 “Oʻzbek realiyalariga oid maqolalar bazasi platformasini yaratish (Vikipediya elektron ensiklopediyasi mezonlari asosida)” boʻyicha amaliy loyihasida foydalanilgan (Toshkent davlat oʻzbek tili va adabiyoti universitetining 2024-yil 8-fevraldagi 04/1-494-son maʼlumotnomasi). Natijada loyiha oʻzbek realiyalariga oid yangi nazariy qarashlar bilan boyitilgan;

yozuvchi qissalarida qoʻllangan “*bola*” oʻxshatish etalonlarining, *qoʻrquv*, *bezovta*, *holat* semali oʻxshatishlar hamda “*xotinday*”, “*mushtday*” kabi oʻxshatishlarning lisoniy belgi-xususiyatlari, nutqiy voqelikda anglatgan

konsepsiyaviy qo'llanish usullari, fikr ifodalashdagi kommunikativ-lingvistik vazifasi, emotsional ta'sir ko'lamini, mazmun qamrovidagi pozitsiyaviy o'rni hamda milliy lingvomadaniy miqdor va sifat belgilari, ularning badiiy va so'zlashuv nutqidagi voqelanishi ilmiy hamda amaliy jihatdan isbotlangan hamda Tohir Malik badiiyatida qo'llagan individual o'xshatishlarning kongnitiv tizimi va uzualligi hamda o'zbek milliy tili etaloniga aylangan turg'un va erkin o'xshatishlar, ulardagi milliy-madaniy stereotiplarning ifodalanishidagi pragmatik, badiiy, hissiy bo'yoqdorlik darajalari milliy-tarixiy va zamonaviy jihatdan lingvomadaniy tamoyillar orqali aniqlangan natijari va materiallaridan 2024-2025-yillarda O'zbekiston teleradiokanalining "Bedorlik", "Ijod zavqi", "Ta'lim va taraqqiyot" va "Millat va ma'naviyat" nomli ko'rsatuv va eshittirishlarining ssenariyalarini tayyorlashda foydalanilgan ("O'zbekiston" teleradiokanali davlat muassasasining 2024-yil 7-martdagi 26-36-958-son ma'lumotnomasi). Natijada ko'rsatuv va eshittirishlar uchun tayyorlangan materiallarning mazmuni chuqurlashgan, ilmiy dallillarga boy bo'lishi ta'minlangan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 6 ta, jumladan, 3 ta xalqaro, 3 ta respublika ilmiy-amaliy konferensiyalarda muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi yuzasidan jami 12 ta ilmiy ish, jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 6 ta maqola, jumladan, 4 tasi respublika va 2 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, 159 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Tadqiqotning **Kirish** qismida mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning o'rganilganlik darajasi, maqsadi va vazifalari, obyekti va predmeti tavsiflangan, uning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishiga mosligi ko'rsatilgan, tadqiqot usullari, ilmiy yangiligi va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning "**O'xshatishlar va ularning tadqiqi muammolari**" deb nomlangan birinchi bobi uch fasldan iborat bo'lib, uning birinchi faslida "*Tilshunoslikda o'xshatishlarning o'rganilishi*" tahlil qilinadi. O'xshatishlar tilning eng qadimiy va ajoyib mantiqiy shakllaridan biri bo'lib, asrlar mobaynida olimlar tomonidan poetika va ritorika nuqtayi nazaridan ham, mantiq nuqtayi nazaridan ham o'rganib kelingan. Eramizdan avvalgi IV asrda yashagan Panini grammatikasidan boshlab qadimgi hind poetik-grammatik traktatlarida o'xshatishlar poetik shakl sifatida o'rganilgan¹⁰.

O'xshatish bilishning qadimiy usullaridan bo'lib, u haqda Arastu ham o'z fikrlarini bildirgan. Uning fikricha, o'xshatish bolalik davridan boshlab insoniyat

¹⁰ Махмудов Н., Худойберганава Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – Б. 5.

uchun ilk bilish vositasi hisoblangan. Faylasuflar yangi bilimlarni nazariy bilimlar orqali o'rganisalar, oddiy odamlar biror holatni boshqasiga o'xshatish bilan o'rganadilar¹¹.

Yevropada XX asrning birinchi yarmidan boshlab o'xshatishlarni lingvistik maqomda o'rganishga e'tibor qaratildi. Ingliz tilshunosligida o'xshatishlarni o'rganish lug'atlar tuzish bilan ajralib turishini alohida aytib o'tish joiz. Tilshunos Grenville Kleiser "O'xshatishlar va ularning qo'llanilishi" ("Similes and their use") nomli kitobida ham she'riyatdagi, ham nasrdagi o'xshatish mazmunli matnlarni to'playdi¹². "Rossiyada XVIII asrda M.V.Lomonosovning o'xshatishlarga bag'ishlangan asarlari paydo bo'lib, u yerda tasvirning har bir elementi mavzuning tegishli elementlari bilan taqqoslanadigan batafsil taqqoslash xususiyatlariga ishora qiladi"¹³. Biroz vaqt o'tgach, professor V.Ogolsev¹⁴, V.Mokiyenkolar¹⁵ va L.A.Lebedeva¹⁶ tadqiqotlari natijasida turg'un o'xshatishlarning rus tilidagi izohli lug'atlari tuzildi. Bu lug'atlarda minglab birliklar o'z izohini topgan. N.L.Shadrinning "Ruscha-inglizcha turg'un o'xshatishlar lug'ati"¹⁷ ("Русско-английский словарь устойчивых сравнений") da rus tilidagi o'xshatishlarning 550 dan ortig'i ingliz tilidagi tarjimalari bilan berilgan.

O'zbek tilshunosligida o'xshatishlardan ilk bor Yusuf Xos Hojib "Qutadg'u bilig" asarida unumli foydalanib, go'zal misralar yaratgan: "*tushdek kechar*", "*go'yoki tizilgan marjondek*"¹⁸ va hokazo. Mahmud Koshg'ariyning "Devonu lug'atit turk" asarida o'xshatishlarni hosil qiluvchi qo'shimchalar haqida fikr yuritilgan¹⁹.

O'zbek tilshunoslari orasida M.Mukarramov shu mavzuda birinchilardan bo'lib monografik tadqiqot olib borgan bo'lib, uning "O'zbek tilida o'xshatishlar" kitobi alohida ahamiyatga ega²⁰. R.Qo'ng'urov "O'zbek tilining tasviriy vositalari" kitobida o'xshatishlar o'zbek tilshunosligida ham, adabiyotshunosligida ham (I.Sultonovning "Adabiyot nazariyasi" asari va yo'l-yo'lakay bayon etilgan ayrim xulosalar hisobga olinmaganda) XX asrning 70-yillarigacha bo'lgan davrda alohida o'rganilmaganligini, keyinchalik M.Mukarramov va Y.Is'hoqovlarning ayrim asarlarida shu mavzu yoritilganligini ta'kidlaydi²¹.

N.Mahmudov "Til tilsimi tadqiqi"²², "Tilimizning tilla sandig'i"²³ kabi kitoblari; "O'xshatishlarda milliy mentallik jozibasi"²⁴, "O'xshatishlar – obrazli

¹¹ Arastu. Poetika. Axloqi kabir. – Toshkent: Yangi asr avlodi, 2004. – B. 23.

¹² Kleiser G. Similes and their use. – New York: Funk and Wagnalis Company, 1925. – 381 p.

¹³ Разуваева Л.В. Сравнения как средство репрезентации художественной картины мира (на материале русской прозы конца XX – начала XXI веков): Дисс. ... канд. филол. наук. – Воронеж, 2009. – С. 11.

¹⁴ Огольцев В.М. Словарь устойчивых сравнений русского языка (синонимно-антонимический). – М.: Астрель, 2001. – С. 797.

¹⁵ Мокиенко В.М. Словарь сравнений русского языка. – Санкт-Петербург, 2003. – С. 603.

¹⁶ Лебедева Л.А. Устойчивые сравнение русского языка. Краткий тематический словарь. – Краснодар: Рубанский ГУ, 2003. – С. 300.

¹⁷ Шадрин Н.Л. Русско-английский словарь устойчивых сравнений. – М.: Золотой век, 2003. – С. 526.

¹⁸ Yusuf Xos Hojib. Qutadg'u bilig. – Toshkent: Cho'lpon, 2007. – 200 b.

¹⁹ Mahmud Koshg'ariy. Devonu lug'oti-t-turk. 1-jild. – Toshkent: Mumtoz so'z, 2016. – 488 b.

²⁰ Мукаррамов М. Ўзбек тилида ўхшатиш. – Тошкент: Фан, 1976. – В. 25-31.

²¹ Қўнғуров Р. Ўзбек тилининг тасвирий воситалари. – Тошкент: Фан, 1977. – Б. 41.

²² Маҳмудов Н. Тил тилсими тадқиқи. – Тошкент, Mumtoz so'z. 2017.

tafakkur mahsuli”²⁵ kabi maqolalarida o‘xshatish mavzusiga alohida to‘xtalib o‘tadi. “O‘xshatishlar – obrazli tafakkur mahsuli” maqolasida o‘zbek tilshunosligida birinchi marta o‘xshatishlarning lingvokulturologik xususiyatlariga e‘tibor qaratadi²⁶. N.Mahmudov va D.Xudoyberganovalarning “O‘zbek tilidagi o‘xshatishlarning izohli lug‘ati”da o‘zbek tilining boy ifoda imkoniyatlarini ochib beruvchi 550 ga yaqin o‘xshatishlarning izohlari misollar bilan sharhlangan. D.Xudoyberganovanning ishida o‘xshatish qurilmalarining matn yaratilishidagi o‘rni, uning mazmuniy tarkibiga ta’siri haqida qimmatli mulohazalar berilgan. Bu borada olimaning “Lingvokulturologiya terminlarining qisqacha izohli lug‘ati”²⁷, “Matnning antropotsentrik tadqiqi”²⁸ nomli monografiyasi, “Til, tafakkur, madaniyat”²⁹ kabi kitoblari ham ahamiyatli manbalardan sanaladi.

O‘xshatishlar mavzusi yuzasidan qilingan ishlar orasida F.Usmanovning “O‘zbek tilidagi o‘xshatishlarning lingvomadaniy tadqiqi” mavzusidagi dissertatsiyasida o‘zbek tilidagi lingvomadaniy xususiyatga ega bo‘lgan o‘xshatishlar haqida so‘z boradi³⁰. Jo Min Yong tadqiqotida esa o‘zbek va koreys xalqlari o‘xshatishlari ham qiyosiy, ham lingvomadaniy jihatdan tadqiq etiladi³¹. N.Ismoilova o‘z tadqiqotida “Qur’oni Karim”ning tafsiridagi o‘xshatish konstruksiyalarining lingvistik xususiyatlarini tadqiq etadi³². S.Babanazarova o‘zbek tilidagi turg‘un o‘xshatishlarning olamning konseptual manzarasidagi o‘rni belgilashi, o‘xshatishlarda olamning lisoniy konseptuallashtirilishi qonuniyatlarini ochib berish masalalari haqida so‘z yuritadi³³.

Birinchi bobning ikkinchi fasli “*O‘xshatishlarda milliy-madaniy konnotatsiyaning ifodalanishi*” deb nomlangan bo‘lib, unda o‘xshatishlarda konnotatsiyaning ifodalanish sabablariga alohida to‘xtalib o‘tilgan. Har bir xalq tilida uchrovchi o‘xshatishlar o‘sha xalq madaniyatidan so‘zlaydi. Sababi bir xalqning mifologiyasi, tarixi, qarashlari, urf-odatlar boshqa bir xalqnikiga aynan o‘xshamaydi. Konnotatsiyaga olamning qadriyat rivojlanishining shakli sifatida qarash mumkin. Nemis tilshunosi M.Birvish konnotatsiyani kiyimga qiyoslaydi: “Kiyimning o‘ziga xos shakliy belgilari uni kiygan odam haqida muayyan axborot beradi. Xuddi lisoniy farqlar kabi kiyimning turli tiplari va stillari ijtimoiy munosabatlardagi farqlarni ko‘rsatadi”³⁴. Konnotatsiya haqida so‘z borar ekan,

²³ Махмудов Н. Тилимизнинг тилла сандиғи. – Тошкент: Гафур Гулом номидаги нашриёт-матбаа ижодий уйи, 2012.

²⁴ Mahmudov N. O‘xshatishlarda milliy mentallik jozibasi // Til va adabiyot ta’limi. – Тошкент, 2019. – № 2.

²⁵ Махмудов Н. Ўхшатишлар – образли тафаккур махсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3.

²⁶ Махмудов Н. Ўхшатишлар – образли тафаккур махсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3. – Б. 23.

²⁷ Худойберганова Д. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – 44 б.

²⁸ Худойберганова Д. Матннинг антропоцентриқ тадқиқи. – Тошкент: Фан, 2013. – 136 б.

²⁹ Худойберганова Д. Тил, тафаккур, маданият. – Тошкент: Nodirabegim, 2020. – 120 б.

³⁰ Усманов Ф.Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2020. – 173 б.

³¹ Жо Мин Ёнг. Ўзбек ва корейс тилларида ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2022. – 142 б.

³² Ismoilova N. Qur’oni Karim tafsiridagi o‘xshatishlarning lingvistik xususiyatlari: Filol.fan.b.fals.dok. ...diss. – Andijon, 2023. – 140 b.

³³ Babanazarova S. O‘xshatishlarda olamning lisoniy konseptuallashtirilishi (o‘zbek tilidagi o‘xshatishlar misolida): Filol.fan.b.fals.dok. ...diss. – Toshkent, 2023. – 122 b.

³⁴ Стернин И.А. Проблемы анализа структуры значения слова. – Воронеж: Из-во Воронежского ГУ, 1976. – С. 68.

uning yopiqlik xususiyatiga ega ekanligi, ya'ni bir xalq uchungina tanish bo'lgan predmet, shaxs, voqea-hodisalarni ifodalashga xizmat qilishi, muayyan til egalarining milliy-madaniy tasavvur va qarashlarini tasvirlashga xizmat qilishi ma'lum bo'ladi.

Ushbu faslda milliy-madaniy konnotatsiyaning o'xshatishlarda namoyon bo'lishi haqida so'z boradi. Tohir Malik qissalarida uchrovchi "it" etalonli o'xshatishlar misolida konnotatsiyaga oydinlik kiritilgan. Adib qissalarida "it" etalonli o'xshatishlarning yigirmaga yaqin o'rinlarda qo'llanganligi, shundan o'n martasida bir-birini takrorlamay, yangi semani ochib berishga xizmat qilganligi, ular ifoda etgan semalarda o'zbek xalqi qarashlarining aks etishi kabi fikrlar keng yoritilgan. Shu bilan birga, o'zga tillardagi "it" etalonli o'xshatishlarning ifoda mazmuni o'zbek tilidagi shu etalonli o'xshatishlarning ma'nosi bilan taqqoslangan. Masalan: *Bundan tashqari xonasiga kiruvchini it kabi qopadigan rahbar-u rahbarchalarga azaldan tob-u toqati yo'q*³⁵. Ushbu parchada *it kabi qopadigan* o'xshatishidan foydalanilgan bo'lib, insonga xos bo'lgan eng qo'pol muomalani tasvirlash uchun qo'llangan. Bu o'rinda o'xshatish jerkib, urushib gapirmoq, dag'al gap bilan dilini og'ritmoq kabi semalarni o'zida jamlayapti. *Itday xor qilib haydab kelishgan* (Shaytanat, 1-kitob, 346-bet). Yozuvchi tomonidan ishlatilgan *itday xor bo'lmoq* o'xshatishi insonning qiyin ahvolini tasvirlash uchun qo'llangan. Ayni o'xshatishga etalon sifatida *it* olingani e'tiborni tortadi. O'zbek tilida xorlikni ifodalash maqsadida bu hayvon nomini keltirish uchun bir nechta sabablar topiladi. O'zbek xalqi turmush tarzida it faqatgina qo'riqlash maqsadidagina kerak bo'ladi. Unga boshqa uy hayvonlariga qilinadigan e'tibor kamdan-kam oilalarda kuzatiladi. Ammo itdek sadoqatli hayvon topilmaydi. Bundan tashqari, itdagi xorlikni uning haydalishida ham ko'rish mumkin, sababi boshqa hayvonlarni o'ziga xos so'zlar bilan ketishga undaymiz, masalan, qushlarga *kish-kish*, mushukka *pisht*, tuyoqli hayvonlarga *chu*, itga esa *tur, tur yo'qol, tur ket* kabi qo'pol so'zlarni ishlatamiz. *Itday xor bo'lish* konstruksiyasi turg'un o'xshatish bo'lib, uning semalari tarkibida yuqoridagi fikrlar jamlangan. Keltirilgan matnda yana bir o'xshatish qo'llangan: *itning o'ligiday olib chiqib tashlashadi* o'xshatishi bo'lib, yuqorida aytilgan fikrlarni o'zida ifodalagan.

Bobning uchinchi faslida "*Badiiy matnda o'xshatishlarning o'rni*" haqida fikr yuritladi. Badiiy adabiyotni tasviriy vositalardan xoli tasavvur etib bo'lmaydi. Tasviriy vositalar badiiy matnning tushunarligini, rang-barangligini ta'minlovchi muhim vositalardan sanaladi. Jo Min Yongning shu mavzuga bag'ishlangan tadqiqotida o'xshatishlarga nisbatan shunday fikr keltirilgan: "O'xshatish nafaqat tashqi dunyoni bilish usuli, ayni zamonda uni til o'rganish bilan birga, madaniyatni ham o'rganishga imkon beradigan eng samarali usullardan biri deyish mumkin. Ma'lumotlarga ko'ra, kishilar kundalik muloqot jarayonida har bir daqiqada olti marta o'xshatishlardan istifoda etishar ekan. Bu ham o'xshatishlarning til va madaniyatda qanchalik katta ahamiyatga ega ekanligidan dalolat beradi"³⁶.

³⁵ Tohir Malik. Shaytanat. 5 tomlik. 3-kitob. – Toshkent: Sharq, 2013. – B. 99. (keyingi shu manbalardan olingan o'rinlarda kitobning qismi va beti keltiriladi).

³⁶ Жо Мин Ёнг. Ўзбек ва корейс тилларида ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2022. – В. 13.

O‘xshatishlarni o‘rganish davomida uning quyidagi xususiyatlari alohida aniqlandi:

1. Obrazlilik, badiiylik, bo‘yoqdorlik, emotsionallik. Ushbu sanalanganlar o‘xshatish haqidagi eng asosiy xususiyatlardan bo‘lib, badiiy matnning qiymati ana shu sanalangan xususiyatlar bilan belgilanadi. Albatta, bu belgilar faqat o‘xshatishlarga xos emas. Bunday xususiyat metafora, sifatlash, iboralarga ham xosdir, ammo o‘xshatishlar boshqa tasvir vositalariga qaraganda ancha faoldir.

2. Ixchamlik va lo‘ndalik. Bu xususiyat ham o‘xshatishlarda aks etib, unda so‘zlovchi o‘z fikrini qiynalmay tinglovchiga yetkaza oladi. O‘xshatishni keltirish bilan tasvir ham qisqa bo‘ladi, tinglovchi esa noma’lum holatni avvaldan bilingan boshqa holatni eslash bilan qiyinchiliksiz tasavvur qiladi.

3. Maqsadni anglash va anglatish. Muallif tomonidan qo‘llangan har qanday o‘xshatish uning maqsadini belgilaydi. Kitobxon tomonidan esa muallifning maqsadini anglashga yordam beradi.

4. Yangi bilim hosil qilish. Erkin o‘xshatish kutilmaganligi bilan kitobxonni o‘yga toldiradi, tasavvurini qo‘zg‘aydi. Turg‘un o‘xshatishlarda esa biroz qiyinroq, chunki ular hamma tomonidan tanilgan, yaxshi bilingan, ko‘rilgan bilimlar haqida so‘zlaydi.

5. O‘xshatishlar yodda saqlash texnikasi sifatida. O‘xshatishlarga xos mazkur xususiyat egallanayotgan yangi bilimlarning esda saqlanishiga yordam beradi. Bu haqda D.Karnegi shunday fikr keltiradi: “O‘xshatishlar kutilmagan va noyob vositadir. U tinglovchining diqqatini tortadi hamda uzoq esda saqlanib qoladi”³⁷.

6. O‘xshatishlar milliy me‘yor, milliy o‘lchov, xalq haqida so‘zlovchi ko‘zgidir. Tilning o‘zini bilish bir millat haqida gapirishga yetarli emas. Chunki xalq madaniyati bilan xalqdir. Shunday qilib, har qanday xalq bir turdagi narsa-buyumlarni o‘zi bilmagan holda ustunlik tarafini anglayveradi, ana shu ustunlik uning taqdirida turg‘unlik hosil bo‘lishiga xizmat qiladi. Demak, taqqoslash, qiyoslash inson hayotining ajralmas qismidir. O‘xshatishlar xalq madaniyati haqida darak beruvchi vositadir. Ularda xalqning munosabati, quvonchi, g‘azabi, moyilligi, roziligi yoki noroziligi kabilar o‘z ifodasini topadi.

Demak, o‘xshatishlar badiiy matndagi asosiy tasvir vositasi bo‘lib, kitobxonga tasvirlash kerak bo‘lgan manzarani chizishning eng qulay va oson qurolidir. Bundan tashqari yangilikni anglash, xulosa yasash uchun ham qo‘llanma bo‘la oladi.

Dissertatsiyaning “**Tohir Malik asarlaridagi o‘xshatish etalonlarining semantik va lingvomadaniy xususiyatlari**” deb nomlangan ikkinchi bobi ham uchta fasldan iborat bo‘lib, birinchi faslida “*Yozuvchi asarlarida o‘xshatish etalonlari*” haqida so‘z boradi. O‘xshatishlarning hosil qilinishida o‘xshatish etalonlari muhim ahamiyatga ega. Etalonlar milliy dunyoqarashni aks ettiradi, chunki ular dunyodagi hodisalarning o‘z milliy-odatiy o‘lchovi natijasidir. O‘xshatishlar tarkibidagi to‘rt unsurning eng asosiysi etalondir. Etalon o‘xshatilayotgan ikki predmet o‘rtasidagi o‘xshashlik aloqasini o‘rnata oluvchi, o‘xshatish hodisasidagi go‘zallikni ta‘minlaydigan asosiy vositadir. Bu unsur haqida so‘z ketganda, shuni alohida ta‘kidlash kerakki, o‘xshatishning ohorliligi, u

³⁷ Карнеги Д. Как вырабатывать уверенность в себе и илиять ил людей выступая публично . – М.: Прогрес, 1990. – 442 б.

orqali o'xshatilayotgan predmet (subyekt)ni tasavvur qilish, o'rni kelganda, o'xshatishning turg'unlashishi, tinglovchi yoki o'quvchiga zavq bag'ishlay olishi kabi asosiy holatlarning barchasini etalon ta'minlaydi. Shunday ekan, o'xshatishlar tarkibidagi etalonni *o'xshatish yadrosi* deyish ham mumkin. Etalonlar shunchaki tanlanmaydi. Etalonga olinayotgan predmet, shaxs, voqea-hodisalarning etalon bo'lishga loyiq xususiyatlari o'zining turdoshlaridan ancha ustun bo'lishi kerak. Masalan, gulni etalon qilish uchun undagi go'zallik asos qilib olinadi, chunki undagi go'zallik boshqa o'simliklardagidan ustun.

T.Malik qissalarida *bola* etaloni orqali qahramonlarning xarakteri va xatti-harakati bilan bog'liq bo'lgan ko'plab rang-barang o'xshatishlar uchraydi. "Shaytanat" qissasidagi bu etalonda aks etgan semalarni quyidagi misollarda ko'rish mumkin: *Namozov "ilm" degan so'zni eshitib, xuddi "daftarim uyda qolibdi", deb yolg'on gapirib qo'yib uyalgan boladek boshini egdi* (Shaytanat, 1-kitob, 30-bet). Bu o'xshatish tuhmat bilan qamalgan vino zavodining direktori Sharif Namozovga nisbatan qo'llangan. O'xshatishda nega aynan "*daftarim uyda qolibdi*" deb yolg'on gapirib uyalgan bola"ga o'xshatilayotgani e'tiborli. Odatda, o'quvchi uy vazifasini bajarmagan bo'lsa, "*daftarim uyda qolibdi*" deb yolg'on gapiradi. O'qituvchining bu gapga ishonmasligi hammaga ma'lum, vazifa tayyorlagan o'quvchi hech qachon daftarini tashlab kelmaydi. Ana endi Sharif Namozovning bu o'xshatishga sabab bo'lgan ahvoliga bir nazar tashlasak. Tergovchi Sharifning qoradori savdosi bilan qamalganligi tuhmatligini biladi, ammo Sharif uning tuhmatligini isbotlashga ko'zi yetmay taqdirga tan beradi. Sharifning aldayotgani oyday ravshan. Shuning uchun ham bu o'rinda Sharifga nisbatan aynan *alday olmay uyalib qolgan bola* o'xshatishi qo'llangan.

Tahlillar davomida "O'zbek tili o'xshatishlarining izohli lug'ati"da keltirilgan *bola* etaloni bilan bog'liq o'xshatishlar bilan birgalikda, lug'atda keltirilmagan semalari ham asarda uchrashiga guvoh bo'lindi. Qissada *bola* etaloni bilan bog'liq 1) *ojizlikni ifodalovchi*; 2) *itoatkorlikni ifodalovchi*; 3) *qo'rquvni ifodalovchi*; 4) *maqtanishni ifodalovchi* etalonga ega bo'lgan o'xshatishlar qo'llanganligi kuzatildi.

Faslda *pashshadek* va *chivindek* o'xshatishlarida aks etgan ma'no hamda lisoniy zidlik natijasida yuzaga kelgan o'xshatish etalonlari haqida, hajm-o'lchov semali o'xshatishlar tahlili, *kaft*, *bel*, *bilak* kabi o'xshatish etalonlarining rang-barangligi haqida so'z boradi va misollar tahliliga e'tibor qaratiladi.

Ikkinchi bobning ikkinchi fasli "*Tohir Malik qissalarida o'xshatish etalonlari semantikasi*" deb nomlanadi. Yozuvchi qissalaridagi o'xshatish etalonlarning mazmuni turli xil. Asardagi o'xshatish etalonlarining mavzusi va madaniy kodlariga asoslanib turli guruhlarga bo'lib o'rganish mumkin:

- 1) tabiat hodisalari ishtirok etgan etalonlar (fazoviy kod);
- 2) diniy tushunchalarni aks ettiruvchi etalonlar (ma'naviy kod);
 - a) diniy makonni aks ettirgan etalonlar;
 - b) sakral etalonlar;
- 3) hayvonlar bilan bog'liq etalonlar (zoomorf kod);
- 4) parrandalar bilan ifodalangan etalonlar (zoomorf kod);
- 5) hasharotlar bilan ifodalangan etalonlar (zoomorf kod);

- 6) osmon jismlari bilan ifodalangan etalonlar (fazoviy kod);
- 7) o‘simliklar bilan ifodalangan etalonlar (biomorf kod);
- 8) metal nomlari bilan ifodalangan etalonlar (predmetli kod);
- 9) shaxs bilan bog‘liq etalonlar:
 - a) kasb-kor bilan bog‘liq etalonlar;
 - b) amal-mansab bilan bog‘liq etalonlar;
 - c) salbiy psixologik holat bilan bog‘liq etalonlar;
 - d) salbiy mashg‘ulotni aks ettirgan etalonlar;
 - e) jins bilan bog‘liq etalonlar;
 - f) yosh xususiyati bilan bog‘liq etalonlar;
 - g) qarindosh-urug‘lik bilan bog‘liq etalonlar;
- 10) ilmiy terminlar bilan bog‘liq etalonlar (ilmiy kod) kabi.

Yig‘ilgan misollardan ko‘rinib turibdiki, adib murojaat qilmagan soha deyarli qolmagan. Faslda *xotindek* etalonida aks etgan semalar, *itdek ichmoq*, *moldek ichmoq*, *cho‘chqadek ichmoq* o‘xshatishlarining ma’noviy farqlari, *qo‘rquv*, *holat*, *bezovta*, *natijasizlik* kabi semalarni ifoda etgan o‘xshatishlarga ham alohida to‘xtalangan. *Musht* so‘zi bilan bog‘liq o‘xshatishlar rang-barangligi tahlilga tortilgan, undan tashqari asarda insonning turli holatlari ham tasvirlanganki, ularning barchasi etalon birikmali holatda kelgan. Bunday o‘xshatishlar bir-birini takrorlamaganda 60 dan ortiq miqdorni tashkil etib, har biri yangi-yangi semani ifodalash uchun xizmat qilgan. Yoki bir xil semani ifodalagan bo‘lsa ham sifatlovchining shakli har xil. Bu xildagi o‘xshatishlarning ijobiy, salbiy va neytral semalarini ifodalashi jadval ko‘rinishida berilgan (1-jadvalga qarang).

1-jadval

“Odam” etalonining turli sifatlovchilar bilan kengayib neytral, ijobiy, salbiy semalarni ifodalashi

T/ r	O‘xshatish	Ijobiy	Salbiy	Neytral
1.	Muhim ish bilan band odamday	-	-	+
2.	Gunohkor odamday	-	+	-
3.	Tirik odamday	-	-	+
4.	Og‘ir tosh ko‘tarib charchagan odamday	-	+	-
5.	Merov odamdek	-	+	-
6.	Tuppa-tuzuk odamga o‘xshab	+	-	-
7.	Go‘l odamga o‘xshab	-	+	-
8.	Do‘ppi tor kelganida tipirchilab qolgan odamga o‘xshab	-	+	-
9.	Cho‘chiydigan odamga o‘xshab	-	-	+
10.	Jonli odamday	-	-	+

Dissertatsiyaning ikkinchi bob uchinchi fasli “*Yozuvchi qissalaridagi o‘xshatishlarning lingvomadaniy tahlili*” deb nomlanadi va qissalarda qo‘llangan lingvomadaniy xarakterga ega o‘xshatishlarning izohiga to‘xtalinadi. Yozuvchining qissalari, asosan, jinoyat olamini yoritishga qaratilgan bo‘lib, unda har xil kulgili, o‘yga toldiruvchi, tasavvurni uyg‘otuvchi bo‘yoqdor o‘xshatishlar

qoʻllangan. Shu bilan birga, milliylik bobida chuqur ildiz otgan predmetlarning etalon boʻlib kelishi eʼtiborli nuqta sifatida baholashga undadi. Qissalarda uchrovchi baʼzi xarakterli oʻxshatishlar tahlilga olindi: *Mavluda chinni laganga doʻppiday qilib osh suzib kelib, Komilning roʻparasiga oʻtirdi*³⁸. Misolda kelgan oʻxshatish oʻzbek xalqining qadimiy va uzoq tarixga ega boʻlgan ikki predmetni yodga solmoqda. Dissertatsiyada ushbu misoldagi etalonning ham, subyektning ham oʻzbek lingvomadaniyatida tutgan oʻrni, tarixi, unda aks etgan naqshlarda ifodalangan maʼno, bosh kiyimning diniy qarashlardagi oʻrni haqida keng toʻxtalib oʻtilgan.

Navbatdagi oʻxshatishga eʼtibor qilaylik: *Ajdarqoyaga shom chogʻi hamma ham boravermaydi. Qishloq qabristonining shunday tepasida uchta qoya bor: xuddi ajdahoning uchta boshiga oʻxshaydi. Koʻpchilik uni “murdalarni poylab yotgan uch boshli ajdaho” deydi. Toshidan hech kim hayiqmaydi. Ammo odamlarning nazarida qorongʻu choʻkishi bilan toshlarga jon kirib qoladiganday...*(Soʻnggi oʻq. 280-b.) Mazkur oʻxshatish tahlilida ajdarning oʻzbek xalqi ongida qoʻrquv uygʻotuvchi mifologik obraz ekanligi haqida soʻz boradi. Hatto ajdar shaklidagi toshlarning tunda qimirayotganga oʻxshashi kishini beixtiyor qoʻrqitib yuborishi, “qoʻrqqanga qoʻsh koʻrinadi” maqolining ushbu oʻxshatishda aks etishi haqida bayon qilinadi

Demak, T.Malik asarlari orqali har qanday xalqning urf odatlarida, ogʻzaki ijod namunalarida, tasavvurida, xullas, hamma-hammasida oʻzining ramzlariga tayanilishi ochiladi.

Dissertatsiyaning uchinchi bobi “**Yozuvchi asarlaridagi turgʻun va erkin oʻxshatishlarning lingvomadaniy xususiyatlari**” deyilib, bobning birinchi fasli “*Turgʻun oʻxshatishlarda madaniy stereotiplarning ifodalanishi*” deb nomlanadi. Mazkur faslda shakl-hajmni ifodalovchi turgʻun oʻxshatishlar *predmetning kattaligini ifodalovchi turgʻun oʻxshatishlar, predmetning kichikligini ifodalaydigan turgʻun oʻxshatishlar* kabi ikki turga boʻlib tahlil etiladi va nazariy fikrlar adib asarlaridan olingan misollar bilan dalillanadi.

Predmet shakl-hajmining kattaligini ifodalovchi turgʻun oʻxshatishlar: “*Agar u biroz harakatsiz tursa, qaysi noshud haykaltarosh yosh bolaga katta odamning xumday boshini oʻrnatib qoʻyibdi, deb oʻylashi ham mumkin edi*” (Shaytanat, 3-kitob, 7-bet). Koʻrinib turibdiki, berilgan misollardagi oʻxshatishlar orqali sifatlanayotgan predmetlarga nisbatan *katta* sifatining oʻzini qoʻllash kamlik qiladi va *katta* sifati bilan berilsa, shaklning kattaligi sezilmaydi. *Agar otning kallasidek* oʻxshatishi qoʻllanganda edi predmetning kattaligiga alohida urgʻu berilayoqtgan boʻlardi. Oʻzbek tilida bu etalonlar bilan bogʻliq oʻxshatishlar talaygina boʻlib, ularda ham meʼyoridan ortiqlik semalari mujassam: *otning kallasidek qulf* kabi.

Predmet shakl-hajmining kichikligini ifodalovchi turgʻun oʻxshatishlar: “*Toʻtidan boʻshab qolgan qafasga danakdek choʻchqa yogʻi tashlab qoʻysa, kifoya*” (Shaytanat, 5-kitob, 368-bet). Bu misolda *kichkina* sifatining oʻrniga qoʻllangan oʻxshatish oʻziga xos maʼno nozikliklarini tashimoqda. Nutqda *tariqdek, danakdek* oʻxshatishlarining qoʻllanish oʻrniga eʼtibor berilsa, *kichkina* sifati *tariqdek* soʻzi anglatgan semani toʻliq ifodalamaydi. Tariq eng mayda don

³⁸ Tohir Malik. Charxpalak. – Toshkent: “Oʻzbekiston milliy ensiklopediyasi” Davlat ilmiy nashriyoti, 2018. – B. 81 (keyingi shu manbalardan olingan oʻrinlarda asarning nomi va beti keltiriladi).

bo‘lib, undagi kichiklik belgisi kichkina sifatidagiga qaraganda kuchliroq. *Danakdek* o‘xshatishida esa kichkinalik belgisi bilan birga qattqlik belgisi ham mavjud. Bu o‘xshatishga e‘tibor qilinsa, yog‘ga nisbatan qo‘llangan sifat bo‘lib, aslida suyuqlikka nisbatan *danakdek* o‘xshatishini qo‘llab bo‘lmaydi. Ammo nazarda tutilgan cho‘chqa yog‘i qattqligidan darak bermoqda.

Bundan tashqari, ushbu faslda o‘xshatishlarning turg‘unlashish jarayoni haqida ham so‘z boradi va *bo‘zchining mokisidek, atlasdek tovlanmoq* o‘xshatishlarining tahlili misolida fikrlar dalillashga harakat qilinadi.

Dissertatsiyaning uchinchi bob ikkinchi fasli “*Tohir Malik qissalaridagi erkin o‘xshatishlarning lingvomadaniy xususiyatlari*” deb nomlanadi. Mazkur faslda “*Tuzdan qurilgan qasr*”, “*samoga sochilgan o‘qlardek*” “*bulutlar kambag‘alning ko‘rpasiday bo‘lib qoldi*”, “*gunohkorona sukut*”, “*to‘yib sut emgan buzoqday*”, “*tosh malikaday sovuq his etadi*” kabi o‘xshatishlarning lingvomadaniy xususiyatlari haqidagi fikr yuritilgan. Shuningdek, *-gudek* va *-guday* qo‘shimchalari vositasida hosil qilingan birliklarning o‘xshatish bilan bog‘liq jihatlari jadval berilib, shu asosda misollar tahlilga tortilgan.

Badiiy matnlardagi o‘xshatishlarni o‘rganish jarayonida o‘xshatish vositalari orasida *-guday, -gudek* shakllari qo‘llanganiga guvoh bo‘ldik. “O‘zbek tili grammatikasi”da “Hozirgi o‘zbek tilida *etgudek, yiqilgudek, yig‘lagudek* formasidagi so‘zlar ko‘p uchraydi. Bunday so‘zlar tarkibidagi *-dek* mustaqil affiks emas. Hozirgi o‘zbek tilida esa *etgu, yig‘lagu* tipidagi fe‘l formasi yo‘q”³⁹. Aynan shu vositalar yordamida hosil qilingan o‘xshatishlarni Tohir Malik asarlarida ham ko‘plab uchratish mumkin: *ro‘para qilinguday bo‘lsa, o‘lguday bo‘lsam, bu joylarga borib qolguday bo‘lsa, ko‘zni olguday tovlanardi, birov aytguday bo‘lsa, oralariga suqilib kirgudek bo‘lsa*. Ko‘rinadiki, bularning hammasida ham o‘xshatish mazmuni aks etmaydi. E‘tibor berib qaralsa, bu vositalar bilan hosil bo‘lgan o‘xshatishlar, asosan, kesim yoki unga bevosita bog‘lanayotgan bo‘laklardan tashkil topmoqda, agar shunday o‘xshatishlar ishtirok etgan gaplarning kesimi kelasi zamonda ifodalansa, o‘xshatish mazmuni ifodalanmaydi, agar kesim o‘tgan zamonda ifodalansa, o‘xshatish mazmuni aks etadi (**2-jadvalga qarang**).

2-jadval

-gudek va -guday qo‘shimchalarining o‘xshatish vositasini ifodalashi

Shakl	Mazmun	Natija
<i>ro‘para qilinguday bo‘lsa</i>	<i>ro‘para qiladigan bo‘lsa</i>	O‘xshatish emas
<i>bu joylarga borib qolguday bo‘lsa</i>	<i>borib qoladigan bo‘lsam</i>	O‘xshatish emas
<i>birov aytguday bo‘lsa</i>	<i>birov aytadigan bo‘lsa</i>	O‘xshatish emas
<i>oralariga suqilib kirgudek bo‘lsa</i>	<i>oralariga suqilib kiradigan bo‘lsa</i>	O‘xshatish emas
<i>Ko‘zni olguday tovlanardi</i>	<i>Ko‘zni oladiganday tovlanardi</i>	O‘xshatish

Ko‘rinib turibdiki, *-gudek* va *-guday* vositalari bilan hosil qilingan birikmalarning hammasi ham o‘xshatish mazmunli bo‘lmay, ko‘p hollarda ular o‘xshatish shaklli birikmaga aylanib qolmoqda.

³⁹ Ўзбек тили грамматикаси. 1-том. – Тошкент: Фан, 1975. – 523 б.

Dissertatsiyada, bundan tashqari, adib qissalarida *-day*, *-dek* o'xshatish vositalari atoqli joy nomlariga qo'shilganda o'xshatish ma'nosi yo'qolishi haqida ham misollar tahlili berilgan.

Har bir ijodkorning individul xarakterdagi o'ziga xosliklarni o'rganish va tahlil etish, ijodkorning o'ziga xos uslubini belgilash bilan birgalikda, lug'at boyligimizga yangidan yangi so'z va iboralarning, o'xshatishlarning qo'shilishiga olib keladi.

XULOSA

1. O'xshatishlarning vazifaviy jihatlarini ikki tomondan: muallif his-tuyg'ulari va kitobxonning tasavvurini hisobga olgan holda tahlil qilish lozim. O'xshatishlar ham muallifning, ham kitobxonning o'y-fikrlarini birlashtiradigan badiiy vositadir.

2. Millatning milliy-madaniy me'yorlari, milliy baho va qadriyatlari yig'indisi shu millatning madaniyatini tashkil qiladi. Madaniyat millatning semiotik xususiyatga ega bo'lgan uzvi hisoblanadi.

3. Tohir Malik qissalaridagi o'xshatishlarda adibning hayotdagi eng nozik kuzatishlari aks etgan. Bunday o'xshatishlar har qanday kitobxonning tasavvurini uyg'otib yuboradi, ayniqsa, tabiat hodisalari, hayvonlar etalon bo'lib kelgan o'xshatishlar originalligi bilan alohida ahamiyatga egadir.

4. Adib o'xshatish qo'llashda milliy baho, qadriyatlar, xalq tasavvuri kabi tushunchalarni asosiy o'ringa qo'ygan. Uning o'xshatishlari orqali muayyan xalqqa xos bo'lgan ijtimoiy baho yuzaga chiqadi. Ana shu ijtimoiy baho milliy qadriyat tushunchasining shakllanishi uchun asos vazifasini o'taydi. Baho va qadriyat tushunchalari bir-biri bilan chambarchas bog'liq bo'lib, baho munosabatisiz qadriyatning shakllanishi mumkin emas.

5. Tohir Malik bir etalon orqali bir nechta semani ifodalash mumkinligini o'zining o'xshatishlari orqali isbotlay olgan. U etalonni aniqlovchi bilan boshqaradi va har gal aniqlovchi yordamida bitta etalondan yangi-yangi semalar yaratadi. Agar etalonlar sifatlovchi yoki qaratqichli aniqlovchilar bilan kengayib kelgan bo'lsa, bunday etalonlarni o'zining aniqlovchisiz qabul qilib bo'lmaydi.

6. Yozuvchi turg'un o'xshatishlardan ko'ra erkin o'xshatishlar qo'llashni ma'qul ko'radi. Asarlarida o'xshatishdan keng maydon sifatida foydalanadi. Ayrim o'rinlardan turg'un o'xshatish qolipli yangi erkin o'xshatishlarni ham yaratadi. Bu usul adibga xos xususiyat bo'lib, juda ko'p o'rinlarda aks etgan. Muvaffaqiyatli chiqqan bunday o'xshatishlar badiiy matn tarkibiga singib ketgan

7. Obyektga olingan asarlarning barchasida jinoyat olami yoritilganligi uchun adib birorta o'rinda go'zallikni madh etuvchi o'xshatish qo'llamagan. Yirtqich hayvonlar, jirkanch mavjudotlar o'xshatish etaloni sifatida aks etgan. Qissalardan yig'ilgan o'xshatishlarning ko'pchiligida personajning g'azablangan paytidagi nutqi ifodalanganligini ko'rish mumkin.

8. O'xshatishlarga etalon tanlashda etalonga olinayotgan predmetning boshqa turdosh predmetlarda uchramaydigan ustunligi asos vazifasini bajaradi. Ana shu xususiyatiga ko'ra o'xshatishlar yordamida fikr ixchamligiga erishish mumkin.

Shuning uchun o'xshatishlarni qo'llash muallif uchun ham, kitobxon uchun ham qulaylikni vujudaga keltiradi. Adib ham o'xshatishlar yordamida oson tushuntiradi, kitobxon esa o'xshatishni oson tushunadi.

9. Adib erkin o'xshatishlarni qo'llashda kitobxonga oson bo'lishi uchun aniq o'lchov va shakllarni tasvirlash uchun kutilmagan etalonlar yaratadi. Hatto bir o'rinda *beldek* etalonini *yetti yashar bolaning belidek*; *mushtdek* etalonini esa *chaqaloqning mushtidek* ko'rinishida kengaytirib qo'llaydi. Bunday o'xshatishlar badiiy asarni tushunish va tasavvur qilishda muhim rol o'ynaydi.

10. Adib personajlarning ruhiy holatini hamda jismoniy harakatini ifodalash uchun o'xshatish qo'llashda juda ko'p o'rinlarda fe'l so'z turkumiga oid so'zlarga murojaat qiladi. Etalonlar, deyarli, fe'l so'z turkumi bilan ifodalanadi. Aksar o'rinlarda etalon, ba'zan asos, juda ko'p holatlarda etalon ham, asos ham fe'l so'z turkumidan hosil qilinadi.

**NAMANGAN STATE UNIVERSITY
SCIENTIFIC COUNCIL FOR AWARDED ACADEMIC
DEGREES Ph.D.03/04.06.2020.Fil.76.04 SCIENTIFIC COUNCIL**

NAMANGAN STATE UNIVERSITY

TURAKULOVA UMIDAXON ANVAROVNA

**LINGUOCULTURAL RESEARCH OF SIMILES IN TOHIR
MALIK'S WORKS**

10.00.01 – Uzbek language

ABSTRACT

of dissertation of doctor of philosophy (PhD) on PHILOLOGICAL SCIENCES

Namangan – 2025

Тема диссертации доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инновации Республики Узбекистан за № B2022.2.PhD/Fil2372.

Диссертация выполнена в Наманганском государственном университете.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-странице Научного совета (www.namdu.uz), а также в Информационно-образовательном портале "Ziyonet" (www.ziyonet.uz).

Научный руководитель:

Ганиева Шодия Азизовна
доктор филологических наук (DSc), доцент

Официальные оппоненты:

Жамолиддинова Дилнозахон Мирхожиддиновна
доктор филологических наук (DSc), профессор

Усманов Фархад Фахриддинович
доктор филологических наук (DSc), доцент

Ведущая организация:

Самаркандский государственный университет

Защита диссертации состоится « 29 » 10 2025 года в 11⁰⁰ часов на заседании Научного совета PhD.03/04.06.2020.Fil.76.04 по присуждению ученых степеней при Наманганском государственном университете (Адрес: 160107, город Наманган, улица Бобуршох, дом 161. Тел: (69) 228-85-01; Факс: (69) 228-85-02. e-mail: info@namdu.uz).

С диссертацией можно ознакомиться в информационно-ресурсном центре Наманганского государственного университета (зарегистрирована за № 2014). (Адрес: 160107, улица Бобуршох, дом 161. Тел.: (+99869) 228-85-01).

Автореферат диссертации разослан « 29 » VIII 2025 года.
(Протокол реестра № 36 от « 29 » VIII 2025 года).



З.Я.Садиков

Председатель научного совета по присуждению ученых степеней, доктор филологических наук (DSc), профессор

И.У.Дарвишов

Ученый секретарь научного совета по присуждению ученых степеней, доктор философии (PhD) по филологическим наукам, доцент

Ф.И.Каримова

Председатель научного семинара при научном совете по присуждению ученых степеней, доктор филологических наук (DSc), доцент

INTRODUCTION (PhD Dissertation Abstract)

The relevance and necessity of the dissertation topic. In world linguistics, the field of linguoculturology, which studies language together with national culture, is becoming a promising direction for many linguistic schools. In recent years, studying language in harmony with the national culture, mentality, views, linguistic thinking and perceptions of its speakers has become increasingly established. This situation has created the need for scientific-theoretical and practical study of the linguistic and cultural tools of language units in understanding and expressing the world view through linguistic consciousness and thinking in linguistics. Phenomena in linguistic communication processes are being studied through new perspectives and principles.

Since nationally and culturally formed values, national normative standards, moral rules, and issues related to the national consciousness of each nation are reflected in the stable units of language formed over centuries, studying the language of a nation based on anthropocentric concepts, views, and approaches enables drawing precise conclusions, solutions, and inferences. From this perspective, examining national similes based on the principles of the anthropocentric paradigm is of significant practical importance.

In world linguistics, the relationship between language and thinking, language and culture, and national depictions of the world in language have long attracted the attention of philosophers, representatives of literature, and linguists. Now, in linguistic schools around the world, the scientific study of language emerging in close connection with culture is considered one of the important and fundamental aspects for drawing conclusions with reliable linguistic basis and evidence for the specific differences and common universal aspects of all nations. Therefore, developing collaborative traditions and tendencies of language and culture is increasing the weight of research directed at linguoculturology. The linguocultural study of similes in examining specific national views of linguistic thinking is noted as one of the issues with broad scientific and historical significance.

The scientific, educational, national, spiritual, and cultural reforms being carried out in our republic, because language is a tool expressing national consciousness and national thinking, require significantly intensifying scientific research aimed at studying it from a linguocultural perspective and revealing its attractiveness and uniqueness. “In today’s era of globalization, it is natural for every nation, every independent state to prioritize securing its national interests, and in this regard, first of all, to protect and develop its culture, ancient values, and native language”¹. Therefore, “following the wisdom traditions of our ancestors and deeply understanding their ideas, we are implementing resolute reforms and moving toward shaping a new image of our country”². We have set before ourselves the essential task of studying the similes in our literature samples from a

¹ Ўзбекистон Республикаси Президентининг “Ўзбек тилининг давлат тили сифатидаги нуфузи ва мавқеини тубдан ошириш чора-тадбирлари тўғрисида”ги ПФ-5850-сон (21.10.2019) Фармони. Манба: <https://lex.uz/uz/docs/4561730>

² Мирзиёев Ш.М. БМТ Бош Ассамблеясининг 72-сессиясида сўзлаган нутқи / Халқ сўзи. – Тошкент, 2017. – № 196 (6860)

linguocultural perspective to examine the unique beautiful values in the national views of the Uzbek people and the essence of national standards and measures, and our research on this topic will contribute in its own way to fulfilling these responsibilities.

Decree of the President of the Republic of Uzbekistan No. PF-5847 dated October 8, 2019 “On approval of the concept for development of the higher education system of the Republic of Uzbekistan until 2030”, No. PF-5850 dated October 21, 2019 “On measures to fundamentally enhance the prestige and status of the Uzbek language as the state language”, No. PF-6097 dated October 29, 2020 “On approval of the concept for development of science until 2030”, No. PF-6017 dated June 30, 2020 “On measures for radically reforming the state youth policy in the Republic of Uzbekistan and bringing it to a new stage”, No. PF-60 dated January 28, 2022 “On the development strategy of New Uzbekistan for 2022-2026”, No. PF-307 dated July 6, 2022 “On organizational measures for implementing the innovative development strategy of the Republic of Uzbekistan for 2022-2026”, the Address of the President of the Republic of Uzbekistan to the Oliy Majlis dated January 24, 2020, as well as Resolution No. PQ-4479 dated October 4, 2019 “On broadly celebrating the thirtieth anniversary of the adoption of the Law of the Republic of Uzbekistan ‘On the State Language’”, and other documents related to this activity - this dissertation research serves to some extent in implementing the tasks set out in these documents.

Compliance of the research with priority directions of development of science and technology in the republic. The dissertation has been performed in accordance with priority direction I of the development of science and technology in the republic: “Formation of a system of innovative ideas for social, legal, economic, cultural, spiritual and educational development of an information society and democratic state, and ways of their implementation.” Muammoning o‘rganilganlik darajasi.

In world linguistics, views on the relationship between language and thinking, language and culture were initially expressed in the works of the ancient philosopher Aristotle, and later in the works of W. von Humboldt, E. Sapir, B. Whorf, L. Weisgerber. Subsequently, within modern linguistics, it was studied in the research of scholars such as D.S. Likhachev, N.D. Arutyunova, V.N. Teliya, V.I. Karasik, S.V. Ivanova, V.A. Maslova, Z.K. Sabitova, N.F. Alefirenko³. M.I. Cheremisina and L.A. Lebedova studied similes from morphological, semantic, and stylistic aspects⁴. In Uzbek linguistics, one can mention the works of

³ Лихачев Д.С. Концептосфера русского языка / Русская словесность: Антология / под. ред. В.П. Нерознака. – М.: Академия, 1997. – 317 с.; Арутюнова Н.Д. Язык и мир человека, 2-е изд. испр. – М.: Школа «Языки русской культуры», 1998. – 896 с.; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа «Языки русской культуры», 1996. – 288 с.; Карасик В.И. Лингвокультурные концепты: подходы к изучению / Социоллингвистика вчера и сегодня. Сб. научных трудов. – М., 2004. – С. 136-146.; Иванова С.В. Лингвокультурологический аспект исследования языковых единиц: Дисс. ...д-ра филол. наук. – Уфа, 2003. – 364 с.; Маслова В.А. Лингвокультурология. – 4-е изд., стер. – М.: Академия, 2010. – 208 с.; Сабитова З.К. Лингвокультурология. – М.: Флинта: Наука, 2013. – 528 с.; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка.– М.: Флинта, Наука. – 2014. – 283 с.

⁴ Черемисина М.И. Сравнительные конструкции русского языка. – Новосибирск: Наука, 1976. – 239 с.; Лебедева Л.А. Устойчивые сравнения русского языка во фразеологии и фразеографии. – Краснодар, 1999. – 196 с.

R. Qo'ng'urov, M. Mukarramov, D. Khudoyberganova⁵. The initial research dedicated to studying stable similes in Uzbek language from a linguocultural perspective can be seen in the works of N. Mahmudov, who has published a series of articles on the topic⁶. The “Explanatory Dictionary of Uzbek Language Similes” created by N. Mahmudov in collaboration with D. Khudoyberganova provides explanations for more than 500 similes in our language.

n research conducted in recent years, including the works of F. Usmanov and Jo Min Yong on linguocultural aspects of similes⁷, S. Babanazarova on cognitive aspects⁸ and N. Ismoilova on linguistic aspects⁹. The fact that similes have not been studied in Uzbek linguistics based on the works of a single author necessitates the study of this research topic in a monographic plan.

Connection of the research with the research plans of the higher education institution where the dissertation was completed. The dissertation work was carried out in accordance with the scientific research plans of Namangan State University within the framework of the topic “Systemic and anthropocentric research of the Uzbek language.”

The aim of the research is to study the linguocultural aspects of similes used in Tohir Malik's stories.

Research objectives:

to determine the state of study of similes in world linguistics, including Uzbek linguistics;

to define the role of national-cultural connotation in similes;

to reveal the role of similes in literary texts;

to demonstrate the simile standards used in Tohir Malik's stories and their linguocultural characteristics;

to substantiate the manifestation of national-cultural views in similes used in the story “Shaytanat”;

to demonstrate the author's skill in using stable and free similes.

The object of the research chosen was the similes in Tohir Malik's stories such as “Shaytanat”, “Savohil”, “Ov”, “So'nggi o'q”, “Murdalar gapirmaydilar”, “Alvido, bolalik”, “Imtihon”, “Charxpalak”.

The subject of the research is the linguocultural characteristics of similes used in Tohir Malik's stories.

Research methods. Description, classification, comparison, semantic, linguocultural, and component analysis methods were used to illuminate the research topic.

⁵ Кўнғуров Р. Ўзбек тилининг тасвирий воситалари. – Тошкент: Фан, 1977. – 152 б.; Мукаррамов М. Ўзбек тилида ўхшатиш. – Тошкент: Фан, 1976. – 88 б.; Худайберганова Д.С. Семантический и стилистический анализ конструкций уподобления в узбекском языке: Дисс. ...канд. филол. наук. – Ташкент, 1989. – 127 с.

⁶ Махмудов Н. Ўхшатишлар – образли тафаккур махсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3. – Б. 19-24; Махмудов Н. Ўхшатишлар ва миллий образ // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 1. – Б. 3-8; Mahmudov N. O'xshatishlarda milliy mentallik jozibasi // Til va adabiyot ta'limi. – Тошкент, 2019. – № 2.

⁷ Усманов Ф.Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2020. – 173 б.; Жо Мин Ёнг. Ўзбек ва корейс тилларида ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2022. – 142 б.

⁸ Babanazarova S. O'xshatishlarda olamning lisoniy konseptuallashtirilishi (O'zbek tilidagi o'xshatishlar misolida): Filol.fan.b.fals.dok. ...diss. – Toshkent, 2023. – 122 b.

⁹ Ismoilova N. Qur'oni Karim tafsiridagi o'xshatishlarning lingvistik xususiyatlari: Filol.fan.b.fals.dok. ...diss. – Andijon, 2023. – 140 b.

The scientific novelty of the research consists of the following:

It has been revealed that the characteristics of the realization of national consciousness, national-mental and artistic thinking aspects through linguistic consciousness and linguistic thinking, and the ways, factors, and reasons for their implementation through the nation's linguistic concepts, as well as issues of evaluation of existing things, objects, items and symbolic representations are products through comparison standard units;

Through comparisons that have become habitual products of Tohir Malik's artistic linguistic thinking and our people's national-mental linguistic units, the people's distinctive way of thinking, concepts and views about the world, imagination, the emergence of the world picture through linguistic means, and its reflection in lively speech and artistic states have been proven based on the linguistic laws of the Uzbekani language;

The linguistic sign-characteristics of comparisons with the standard "*child*" used in the writer's stories expressing meanings of *fear*, *anxiety*, *state* and comparisons such as "*like a woman*", "*like a fist*", their conceptual application methods in speech reality, communicative-linguistic function in expressing thought, emotional impact scope, positional place in content coverage, as well as national linguocultural quantitative and qualitative features, and their realization in artistic and conversational speech have been proven scientifically and practically;

The cognitive system and conventionality of individual comparisons used in Tohir Malik's artistry, as well as fixed and free comparisons that have become standards of the Uzbek national language, and the pragmatic, artistic, and emotional coloring degrees in the expression of national-cultural stereotypes in them have been determined through linguocultural principles from national-historical and contemporary perspectives.

The practical results of the research consist of the following:

It has been shown that the materials collected within the framework of the research and the conclusions obtained as a result of studying the posed issues provide important scientific-theoretical information for linguistics;

The national specific connotation in the selection of simile standards has been substantiated from a linguocultural perspective;

It has been established that through stable similes in the Uzbek language, human perception and understanding of the world are related to the spirit and mentality of the people and national evaluation;

It has been demonstrated that the analysis of various similes serves as an important source in preparing explanatory dictionaries;

It has been substantiated that the conclusions drawn from the study of similes provide important scientific-theoretical information for linguistics and serve to improve textbooks and teaching aids created for subjects such as "Linguoculturology," "Text Linguistics," "Cultural Studies," "Fundamentals of Literary Analysis," "Stylistics," "Ethnolinguistics" taught in higher educational institutions.

The reliability of the research results is explained by the precise formulation of the problem chosen in the dissertation, the theoretical information

being taken from official sources and scientific literature published in recent years, the examples being taken from Tohir Malik's works, drawing firm conclusions through the collected materials, using research methods in accordance with the requirements of the anthropocentric paradigm, approaching the linguocultural analysis of similes based on the specific nature of the Uzbek people, the wide implementation of theoretical ideas and conclusions into practice, and the confirmation of the obtained results by authorized structures.

The scientific and practical significance of the research results. The scientific significance of the research results is evident in the emergence of new scientific views based on linguocultural analyses carried out on the example of similes used in Tohir Malik's stories. The ideas and considerations presented in the dissertation serve to theoretically enrich the field of Uzbek linguoculturology and expand existing scientific views.

The research results can be used as a source in creating textbooks and manuals related to "Linguoculturology" and "Semasiology," in organizing special courses and seminars related to language and culture for students of philology faculties of higher educational institutions, as well as in supplementing and improving explanatory dictionaries of similes.

Implementation of research results. Based on the scientific results obtained through studying the linguocultural characteristics of similes used in Tohir Malik's stories:

The findings, suggestions, recommendations, and conclusions that scientifically and practically proved the linguistic sign-characteristics of the "child" simile standards used in Tohir Malik's stories, similes with the semes of *fear, anxiety, state* in the story "Shaytanat," and language units such as "*like a woman,*" "*like a fist*" that serve as means of comparison, their conceptual application methods in speech reality, communicative-linguistic function in expressing thoughts, emotional impact range, positional role in content coverage, and the uniqueness of national linguocultural characteristics, situations in artistic and colloquial speech were used in the applied grant project "PF-201912258. Creating a multilingual (Uzbek, Russian, English) electronic platform of Uzbek literature" implemented in 2021-2023 within the framework of State scientific and technical programs (Reference No. 04/1-495 dated February 8, 2024, from Tashkent State University of Uzbek Language and Literature). As a result, explanations and interpretations regarding the linguocultural characteristics of simile-based texts in Uzbek literature have been improved;

The conclusions obtained by revealing that the issues of evaluation of objects, items, subjects, and symbolic representations in reality through simile standard units are products of the characteristics of realization of national consciousness, national-mental and artistic thinking facets through linguistic consciousness, linguistic thinking, and the ways, factors, and reasons of their implementation through the linguistic concepts of the nation were used in the applied project IL-52 tur-21091433 "Creating a platform of articles database related to Uzbek realia (based on the criteria of Wikipedia electronic encyclopedia)" planned for 2022-2023 within the framework of State scientific and technical programs

(Reference No. 04/1-494 dated February 8, 2024, from Tashkent State University of Uzbek Language and Literature). As a result, it has been enriched with new theoretical views on Uzbek realia;

The results and materials from substantiating through the foundations of linguistic laws that through similes that have become customary derivatives of Tohir Malik's artistic linguistic thinking products and national-mental language units of our people, the unique thinking style of the people, their concepts and views about the world, perceptions, the emergence of the world picture through language means, and its reflection in live speech and artistic state were used in preparing scripts for television and radio programs titled "Bedorlik," "Ijod zavqi," "Ta'lim va taraqqiyot," and "Millat va ma'naviyat" of Uzbekistan Television and Radio in 2024-2025. (Reference No. 26-36-958 dated March 7, 2024, from the State Institution "Uzbekistan" Television and Radio Channel). As a result, the content of materials prepared for television and radio programs has been deepened and ensured to be rich in scientific evidence.

Approbation of research results. The research results were presented and approbated in the form of presentations at 5 scientific-practical conferences, including 3 republican and 3 international scientific-practical conferences.

Publication of research results. A total of 12 scientific works have been published on the dissertation topic, of which 6 articles were published in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main scientific results of doctoral dissertations, including 4 in republican journals and 2 in foreign journals.

Structure and volume of the dissertation. The dissertation consists of an introduction, three chapters, conclusion, and a list of references, with a total volume of 159 pages.

MAIN CONTENT OF THE DISSERTATION

In the introductory part of the research, the relevance and necessity of the topic are substantiated, the degree of study of the research, its goals and objectives, object and subject are described, its compliance with the priority direction of the development of science and technology in the republic is indicated, research methods, scientific novelty and practical significance are revealed, information on the implementation of research results into practice, published works and dissertation structure are provided.

The first chapter of the dissertation, entitled "**Problems in the Study of Similes**" consists of three paragraphs, the first section of which analyzes "The Study of Similes in Linguistics." Similes are one of the most ancient and remarkable logical forms of language, having been studied by scholars over the centuries both from the perspective of poetics and rhetoric as well as from the perspective of logic. From Panini's grammar in the 4th century BCE, similes have been studied as poetic forms in ancient Indian poetic-grammatical treatises¹⁰.

¹⁰ Махмудов Н., Худойберганава Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – Б. 5.

Simile is one of the ancient methods of cognition, which Aristotle also expressed his thoughts about. According to him, simile has been considered the primary means of cognition for humanity starting from childhood. While philosophers learn new knowledge through theoretical knowledge, ordinary people learn a situation by comparing it to another¹¹.

In Europe, from the first half of the 20th century, attention was focused on studying similes in linguistic status. It is worth noting that the study of similes in English linguistics is distinguished by the compilation of dictionaries. Linguist Grenville Kleiser, in his book “Similes and their use,” collects simile-rich texts in both poetry and prose¹². “In Russia in the 18th century, M.V. Lomonosov’s works dedicated to similes appeared, where he points to the characteristics of detailed comparison in which each element of the image is compared with the corresponding elements of the subject.”¹³. Somewhat later, as a result of research by Professor V. Ogolsev¹⁴, V. Mokienko¹⁵ and L.A. Lebedeva¹⁶ explanatory dictionaries of stable similes in Russian were compiled. These dictionaries include thousands of units. In the “Russian-English Dictionary of Stable Comparisons” authored by N.L. Shadrin, more than 550 similes from the Russian language are presented with their English translations¹⁷.

In Uzbek linguistics, Yusuf Khos Hajib was the first to make effective use of similes in his work “Qutadgu Bilig,” creating beautiful verses. For example: “*passes like a dream*”, “*like a string of pearls*”¹⁸ and so on. Many examples of similes are also found in Mahmud Kashgari’s “Devonu Lughatit Turk.” The work includes writings about suffixes that form simile¹⁹.

R.Qo‘ng‘urov “O‘zbek tilining tasviriy vositalari” kitobida o‘xshatishlar o‘zbek tutilshunosligida ham, adabiyotshunosligida ham (I.Sultonovning “Adabiyot nazariyasi” asari va yo‘l-yo‘lakay bayon etilgan ayrim xulosalar hisobga olinmaganda) XX asrning 70-yillarigacha bo‘lgan davrda alohida o‘rganilmaganligini, keyinchalik M.Mukarramov va Y.Is‘hoqovlarning ayrim maqolalarida shu mavzu yoritilganligi haqida ta’kidlaydi.

Among Uzbek linguists, Mamadjan Mukarramov was one of the first to conduct monographic research on this topic. Special attention should be paid to his book “Similes in the Uzbek Language.” This is because the theoretical information provided in this manual helps to understand the essence of comparison more deeply²⁰. R. Qo‘ng‘urov in his book “Expressive Means of the Uzbek Language” states: “In metaphors, epithets, and personification, apart from lacking comparative

¹¹ Arastu. Poetika. Axloqi kabir. – Toshkent: Yangi asr avlodi, 2004. – B. 23.

¹² Kleiser G. Similes and their use. – New York: Funk and Wagnalis Company, 1925. – 381 p.

¹³ Разуваева Л.В. Сравнения как средство репрезентации художественной картины мира (на материале русской прозы конца XX – начала XXI веков): Дисс. ... канд. филол. наук. – Воронеж, 2009. – С. 11.

¹⁴ Огольцев В.М. Словарь устойчивых сравнений русского языка (синонимно-антонимический). – М.: Астрель, 2001. – С. 797.

¹⁵ Мокиенко В.М. Словарь сравнений русского языка. – Санкт-Петербург, 2003. – С. 603.

¹⁶ Лебедева Л.А. Устойчивые сравнение русского языка. Краткий тематический словарь. – Краснодар: Рубанский ГУ, 2003. – С. 300.

¹⁷ Шадрин Н.Л. Русско-английский словарь устойчивых сравнений. – М.: Золотой век, 2003. – С. 526.

¹⁸ Yusuf Xos Hojib. Qutadg‘u bilig. – Toshkent: Cho‘pon, 2007. – 200 b.

¹⁹ Кошгарий М. Девону лугатит турк. – Тошкент, 1967. – Б. 488.

²⁰ Мукаррамов М. Ўзбек тилида ўхшатиш. – Тошкент: Фан, 1976. – В. 25-31.

means, there are also no components of simile (the object being compared, the basis of comparison, the means of comparison). Additionally, artistic epithets, metaphors, and personification must be based on figurative meaning”²¹. M. Yoqubbekova, in her dissertation dedicated to this topic, discusses the structural components of similes, naming them as the basis of comparison, the image of comparison, the means of comparison, and the feature of comparison. In Uzbek linguistics after R. Qo‘ng‘urov and M. Mukarramov, Nizomiddin Mahmudov holds a special place with his research on similes in Uzbek linguistics. The scholar has published numerous scientific articles on similes. The professor’s articles such as “The Charm of National Mentality in Similes”²², “Similes – Products of Figurative Thinking”²³ books like “Investigation of Language Mystery”²⁴, “The Golden Chest of Our Language”²⁵ specifically address the topic of similes. In the article “Similes – Products of Figurative Thinking,” the linguocultural characteristics of similes were given attention for the first time in Uzbek linguistics²⁶.

In N. Mahmudov and D. Khudoyberganova’s “Explanatory Dictionary of Similes in Uzbek Language,” nearly 550 similes revealing the rich expressive possibilities of the Uzbek language are explained with examples. This book is considered an important guide for any research on the topic of similes. Valuable information about similes is also provided in D. Khudoyberganova’s works. The scholar’s dissertation offers very valuable reflections on the role of simile structures in text creation and their impact on semantic content. In the “Brief Explanatory Dictionary of Linguoculturology Terms”²⁷ she has also expressed her theoretical views about stable similes and text similes. The professor’s monograph titled “Anthropocentric Study of Text”²⁸ and books such as “Language, Thinking, Culture”²⁹ are also considered important sources.

Numerous works on this specific topic can be mentioned. Among them, F. Usmanov’s research holds its own value. In his dissertation titled “Linguocultural Research of Similes in the Uzbek Language”³⁰ he discusses all similes in the Uzbek language that possess linguocultural characteristics. One of the works dedicated to this topic is Jo Min Yong’s research, which examines the similes of Uzbek and Korean people from both comparative and linguocultural perspectives³¹. N. Ismoilova, in her dissertation on similes titled “Linguistic

²¹ Қўнғуров Р. Ўзбек тилининг тасвирий воситалари. – Тошкент: Фан, 1977. – В. 44.

²² Mahmudov N. O‘xshatishlada milliy mentallik jozibasi // Til va adabiyot ta’limi. – Тошкент, 2019. – № 2.

²³ Махмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3.

²⁴ Махмудов Н. Тил тилсими тадқиқи. – Тошкент, Mumtoz so‘z. 2017.

²⁵ Махмудов Н. Тилимизнинг тилла сандиғи. – Тошкент: Фафур Фулом номидаги нашриёт-матбаа ижодий уйи, 2012.

²⁶ Махмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3. – Б. 23.

²⁷ Худойберганова Д. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – 44 б.

²⁸ Худойберганова Д. Матннинг антропоцентриқ тадқиқи. – Тошкент: Фан, 2013. – 136 б.

²⁹ Худойберганова Д. Тил, тафаккур, маданият. – Тошкент: Nodirabegim, 2020. – 120 б.

³⁰ Усманов Ф.Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2020. – 173 б.

³¹ Жо Мин Ёнг. Ўзбек ва корейс тилларида ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2022. – 142 б.

Features of Similes in the Interpretation of the Holy Quran,” for the first time in Uzbek linguistics describes the Holy Quran as an object of theolinguistic research and examines the linguistic features of simile constructions in its interpretation³². Among young researchers, S. Babanazarova’s research related to similes discusses the determination of the place of stable similes in the Uzbek language in the conceptual picture of the world, and addresses the issues of revealing the patterns of linguistic conceptualization of the world in similes³³.

The second paragraph of the first chapter is entitled “**National-Cultural Connotation in Similes**” and specifically addresses the reasons for the expression of connotation in similes.

The national-cultural connotation reflected in similes speaks of the cultures of different peoples. This is because one people’s customs, views, mythology, history, and literature are completely different from those of another people. Connotation can be viewed as a form of the value development of the world. German linguist M. Bierwisch compares connotation to clothing: “The distinctive formal features of clothing provide certain information about the person wearing it. Just like linguistic differences, different types and styles of clothing indicate differences in social relationships”³⁴.

When speaking about connotation, it becomes known that it has a closed nature, meaning it serves to express objects, persons, events, and phenomena familiar only to one people, and serves to depict the national-cultural perceptions and views of speakers of a particular language.

This paragraph discusses how national-cultural connotation manifests in similes. Connotation is clarified through the example of similes using “dog” as a standard in Tohir Malik’s stories. Ideas are extensively covered regarding the use of “dog” standard similes in about twenty instances in the author’s stories, and how the semes they express reflect the views of the Uzbek people. Additionally, the expressive content of “dog” standard similes in other languages is compared with the meaning of such standard similes in the Uzbek language.

In the works that were the subject of analysis, we observed a number of similes and the connotations reflected in them. In particular, similes associated with the *dog* standard are used in nearly twenty instances in Tohir Malik’s “Shaytanat” story alone, ten of which serve to reveal new semes without repetition. Below is an analysis of such similes: *Besides, he has never had patience for leaders and would-be leaders who bark like dogs at those entering their office*³⁵. In this excerpt, the simile *bark like dogs* is used to describe the rudest manner of communication characteristic of humans. This is because in the “Explanatory Dictionary of the Uzbek Language,” the word *qopmoq* (to bark/bite) is explained

³² Ismoilova N. Qur’oni Karim tafsiridagi o’xshatishlarning lingvistik xususiyatlari: Filol.fan.b.fals.dok. ...diss. – Andijon, 2023. – 140 b.

³³ Babanazarova S. O’xshatishlarda olamning lisoniy konseptuallashtirilishi (O’zbek tilidagi o’xshatishlar misolida): Filol.fan.b.fals.dok. ...diss. – Toshkent, 2023. – 122 b.

³⁴ Стернин И.А. Проблемы анализа структуры значения слова. – Воронеж: Из-во Воронежского ГУ, 1976. – С. 68.

³⁵ Tohir Malik. Shaytanat. 5 tomlik. 3-kitob. – Toshkent: Sharq, 2013. – B. 99. (keyingi shu manbalardan olingan o’rinlarda kitobning qismi va beti keltiriladi).

as to seize with teeth, to bite³⁶. This particular simile is used to reveal a person's speech behavior. In this case, the simile encompasses semes such as to speak harshly, to scold, to hurt feelings with rough words. *They drove them here in utter humiliation like dogs* (Shaytanat, Book 1, p. 346). The simile *to be humiliated like a dog* used by the writer is employed to depict a person's difficult situation. We were drawn to the fact that a dog was chosen as the standard for this particular simile. There are several reasons for using the name of this animal to express humiliation in the Uzbek language. In the life of the Uzbek people, dogs are needed only for guarding purposes. The attention given to other domestic animals is rarely observed with dogs in most families. Most families drive away or abandon their aging dogs in some remote place. Other domestic animals, when they get old, can be slaughtered or sold, so such treatment is not observed with them. However, no animal is as loyal as a dog. Other animals, if they leave, do not return, but a dog comes back in any situation. In addition, the humiliation of a dog can also be seen in the way it is driven away, because we encourage other animals to leave with their own specific words, for example, "kish-kish" for birds, "pish" for cats, "chu" for hoofed animals, but for dogs, we use harsh words like "tur" (get up), "tur yo'qol" (get up and get lost), "tur ket" (get up and go). The construction *to be humiliated like a dog* is a stable simile, and its semes encompass the ideas mentioned above. At the same time, another simile is used in the given text. It is also related to dogs, *they throw them out like a dead dog*, which expresses the ideas mentioned above.

The third paragraph of the chapter provides reflections on "*The Role of Similes in Literary Texts*". Literary works cannot be imagined without figurative devices. Figurative devices are considered important tools that ensure the clarity and diversity of literary texts. In Jo Min Yong's research dedicated to this topic, the following thoughts about similes are presented: "similes are not only a method of understanding the external world, but also one of the most effective methods that allows learning culture along with language learning. According to data, people use similes six times per minute during daily communication. This also indicates how significant similes are in language and culture"³⁷.

During the study of similes, a number of their characteristics were identified. Below are some thoughts about these characteristics:

1. Imagery, artistry, colorfulness, emotionality. These listed qualities are among the most fundamental characteristics of similes, and the value of a literary text is determined by these listed characteristics. Of course, these features are not exclusive to similes. Such characteristics are also inherent in metaphors, epithets, and phrases, but similes are much more active compared to other figurative devices.

2. Conciseness and brevity. This characteristic is also reflected in similes, where the speaker can convey their thoughts to the listener without difficulty. That

³⁶ Ўзбек тилининг изоҳли луғати. – Тошкент: Ўзбекистон миллий энциклопедияси, 2006. – 5-ж. – Б. 355. (Keyingi o'rinlarda mazkur lug'atga havolani O'TIL tarzida matn ichida ko'rsatamiz).

³⁷ Жо Мин Ёнг. Ўзбек ва корейс тилларида ўхшатишларнинг лингвомаданий тадқиқи: Филол.фан.б.фалс.док. ...дисс. – Тошкент, 2022. – В. 13.

is, by using a simile, the description becomes shorter, and the listener easily imagines an unknown situation by recalling another previously known situation.

3. Understanding and conveying purpose. Any simile used by an author defines their purpose. For the reader, it helps to understand the author's purpose.

4. Creating new knowledge. This feature is also manifested in similes. The reason is that a free simile, with its unexpectedness, makes the reader ponder and stimulates their imagination. In stable similes, this is somewhat more difficult. Because they speak about knowledge that is recognized, well-known, and seen by everyone.

5. Similes as a memorization technique. This characteristic of similes helps to retain newly acquired knowledge in memory. Here are the thoughts expressed by D. Carnegie: "Similes are unexpected and unique tools. They capture the listener's attention and remain in memory for a long time"³⁸.

6. Similes are mirrors that speak about national standards, national measurements, and the people. Knowing the language itself is not enough to talk about a nation. Because a people is a people through its culture. Thus, any people unconsciously recognize the superior side of the same type of objects, and this superiority serves to create stability in their destiny. So, comparison and contrast are inseparable parts of human life. Similes speak about the culture of the people. They express the people's attitudes, joy, anger, inclinations, agreement or disagreement, and so on.

Therefore, similes are the main means of depiction in literary works and are the most convenient and easy tool for drawing the scene that needs to be described to the reader. Additionally, they can serve as a guide for understanding new information and drawing conclusions.

The second chapter of the dissertation, entitled "**Semantic and linguocultural features of simile standards in Tohir Malik's works**" also consists of three paragraphs, with the first paragraph discussing "*Simile Standards in the Writer's Works*." Simile standards play an important role in the formation of similes. Standards reflect the national worldview because they are the result of the national-customary measurement of phenomena in the world. The most essential of the four elements in the composition of similes is the standard. The standard is the main tool that can establish the similarity relationship between two objects being compared and ensures the beauty in the phenomenon of simile. When discussing this element, it should be especially emphasized that all the main aspects—the freshness of the simile, the ability to imagine the subject being compared through it, the potential stabilization of the simile, and the ability to give pleasure to the listener or reader—are all provided by the standard. Therefore, the standard in the composition of similes can also be called the *core of the simile*. Standards are not chosen randomly. The characteristics of objects, persons, events, and phenomena being taken as standards must be significantly superior to their counterparts to be worthy of being a standard. For example, to make a flower a standard, its beauty is taken as a basis because its beauty is superior to that of other plants. In the author's stories, there are many diverse similes using the standard of *child* related to the

³⁸ Карнеги Д. Как вырабатывать уверенность в себе и илиять ил людей выступая публично . – М.: Прогрес, 1990. – 442 б.

characters' nature and behavior. In the story "Shaytanat," the senses reflected in this standard can be seen in the following examples: *Upon hearing the word "knowledge," Namozov hung his head like a child who is ashamed after having lied by saying "I left my notebook at home"* (Shaytanat, Book 1, p. 30). This simile is applied to Sharif Namozov, the director of a wine factory who was imprisoned on false charges. Let's pay attention to why he is specifically being compared to a "child who is ashamed after having lied by saying 'I left my notebook at home.'" Usually, if a student has not done their homework, they lie by saying "I left my notebook at home." But it's known to everyone that the teacher doesn't believe this statement either, because a student who has prepared their assignment never leaves their notebook behind. Now, if we look at Sharif Namozov's situation that caused this simile, the investigator knows that Sharif's imprisonment for drug trafficking is false, but Sharif accepts his fate, not believing he can prove it's a false accusation. Sharif's deception is clear as day. That's why in this case, the simile of a child who is ashamed after failing to deceive is applied to Sharif.

During the analysis, it was observed that, along with the similes related to the child prototype found in the *Explanatory Dictionary of Uzbek Language Similes*, the work also contains semantic variants not included in the dictionary. In the narrative, similes associated with the child prototype are used to express: 1) *helplessness*, 2) *obedience*, 3) *fear*, and 4) *boasting*.

The paragraph discusses the meanings reflected in similes such as *like a fly* and *like a gnat*, the prototype similes that emerge as a result of linguistic contrast, the analysis of similes with size and measurement semantics, and the variety of prototype similes such as *palm*, *waist*, and *wrist*. Special attention is given to the analysis of examples.

The second section of the second chapter of the dissertation is titled "*The Semantics of simile standards in Tohir Malik's stories*" Among Tohir Malik's various stories, Shaytanat, in terms of volume and compositional structure, is comparable to a novel, although the author wrote it in the genre of a story. The prototypes used in the similes throughout the author's stories carry diverse meanings. Based on the themes and cultural codes of the simile prototypes in the work, they can be studied by classifying them into different groups like:

- 1) Prototypes involving natural phenomena (spatial code);
- 2) Prototypes reflecting religious concepts (spiritual code);
 - a) Prototypes depicting religious destinations;
 - b) Sacral prototypes;
- 3) Prototypes associated with animals (zoomorphic code);
- 4) Prototypes expressed through birds (zoomorphic code);
- 5) Prototypes expressed through insects (zoomorphic code);
- 6) Prototypes expressed through celestial bodies (spatial code);
- 7) Prototypes expressed through plants (biomorphic code);
- 8) Prototypes expressed through names of metals (object code);
- 9) Prototypes associated with a person:
 - a) Prototypes related to professions;

- b) Prototypes related to positions or ranks;
- c) Prototypes reflecting a person’s negative psychological state;
- d) Prototypes reflecting a person’s negative activity or behavior;
- e) Prototypes related to gender;
- f) Prototypes related to age characteristics;
- g) Prototypes related to kinship;
- 10) Prototypes related to scientific terms (scientific code).

As can be seen from the collected examples, there is hardly any field the author has not referred to. The paragraph focuses on the semantic distinctions of similes such as *like a wife*, *to drink like a dog*, *to drink like a cow*, *to drink like a pig*, which express meanings related to fear, state, restlessness, and futility. It also specifically addresses similes related to the word *fist*, analyzing the variety of meanings. Furthermore, various human conditions are depicted in the work, with each of them coming in combination with the prototype. The number of such similes, without repetition, exceeds 50, each serving to express a new meaning. Even when expressing the same meaning, the form of the descriptor differs. The positive, negative, and neutral meanings of these types of similes are presented in tabular form. (Look at table 1).

Table 1

Expansion of the “Person” standard with various qualifiers expressing neutral, positive, negative meanings

No.	Comparison	Positive	Negative	Neutral
1.	Like a person busy with important work	-	-	+
2.	Like a sinful person	-	+	-
3.	Like a living person	-	-	+
4.	Like a person exhausted from carrying heavy stones	-	+	-
5.	Like a drunk person	-	+	-
6.	Resembling a well-dressed person	+	-	-
7.	Resembling a beautiful person	-	+	-
8.	Like a person who fidgets when their hat is too tight	-	+	-
9.	Like a thirsty person	-	-	+
10.	Like a living person	-	-	+

The third paragraph of the second chapter of the dissertation is titled “*Linguocultural analysis of the similes in the writer's stories*” and focuses on the analysis of similes with linguocultural characteristics used in the story. While studying the writer’s stories and collecting the similes, the story *Charxpalak* particularly caught our attention. The writer’s stories are mainly focused on portraying the world of crime, and they employ various vivid, thought-provoking, and imaginative similes. At the same time, the national elements rooted deeply in the culture are highlighted as significant prototypes in the analysis. Some characteristic similes found in the story were analyzed: *Mavluda*, *having scooped*

*up the soup like a bowl, came and sat opposite Komil*³⁹. The simile in this example recalls two items from Uzbek culture with an ancient and long history. The dissertation extensively discusses the role of the prototype and the subject in Uzbek linguoculture, their historical significance, the meanings expressed in the patterns reflected in this example, and the role of headwear in religious beliefs.

The next simile also serves as a basis for extensive analysis: “*Then his thoughts became clear, and he attacked like a wolf*” (Charxpalak, p. 239). Speaking of the wolf, the views of O. Alimov, Y. Bichurin, N. Gumilyov, and others regarding the wolf, its role in Uzbek epic poetry, the characters named after wolves, folk expressions, the reasons behind the use of the wolf nickname, and certain Uzbek tribes’ customs associated with the wolf regarding pregnant women and newborns are all thoroughly discussed.

Thus, in the customs, oral traditions, imaginations, and essentially everything of a nation, it relies on its symbols.

The first paragraph of the third chapter of the dissertation is titled “***The Expression of Cultural Stereotypes in Fixed Similes.***” In this paragraph, fixed similes expressing size and volume are divided into two types: those expressing the largeness of an object and those expressing the smallness of an object. This division is supported with examples for clarification.

Fixed similes expressing the largeness of an object: “*If he had remained still for a bit, one might have thought that some incompetent sculptor had placed the large head of an adult on the small body of a young child*” (Shaytanat, Book 3, p. 7). It is evident that in the given examples, simply applying the adjective *large* is insufficient to express the size, and when the adjective *large* is used, the shape’s size is not as perceptible. However, in similes like *like a horse’s head* and *like a jug*, special emphasis is placed on the size of the object. In Uzbek language, there are many similes related to these prototypes, where excessive semantic meanings are embodied, such as a lock like the head of a horse.

Fixed similes expressing the smallness of an object:

“*If you throw a grain of pig fat into a cage that has emptied of its feed, that’s enough*” (Shaytanat, Book 5, p. 368). In this example, the similes used instead of the adjective *small* carry subtle meanings. If we focus on the use of similes like *like a millet* or *like a pip*, we see that the simile *like a pip* does not fully express the meaning of smallness. A thread is the tiniest form of grain, and the sign of smallness in it is stronger than the one found in the adjective *small*. In the simile *like a pip*, alongside the sign of smallness, there is also an element of hardness. If we consider this simile, it is used in reference to fat, which, in reality, is not typically compared to something as small as a grain. However, the reference to pig fat in this context implies a sense of solidity.

Moreover, this paragraph also discusses the process of the fixation of similes, using examples like *like the fur of a young goat* and *like satin* to illustrate the point.

The second paragraph of the third chapter of the dissertation is titled “***The Linguocultural Features of the Writer’s Free Similes.***” This section presents

³⁹ Tohir Malik. Charxpalak. – Toshkent: “O‘zbekiston milliy ensiklopediyasi” Davlat ilmiy nashriyoti, 2018. – B. 81 (keyingi shu manbalardan olingan o‘rinlarda asarning nomi va beti keltiriladi).

discussions on the linguocultural features of similes such as “a castle made of salt,” “like arrows scattered into the sky,” “the clouds became like a poor man’s blanket,” “guilty silence,” “like a calf that has had its fill of milk,” and “feels as cold as a stone statue.” Additionally, the paragraph analyzes the similes formed with the suffixes *-gudek* and *-guday*, discussing how they do not always function as similes. These examples are analyzed with reference to a table.

During the study of similes in literary texts, we observed the use of the *-guday* and *-gudek* forms among simile tools and referred to subject-related scientific literature. In “Uzbek Language Grammar,” it is stated that “In contemporary Uzbek, words in the forms *etgudek*, *yiqilgudek*, *yig‘lagudek* are common. The suffix *-dek* in these words is not an independent affix, as in contemporary Uzbek, there is no verb form like *etgu* or *yig‘lagu*.” Using these tools, similes can also be frequently found in Tohir Malik’s works: *like meeting face to face*, *like being dead*, *if I had reached those places, would look like someone’s eyes were taken*, *if someone were to say*, *if I were to squeeze into them*. However, what caught our attention was that not all of them express the meaning of a simile. Upon closer inspection, the similes formed with these tools are primarily composed of predicates or parts directly linked to them. If the predicate in such similes is in the future tense, the meaning of the simile is not expressed. If the predicate is in the past tense, the meaning of the simile is expressed (see Table 2).

Table 2

The use of the suffixes *-gudek* and *-guday* as simile markers

Shape	Meaning	Result
<i>ro‘para qilinguday bo‘lsa</i>	<i>ro‘para qiladigan bo‘lsa</i>	No simile
<i>bu joylarga borib qolguday bo‘lsa</i>	<i>borib qoladigan bo‘lsam</i>	No simile
<i>birov aytguday bo‘lsa</i>	<i>birov aytadigan bo‘lsa</i>	No simile
<i>oralariga suqilib kirgudek bo‘lsa</i>	<i>oralariga suqilib kiradigan bo‘lsa</i>	No simile
<i>Ko‘zni olguday tovlanardi</i>	<i>Ko‘zni oladiganday tovlanardi</i>	Simile

It is clear that not all similes formed with the *-gudek* and *-guday* tools carry the meaning of a simile. In many cases, they turn into expressions with the form of a simile.

Furthermore, the analysis also discusses how when the *-day* and *-dek* simile tools are attached to proper place names, the simile meaning is lost.

Studying and analyzing the individual characteristics of each creator, along with defining their unique style, leads to the addition of new words, phrases, and similes to our vocabulary.

CONCLUSION

1. The functional aspects of comparisons should be analyzed from two sides: taking into account the author’s feelings and emotions and the reader’s imagination. Comparisons are an artistic device that unites both the author’s and the reader’s thoughts.

2. The sum of a nation's national-cultural norms, national evaluations and values constitutes that nation's culture. Culture is considered an organic component of a nation that possesses semiotic characteristics.

3. The comparisons in Tohir Malik's stories reflect the writer's most subtle observations from life. Such comparisons awaken any reader's imagination, and comparisons where natural phenomena and animals serve as standards are particularly significant due to their originality.

4. In using comparisons, the writer has placed concepts such as national evaluation, values, and folk imagination in the primary position. Through his comparisons, social evaluations specific to a particular people emerge. This social evaluation serves as the foundation for the formation of the concept of national values. The concepts of evaluation and value are closely interconnected, and the formation of values is impossible without evaluative relations.

5. Tohir Malik has been able to prove through his comparisons that it is possible to express several meanings through one standard. He controls the standard with modifiers and each time creates new meanings from a single standard with the help of modifiers. If standards are expanded with adjectival or attributive modifiers, such standards cannot be accepted without their modifiers.

6. The writer prefers to use free comparisons rather than fixed comparisons. He uses comparison as a broad field in his works. In some places, he also creates new free comparisons from fixed comparison patterns. This method is a characteristic feature of the writer and is reflected in many places. Such successfully created comparisons have merged into the artistic text.

7. Since the criminal world is illuminated in all the works taken as objects, the writer has not used any comparison that praises beauty anywhere. Predatory animals and disgusting creatures are reflected as comparison standards. In most of the comparisons collected from the stories, one can see the expression of the character's speech during moments of anger.

8. In selecting standards for comparisons, the superiority of the object being taken as a standard, which is not found in other similar objects, serves as the foundation. According to this characteristic, conciseness of thought can be achieved through comparisons. Therefore, the use of comparisons creates convenience for both the author and the reader. The writer also explains easily through comparisons, and the reader easily understands the comparison.

9. In using free comparisons, the writer creates unexpected standards to describe precise measurements and shapes for the reader's ease. He even expands the standard *like a waist* as *like a seven-year-old child's waist* in one place, and the standard *like a fist* as *like a baby's fist*. Such comparisons play an important role in understanding and visualizing artistic works.

10. The writer very often refers to words belonging to the verb word class when using comparisons to express the psychological state and physical movements of characters. Standards are almost always expressed with the verb word class. In most places the standard, sometimes the basis, and in many cases both the standard and the basis are formed from the verb word class.

**НАУЧНЫЙ СОВЕТ №PhD.03/04.06.2020.Fil.76.04
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ
НАМАНГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

НАМАНГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ТУРАКУЛОВА УМИДАХОН АНВАРОВНА

**ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ СРАВНЕНИЕ В
ПРОИЗВЕДЕНИЯХ ТАХИРА МАЛИКА**

10.00.01 – Узбекский язык

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

The theme of the Doctor of Philosophy (PhD) dissertation has been registered under the number B2024.3.PhD/Fil4037 at the Higher Attestation Commission under the Ministry of Higher Education, Science, and Innovations of the Republic of Uzbekistan.

The dissertation has been prepared at Namangan State University.

The abstract of the dissertation is posted in three languages (uzbek, english russian (resume) on the website of Namangan state university (www.namsu.uz) and the information and education portal "ZiyoNet" (www.ziyo.net.uz).

Scientific supervisor:

Ganieva Shodiya Azizovna

Doctor of Filological Sciences (DSc), dotsent

Official opponents:

Jamoliddinova Dilnozaxon Mirxojiddinovna

Doctor of Filological Sciences (DSc), Professor

Usmanov Farxad Faxriddinovich

Doctor of Filological Sciences (DSc), dotsent

Leading organization:

Samarkand State University

The defense of the dissertation will take place on "09" 10 2025 at 11⁰⁰ at a meeting of the Scientific Council PhD.03/04.06.2020.Fil.76.04 Awarding Academic degrees at Namangan State University. (Address: 160107, Namangan city, Boburshoh street, 161. Tel: (99869) 228-85-01; faks: (99869) 228-85-02; e-mail: info@namdu.uz.).

The Dissertation can be looked through in the Information Resource Center of Namangan state university (registered with No. 2014). (Address: 160107, Namangan city, Boburshoh street 161, Tel: (99869) 228-85-01).

The abstract of the dissertation was distributed on "29" VIII 2025.
(Register protocol numbered "36" 29 VIII 2025).



Z.Y.Sadikov

Chairman of the Scientific Council Awarding Academic degrees, Doctor of Philological Sciences (DSc), Professor

I.U.Darvishov

Scientific Secretary of the Scientific Council Awarding Academic degrees, Doctor of Philosophy on Philological Sciences (PhD), Associate Professor

F.I.Karimova

Chairman of the Scientific Seminar under the Scientific Council awarding scientific degrees, Doctor of Philological Sciences (DSc), Associate Professor

ВВЕДЕНИЕ (аннотация диссертации доктора философии PhD))

Цель исследования состоит из раскрытия лингвокультурологических аспектов сравнений, примененных в произведениях Тахира Малика.

Задачи исследования:

определить состояние изучения сравнений в мировой, в том числе, узбекской лингвистике;

установить место национально-культурной коннотации в сравнениях;

раскрыть роль сравнений в художественном тексте;

показать эталоны и лингвокультурологические особенности сравнений, примененных в произведениях Тахира Малика;

доказать проявление народных национально-культурных взглядов в сравнениях, примененных в произведении «Шайтанат»;

показать мастерство писателя в использовании устойчивых и свободных сравнений.

В качестве объекта выбраны сравнения в произведениях Тахира Малика, как «Шайтанат», «Савохил», «Ов», «Сўнгги ўк», «Мурдалар гапирмайди», «Алвидо, болалик», «Имтихон», «Чархпалак».

Предмет исследования состоит из лингвокультурологических особенностей сравнений, примененных в произведениях Тахира Малика.

Научная новизна исследования состоит из нижеследующих:

вопросы по особенностям национального сознания, национально-ментального и художественного мышления путем событийности и оцениванию их пути, факторов и причин реализации посредством национальных лингвистических концептов по отношению к предметам и символам действительности раскрыты тем, что являются производными в средствах эталонных единиц сравнений;

проявление языковыми средствами плодов художественного языкового мышления Тахира Малика, а также образа своеобразного мышления народа, понятий и взглядов, представлений о мире, картины мира посредством сравнений, ставших когнитивными производными национально-ментальных языковых единиц, отражение в речевом живом и художественном случаях подтверждены путем лингвистических закономерных основ;

лингвистические особенности языковых единиц, методы концептуальных применений в речевой реалии, коммуникативно-лингвистическая задача в выражении мысли, объем эмоционального воздействия, позиционное место в охвате содержания, а также национальные лингвокультурологические количественные и качественные признаки, выражение действительности в художественной и разговорной речи своеобразии национальных лингвокультурологических особенностей эталонов сравнений “*бола*” (ребенок), сематических сравнений “*страх*”, “*тревожность*”, “*состояние*”, а также средства сравнений “*как жена*”, “*как кулак*” в произведениях писателя научно и практически обоснованы;

когнитивная система и узуальность сравнений, а также устойчивые и свободные сравнения, ставшие узбекским национальным языковым

эталонном, примененных в литературе Тахира Малика, прагматические, художественно-стилистические, эмоционально-окрашенные уровни выражения в них национально-культурных стереотипов определены путем аспектов лингвокультурологического принципа с национально-исторической и современной точки зрения.

Внедрение результатов исследования. На основе научных результатов, полученных путем исследования лингвокультурологических особенностей сравнений, примененных в произведениях Тахира Малика:

предложения, рекомендации и выводы, полученные путем раскрытия того, что вопросы по особенностям национального сознания, национально-ментального и художественного мышления путем событийности и оцениванию их пути, факторов и причин реализации посредством национальных лингвистических концептов по отношению к предметам и символам действительности являются производными в средствах эталонных единиц сравнений, использованы в проекте практического гранта №RF-201912258 «Создание полиязыковой электронной платформы узбекской литературы (на узбекском, русском, английском языках)», выполненного в рамках Государственных научно-технических программ в 2021-2023 гг. (справка за №04/1-495 Ташкентского государственного университета узбекского языка и литературы от 8 февраля 2024 года). В результате усовершенствованы определения и толкования по лингвокультурологической особенности текстов, основанных на сравнения в узбекской литературе;

выводы, полученные посредством подтверждения проявления языковыми средствами плодов художественного языкового мышления Тахира Малика, а также образа своеобразного мышления народа, понятий и взглядов, представлений о мире, картины мира посредством сравнений, ставших когнитивными производными национально-ментальных языковых единиц, отражения в речевом живом и художественном случаях путем лингвистических закономерных основ использованы в практическом проекте по IL-52 tur-21091433 “Созданию платформы базы статей по узбекским реалиям” на 2022-203 годы в рамках Государственных научно-технических программ (справка Ташкентского государственного университета узбекского языка и литературы за №04/1-494 от 8 февраля 2024 года). В результате, проект обогащен новыми теоретическими взглядами по узбекским реалиям;

результаты и материалы по научно-практическому обоснованию лингвистических особенностей языковых единиц, методов концептуальных применений в речевой реалии, коммуникативно-лингвистических задач в выражении мысли, объема эмоционального воздействия, позиционного места в охвате содержания, а также национальных лингвокультурологических количественных и качественных признаков, выражения действительности в художественной и разговорной речи своеобразия национальных лингвокультурологических особенностей эталонов сравнений “бола” (ребенок), сематических сравнений “страх”, “тревожность”, “состояние”, а также средства сравнений “как жена”, “как кулак” в произведениях писателя, определению когнитивной системы и узуальности сравнений, а

также устойчивых и свободных сравнений, ставших узбекским национальным языковым эталоном, примененных в литературе Тахира Малика, прагматических, художественно-стилистических, эмоционально-окрашенных уровней выражения в них национально-культурных стереотипов путем аспектов лингвокультурологического принципа с национально-исторической и современной точки зрения использованы при подготовке сценариев телепередач «Бедорлик», «Ижод завқи», «Таълим ва тараққиёт» и «Миллат ва маънавият» телерадиоканала Узбекистан в 2024-2025 гг. (справка за №26-36-958 государственного учреждения телерадиоканала «Узбекистан» от 7 марта 2024 года). В результате углублено содержание подготовленных материалов для телерадиопередач, обеспечено обогащение научными фактами.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы, объем составляет 159 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
LIST OF PUBLISHED WORKS
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ

I bo'lim (part I; часть I)

1. Turakulova U.A. The standard is the basis of the analysis phenomenon. Multidisciplinary Journal of Science and Technology. -ISSN: 2582-4686, SJIF 2021- 3.261, 2022-2.889, 2023-5.384, 2024-6.875. 2025-yil. – B. 600-603. (ResearchBib OAK №11 baza).

2. Turakulova U.A. Tohir Malik qissalarida erkin o'xshatishlarning qo'llanilishi // NamDU Ilmiy axborotnomasi. – Namangan, 2024. – №4. – B. 643-647. (10.00.00. № 26).

3. Turakulova U.A. Tohir Malik asarlarida qo'llangan o'lchov semali o'xshatishlar tahlili (qissalari misolida) // NamDU Ilmiy axborotnomasi. – Namangan, 2024. – № 7. – B. 390-394. (10.00.00. №26).

4. Turakulova U.A. Badiiy matnda o'xshatishlarning o'rni // Til va adabiyot.uz. – Toshkent, 2024. – № 17. – B. 72-74. (10.00.00; O'zbekiston Respublikasi Oliy attestatsiya komissiyasi Rayosatining 2023-yil 3-iyundagi 338/6-sonli qarori).

5. Turakulova U.A. Tohir Malikning “Charxpalak” qissasida qo'llangan o'xshatishlarning lingvomadaniy xususiyatlari // Buxoro davlat universiteti ilmiy axboroti. – Buxoro, 2025. – №2. – B.87-91. (10.00.00. №1).

6. Turakulova U.A. Analogies and national-cultural connotation (on the example of the story of Tahir Malik “Shaytanat”). International journal of Social Sciences & Interdisciplinary Research., under. (ISSN ONLINE: 2277 3630), Volume: 11 Issue: 10 in October-2022. – P.56-59.

I bo'lim (part II; часть II)

7. Turakulova U.A. O'xshatishlarning turg'unlashish jarayoniga bir nazar // “O'zbek tili taraqqiyoti va targ'iboti” mavzusidagi respublika ilmiy-amaliy anjumani materiallari. – Toshkent, 2024. – B.170-175.

8. Turakulova U.A. Tohir Malikning etalon qo'llash mahorati // “Filologiyaning dolzarb masalalari” mavzusida respublika ilmiy-amaliy konferensiya materiallari. – Qo'qon, 2024. – B. 619-622.

9. Ashurov D., Turakulova U. O'xshatishlarda milliy madaniy konnotatsiyaning ifodalanishi (Tohir Malik qissalarida qo'llangan o'xshatishlar misolida) // “Davlat tili taraqqiyoti: muammo va yechimlar” mavzusidagi IV respublika an'anaviy ilmiy-amaliy anjumani materiallari. – Toshkent, 2024. – B. 236-249.

10. Turakulova U.A. Tohir Malikning turg'un o'xshatishlardan foydalanish mahorati // “O'zbek tili taraqqiyoti va xalqaro hamkorlik masalalari” mavzusidagi Xalqaro ilmiy-amaliy konferensiya materiallari. – Toshkent, 2024. – B. 235-239.

11. Turakulova U.A. Tohir Malikning “Charxpalak” qissasidagi ayrim o'xshatishlarning lingvomadaniy tahlili // “Ta'lim tizimida innovatsiya,

integratsiya va zamonaviy pedagogik texnologiyalar” mavzusidagi Xalqaro ilmiy-amaliy konferensiyasi. – Namangan, 2025. – B. 291-296.

12. Turakulova U.A. O‘xshatishga o‘xshash birliklar (Tohir Malik qissalari misolida) // “Turkiy filologiya masalalari” mavzusidagi Xalqaro ilmiy-amaliy konferensiya materiallari. – Farg‘ona, 2025. – B. 389-391.

Avtoreferatning o‘zbek, rus va ingliz tillaridagi nusxalari
Namangan davlat universitetining “Ilmiy xabarnoma” jurnali
tahririyatida tahrirdan o‘tkazildi.
(28.08.2025-yil)

Bosishga ruxsat etildi: 28.08.2025-yil.
Bichimi 60x84^{1/16}, “Times New Roman” garniturasida.
Shartli bosma tabog‘i 3. Adadi: 60. Buyurtma: №28/08/01.

Namangan shahar Hamroh ko‘chasi 71^A uy.
“Yashin sanoat” bosmaxonasida chop etildi.

