

**TOSHKENT DAVLAT SHARQSHUNOSLIK UNIVERSITETI  
HUZURIDAGI ILMIY DARAJALAR BERUVCHI  
DSc.03/30.12.2019.Fil.21.01 RAQAMLI ILMIY KENGASH**

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**SAMARQAND DAVLAT CHET TILLAR INSTITUTI**

**ACHILOVA OZODA FARXODOVNA**

**YAPON VA O‘ZBEK IMPERATIV MAQOLLARINING  
PRAGMA-DISKURSIV XUSUSIYATLARI**

**10.00.06 - Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik  
va tarjimashunoslik**

**Filologiya fanlari doktori (DSc) dissertatsiyasi  
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**Contents of the abstract of doctoral (DSc) dissertation**  
**Оглавление автореферата докторской (DSc) диссертации**

**Achilova Ozoda Farxodovna**

Yapon va o'zbek imperativ maqollarining pragma-diskursiv xususiyatlari.....5

**Achilova Ozoda Farkhodovna**

Pragma-discursive features of the Japanese and Uzbek imperative proverbs.....38

**Ачилова Озода Фарходовна**

Прагма-дискурсивные особенности японских и узбекских императивных пословиц.....74

**E'lon qilingan nashrlar ro'uxati**

List of published works

Список опубликованных работ.....79

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**Ilmiy maslahatchi:**

**Safarov Shaxriyor Safarovich**  
filologiya fanlari doktori, professor

**Rasmiy opponentlar:**

**Usmanova Shoir Rustamovna**  
filologiya fanlari doktori, professor

**Siddikova Iroda Abduzuhurovna**  
filologiya fanlari doktori, professor

**Mustafayeva Samida Toshmuhammedovna**  
filologiya fanlari doktori, dotsent

**Yetakchi tashkilot:**

**O'zbekiston Respublikasi Fanlar akademiyasi O'zbek tili, adabiyoti va folklori instituti**

Dissertatsiya himoyasi Toshkent davlat sharqshunoslik universiteti huzuridagi ilmiy darajalar beruvchi DSc.03/30.12.2019.Fil.21.01 raqamli Ilmiy kengashning 2025-yil 29 avgust soat 10<sup>00</sup> dagi majlisida bo'lib o'tadi. (Manzil: 100060, Toshkent, Amir Temur ko'chasi, 20-uy. Tel: (99871) 233-45-21; faks: (99871) 233-52-24; e-mail: info@tsuos.uz)

Dissertatsiya bilan Toshkent davlat sharqshunoslik universitetining Axborot-resurs markazida tanishish mumkin (97 raqami bilan ro'yxatga olingan). (Manzil: 100060, Toshkent, Amir Temur ko'chasi, 20-uy. Tel: (99871) 233-45-21).

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**A.M.Mannonov**  
Ilmiy darajalar beruvchi Ilmiy kengash raisi,  
filologiya fanlari doktori, professor

**N.R.Ismatullayeva**  
Ilmiy darajalar beruvchi Ilmiy kengash ilmiy  
kotibi, filol.fan.b.fals.d. (PhD), dotsent

**X.Z.Alimova**  
Ilmiy darajalar beruvchi Ilmiy kengash  
qoshidagi Ilmiy seminar raisi, filologiya  
fanlari doktori, professor

*Handwritten signature*

## **KIRISH (fan doktori (DSc) dissertatsiyasi annotatsiyasi)**

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunosligida maqollarning pragmatik, struktur-semantik, lingvomadaniy va kognitiv xususiyatlari, maqolning boshqa paremiologik birliklar bilan aloqadorligi hamda ularning nutqda faollashuviga oid tadqiqotlar doirasini kengaytirishga alohida ahamiyat berilmoqda. Ushbu sohadagi izlanishlarning dolzarbligi insonlarning o‘zaro munosabatlari tizimini aniqlash va dialogik nutq jarayonida kommunikativ maqsadlarga erishishga imkon yaratilishi bilan belgilanadi.

Dunyo tilshunosligida imperativ mazmundagi harakatga undovchi nutqiy aktlarning maqollar vositasida voqelanishida nutq samaradorligini ta’minlovchi unsurlar, imperativ mazmuni hosil qiluvchi birliklar va omillar, ularning nutqdagi o‘rni asosida qiyoslanayotgan lingvojamoa vakillarining falsafiy, madaniy dunyoqarashlarini voqelanishiga oid muammolar tadqiqi alohida e’tiborni jalb qilib kelmoqda. Shu bilan birga, maqollarning muloqot diskursida faollashuvining pragmatik xususiyatlari va harakatga undash mazmunning lisoniy va nolisoniy omillar asosida shakllanishi borasida chuqur tadqiq etilishi joiz bo‘lgan jihatlar ham yo‘q emas. Shu ma’noda imperativ mazmundagi maqollarning pragma-diskursiv xususiyatlarini ochib berish bugungi tilshunoslikning dolzarb masalalaridan biri hisoblanadi.

O‘zbek tilshunosligida maqollarni qiyosiy o‘rganish o‘ziga xos boy an’analarga ega bo‘lib, paremiologiyaning istiqbolli yo‘nalishlaridan biri sanaladi. Ushbu soha tadqiqi nafaqat filologiya, balki pragmalingvistika, lingvokulturologiya, kognitiv tilshunoslik singari yo‘nalishlarning bir-biriga bog‘liq qator masalalarini oydinlashtirishga imkon beradi. O‘zbekistondagi keng miqyosli islohotlar davrida mamlakatimizning Yaponiya bilan hamkorlik aloqalari yangi bosqichga ko‘tarildi. Ayniqsa, ikki mamlakat orasida ilm-fan, ta’lim va madaniyat sohasidagi munosabatlar rivojlanib bormoqda. Binobarin, o‘zbek va yapon xalqlarining mentaliteti, milliy tafakkuri, yashash tarzi, urf-odatlar hamda axloqiy qarashlari yorqin aks etgan xalq maqollarini qiyosiy o‘rganish madaniy robitalarni yanada mustahkamlashga muayyan hissa qo‘shadi. Hozirga qadar yapon va o‘zbek tilshunosligida imperativ maqollarning pragmatik hamda diskursiv maqomi, ularni nutqda faollashtiruvchi lingvistik va ekstralingvistik omillari alohida tadqiqot obyekt sifatida o‘rganilmagan. Demak, maqollarning pragma-diskursiv tadqiqiga doir fundamental tadqiqotlarning yo‘qligi, mazkur mavzuni atroflicha o‘rganishni taqozo etadi. O‘zbekiston Respublikasini yanada rivojlantirish bo‘yicha Harakatlar strategiyasida “... ilmiy tadqiqot va innovasiya faoliyatini rag‘batlantirish, ilmiy hamda innovatsiya yutuqlarini amaliyotga joriy etishning samarali mexanizmlarini yaratish”<sup>1</sup> masalalarining ustuvor strategik yo‘nalish sifatida belgilab qo‘yilishi tilshunoslik sohasidagi ilmiy izlanishlarni ham yangi bosqichga olib chiqdi. Bu borada yapon va o‘zbek maqollarining muloqot jarayonidagi pragmatik hamda diskursiv maqomini aniqlash muhim ahamiyat kasb etadi.

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<sup>1</sup> O‘zbekiston Respublikasi Prezidentining “O‘zbekiston Respublikasini yanada rivojlantirish bo‘yicha Harakatlar strategiyasi to‘g‘risida”gi Farmoni. – Xalq so‘zi, 2017-yil 8-fevral. – № 28 (6722).

O‘zbekiston Respublikasi Prezidentining 2019-yil 8-oktyabrdagi PF-5847-son “O‘zbekiston Respublikasi oliy ta‘lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to‘g‘risida”gi farmoni, 2021-yil 19-maydagi PQ-5117-son “O‘zbekiston Respublikasida xorijiy tillarni o‘rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to‘g‘risida”gi qarori, 2022-yil 28-yanvardagi PF-60-son “2022-2026 yillarga mo‘ljallangan yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”, 2023-yil 11-sentyabrdagi PF-158-son “O‘zbekiston – 2030” strategiyasi to‘g‘risida”gi farmonlari hamda boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

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

**Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy-tadqiqotlar sharhi** <sup>2</sup>. Maqollarning struktur-semantik, lingvomadaniy, kognitiv va pragmatik xususiyatlariga oid tadqiqotlar jahonning yetakchi ilmiy markazlari va oliy ta‘lim muassasalarida, jumladan, Tokyo universiteti (Yaponiya), Tenri universiteti (Yaponiya), Indiana universiteti (AQSh), Oksford universiteti (Buyuk Britaniya), Istanbul universiteti (Turkiya), Praga universiteti (Chexiya), Moskva davlat universiteti (Rossiya), shuningdek, O‘zbekiston Fanlar akademiyasi O‘zbek tili, adabiyoti va folklori instituti, Toshkent davlat pedagogika universiteti, Buxoro davlat universiteti, Toshkent davlat sharqshunoslik universitetida olib borilmoqda.

Jahon tilshunosligida maqollarni o‘rganish doirasidagi tadqiqotlar asosida quyidagi ilmiy umunlashma natijalarga erishilgan: maqollar psixologik nuqtayi nazardan tahlil qilingan (Indiana Universiteti, AQSh), maqollarning sotsiopragmatik jihatlari o‘rganilgan (Tokyo universiteti, Yaponiya), buyruq shaklidagi maqollarning axloqiy va tarbiyaviy jihatlari tadqiq etilgan (Praga universiteti, Chexiya), maqollarning semantik hamda struktur xususiyatlari tavsiflangan (Oksford universiteti, Buyuk Britaniya), turli tillardagi maqollarning milliy-madaniy jihatlari qiyosan o‘rganilgan (Moskva davlat universiteti), maqollarning badiiy-estetik jihatlari va vazifalari ilmiy yoritilgan (Istanbul universiteti, Turkiya), maqollar orqali xalqning milliy mentalitetiga oid o‘ziga xos xususiyatlar oydinlashtirilgan (Tenri universiteti, Yaponiya), maqollarning tarbiyaviy va axloqiy jihatlari o‘rganilgan (Toshkent davlat pedagogika universiteti), maqollarning lingvomadaniy xususiyatlariga bag‘ishlangan tadqiqotlar amalga oshirilgan (O‘zbekiston Fanlar akademiyasi O‘zbek tili, adabiyoti va folklori instituti), maqolning yondosh hodisalarga munosabatini aniqlanib, shu asosda uning lisoniy mavqeyi belgilangan,

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<sup>2</sup> Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy tadqiqotlar sharhi <https://cir.nii.ac.jp/>; <https://www.edworld.ru/>; <https://ut.ac.ir/fa/>; <http://www.tsuos.uz/>; <http://www.samdchti.uz/>; <https://www.ub.edu/web/portal/es/>; <https://ci.nii.ac.jp/d/search/>; <https://www.uaa.mx/portal/>; <https://www.upenn.edu/>; <https://dialnet.unirioja.es/servlet/articulo?codigo=3086103>, <https://www.uzswlu.uz/>; <http://www.tsutmb.ru> [udep.edu.pe/hoy/2016/la-metafora-como-fenomeno-cognitivo-estructura-nuestro-pensamiento-y-actuar/](http://www.udep.edu.pe/hoy/2016/la-metafora-como-fenomeno-cognitivo-estructura-nuestro-pensamiento-y-actuar/); [www.navoiyuni.uz](http://www.navoiyuni.uz) va boshqa manbalar asosida tayyorlandi.

maqol paydo bo'lishining intralingvistik va ekstralingvistik omillari hamda pragmatik xususiyatlari tizimli ravishda tahlilga tortilgan (Buxoro davlat universiteti).

Bugungi kunga kelib, jahon tilshunosligida maqollarning o'ziga xos lingvistik jihatlariga doir bir qator, jumladan, quyidagi ustuvor yo'nalishlarda ilmiy tadqiqotlar olib borilmoqda: maqollarni lingvokulturologik, lingvopragmatik, kognitiv aspektda tadqiq etish; muayyan tildagi maqollarni boshqa qardosh va qardosh bo'lmagan tillardagi maqollar bilan qiyosiy-tipologik o'rganish; maqollarni psixologik nuqtayi nazardan tahlilga tortish; maqollarni didaktik va metodik maqsadlarda tavsiflash, maqollarning lingvistik asoslari va pragmatik xususiyatlarini aniqlash.

**Muammoning o'rganilganlik darajasi.** Tilshunoslikda maqollarga oid ilmiy izlanishlar doirasida xorijiy va mahalliy tadqiqotchilar tomonidan salmoqli natijalarga erishilgan. Xususan, yapon tilshunosligida turg'un iboralarini tizimli tasniflash, maqollarning izohli lug'atlarini tartiblash, maqollarnig sodda va qo'shma gapli tuzilmalari, maqollar tarkibida qo'sh hierogliflarning ishtiroki hamda yapon va ingliz maqollarining milliy-madaniy xususiyatlarini chog'ishtirish bo'yicha <sup>3</sup> qator tadqiqotlar amalga oshirilgan.

An'anaviy tilshunoslikda maqollar struktur-semantik jihatdan o'rganilib, ularning leksik tarkibi, sintaktik tuzilishi, variantlari, shuningdek, ma'noviy-uslubiy xususiyatlariga e'tibor qaratiladi. Jumladan, Ye.I.Seliverstova, N.M.Halilova, A.R.Mustafina, N.V.Prekina va boshqa tilshunoslarining ishlarida maqollarning strukturaviy, semantik va semiotik xususiyatlari tadqiq etilgan <sup>4</sup>. O'zbek tilshunosligida maqollarning struktur-semantik va funksiyonal xususiyatlariga X.Abdurahmonov, M.Sadriddinova, B.Jo'rayeva, I.Mirzaaliyevlarning ishlarida e'tibor qaratilgan<sup>5</sup>.

Zamonaviy antroposentrik tilshunoslikda maqollar lingvomadaniyatshunoslik, kognitiv tilshunoslik hamda kommunikativ-pragmatik aspektlarda tadqiq etilganini kuzatish mumkin. Rus lingvomadaniyatshunosligida O.A.Dmitriyeva, N.N.Semenenko, I.B.Rusakova <sup>6</sup> kabi tadqiqotchilarning izlanishlarida maqol va

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<sup>3</sup>石田プリシラ「動詞慣用句の意味的固定性を計る方法」『国語学』国語学会、2022年、- 42-56頁、奥津文夫「日英ことわざ比較文化」大修館書店、2020年；土屋智行「日本語定型表現の体系的分類に向けて一特に辞書記述に基づく慣用表現とことわざの分析を中心に」『言語科学論集』2009年、- 15頁；宮地裕「慣用句の周辺一連語・ことわざ・複合語一」『日本語学』1985年、- 62-75頁；舛山洋介「慣用句の体系的分類：隠喩・換喩・提喩に基づく慣用的意味の成立を中心に」『名古屋大学国語国文』80、名古屋大学国語国文学会、1997年、- 29-43頁。

<sup>4</sup> Селиверстова Е.И. Русская пословица в паремиологическом пространстве: стабильность и вариативность: лингвистический аспект: Автореф. дисс. ... докт. филол. наук. – СПб, 2019. – 47 с.; Халилова Н.М. Структурно-семантическая характеристика аварских пословиц и поговорок: Автореф. дисс. ... канд. филол. наук. – Махачкала, 2010. – 24 с.; Мустафина А.Р. Синтаксическое сжатие: структура, семантика, иллокуция (на материале английских пословиц): Автореф. дисс. ... канд. филол. наук. – Уфа-2013 – 24 с.; Прекина Н.В. Градуальная семантика русских пословиц: Автореф. дисс. ... канд. филол. наук. – М., - 2005. – 22 с.

<sup>5</sup> Абдурахмонов Х. Синтаксические особенности узбекских народных пословиц: Автореф. дис. ... канд. филол. наук. – Ташкент: АН УзССР, 1964. – 18 с.; Абдурахмонов Х. Особенности синтаксиса узбекского устного народного творчества: Автореф. дис. ... докт. филол. наук. – Ташкент, 1977. – 48 с.; Садриддинова М. Лексика узбекских пословиц и поговорок: Автореф. дис. ... канд. филол. наук. – Ташкент, 1985. – 18 с.; Жўраева Б. Мақолларнинг лисоний мавқеи ва маъновий услубий қўлланилиши: Филол. фан. номз... дисс. – Тошкент, 2002. – 136 б.; Мирзаалиев И.М. Қадимги туркий мақоллар семантикаси ва стилистикаси (“Девону луғати-т-турк” материали мисолида): Филол. фан. фалс. док (PhD)...дисс. автореф. – Тошкент, 2020. – 48 б.

<sup>6</sup> Дмитриева О.А. Культурно-языковые характеристики пословиц и афоризмов: На материале фр. и рус. яз.: Дисс. ... канд. филол. наук. – М., 1997. – 189 с.; Семененко Н.Н. Лингвокультурологическое описание

matallarning milliy-madaniy xususiyatlari, turli konseptlarning maqollar vositasida ifodalanishi masalalari o‘rganilgan.

O‘zbek lingvomadayatshunosligi yo‘nalishida ham bir qator tadqiqotlar amalga oshirilgan. Jumladan, D.A.Tosheva, Sh.Qalandarov, G.Komilova va Z. Muqimovalarning ilmiy izlanishlarida<sup>7</sup> maqollar vositasida milliy qadriyat, urf-odat, an‘analari va ijtimoiy munosabatlarning ifodalanish darajasi ochib berilgan.

P.Bakirov, M.Temirova, O.Uralova va Da Zhenxinlarning tadqiqotlarida maqollar qardosh va qardosh bo‘lmagan tillar bilan chog‘ishtirilib, ulardagi universalialar va farqli jihatlar ochib berilgan bo‘lsa, G.Ergasheva va Z. Djurayevaning ishlarida<sup>8</sup> maqollarning gender jihatlariga e‘tibor qaratilgan.

Tilshunoslikda maqollarni o‘rganishga oid pragma-diskursiv yondashuvlar so‘nggi yillarda tadqiqotchilarning e‘tiborini tortganini kuzatish mumkin. Bugungi kunda qator tilshunoslar tomonidan pragmalingvistik yondashuv asoslari ishlab chiqilmoqda. Maqollarga pragma-diskursiv asosda yondashgan xorijlik tadqiqotchilardan G.Ya.Permiyakov, A.M.Gutov, L.A.Gutova, N.Barlin, Ye.V.Markelova, O.B.Abakumova, L.A.Djelalova, shuningdek, 穴田義孝 (Yoshiyuki Anada), 糀山洋介 (Yosuke Momiyama), 宮地裕 (Xiroshi Miyaji)<sup>9</sup> kabi yapon olimlarining ishlarini e‘tirof etish mumkin. O‘zbek tilshunosligida maqollarga nisbatan lingvopragmatik yondashuvlarni N.Abdullayeva hamda B.Jo‘rayevalarning

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<sup>7</sup> Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фан. б. фалс. д-ри (PhD) ... дисс. автореф. – Тошкент, 2017.– 24 б.; Қаландаров Ш.Ш. Ўзбек лингвомаданий муҳитида халқ мақоллари эвфемизацияси. Филол. фан. б. фалс. д-ри (PhD) ... дисс. автореф. – Фарғона, 2019. – 49 б.; Комилова Г. Ўзбек тилидаги мақолларнинг аксиолингвистик таҳлили. Филол. фан. фалс. док. (PhD)... дисс. автореф. – Тошкент, 2022. – 50 б.; Muqimova Z. R. Lingvomadaniy kodlarning olamning lisoniy manzarasidagi o‘rni (o‘zbek tili barqaror birliklari misolida): Filol. fan. dok.(DSc) ... diss. – Toshkent, 2025. – 237 b.

<sup>8</sup> Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дисс... докт. филол. наук. – Ташкент, 2007. – 287 с.; Темирова М. Ўзбек ва киргиз халқ мақоллари типологияси: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Тошкент, 2018. – 166 б.; Уралова О.П. Инглиз ва ўзбек тилларида “оила” бош лексемали мақоллар семантикаси ва структураси: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Самарқанд, 2021. – 144 б.; Zhenxin Da (达震鑫) O‘zbekcha va xitoycha maqollarning lingvistik tadqiqi: Filol. fan. b. fals. d-ri (PhD) ... diss. avtoref. – Toshkent, 2023. – 50 b.; Эргашева Г. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи. Филол. фан. номз. ... дисс. – Тошкент, 2011. – 164 б.; Djurayeva Z. R. Turli tizimli tillar paremiologik fondida gender konseptosferasini ifodalash (rus va o‘zbek tillari misolida): Filol. fan. dok... DSc) diss. avtoref. – Vuxoro, 2024.

<sup>9</sup> Пермяков Г.Л. От поговорки до сказки. – М.: Наука, 1970. – С. 215-120.; Гутова Л.А. «Пословица и нарративный контекст» // Вестник Дагестанского НЦ РАН. – Махачкала, 2006. – С. 65.; А.М.Гутов. Этюды о кавказском эгикеге. – Нальчик: Эльбрус, 1998. – 124 с.; Барли Н. Структурный подход к пословице и максиме.// Паремииологический сборник. – М.: Наука, 1984. – С. 120-128; Маркелова Е. В. Когнитивно-семантическая структура имен деятельности (на материале русских пословиц о труде и лени): Автореф. дисс. ... канд. филол. наук. – Томск, 2004. – 32 с.; Абакумова О.Б. Пословичные концепты в паремическом дискурсе: Автореф. дисс. ... докт. филол. наук. – Орел, 2013. – 46 с.; Джелалова Л.А. Русские пословицы: структурно-семантический и коммуникативно-прагматический аспекты: Автореф. дисс. ... докт. филол. наук. – Волгоград, 2022. – 37 с.; 穴田義孝「ことわざ社会心理学」明治大学社会科学研究所、2006年、47頁； 糀山洋介「慣用句の体系的分類：隠喩・換喩・提喩に基づく慣用的意味の成立を中心に」『名古屋大学国語国文』、名古屋大学国語国文学会、1997年、29-43頁； 宮地裕「慣用句の周辺—連語・ことわざ・複合語—」『日本語学』、明治書院、1985年 62-75頁.

tadqiqotlarida<sup>10</sup> kuzatish mumkin. Mazkur tadqiqotlarda maqollarga muloqotning konkret ijtimoiy kontekstida murojaat qilinishi va ularning pragma-diskursiv birlik sifatida nutqda muhim kommunikativ funksiyani bajarishi alohida uqtirilgan.

Bevosita imperativ maqollarning tadqiqiga bag'ishlangan ishlarga to'xtaladigan bo'lsak, bu borada ham muayyan izlanishlar amalga oshirilganini ko'rish mumkin. Chunonchi, A.N.Ramazanovning tadqiqotida ingliz maqollaridagi nutq aktlarining tarkibi va nutq aktlari vositasida harakatga undash, ularning turli darajadagi turtki berish xususiyatlari, L.M.Gutovning ishida imperativ maqollarning mavzuiy guruhlari, semantik maydoni va etnolingvistik xususiyatlari tadqiq etilgan. Yapon tilidagi imperativ semantika va uning ifodalanishi masalasi L.Yu.Xronopulning tadqiqotida o'rganilgan<sup>11</sup>.

Ko'rinadiki, bugungi kunda nutqda imperativlikning ifodalanishi masalasi bo'yicha ayrim nazariy xulosalar berilgan bo'lsa-da, yapon va o'zbek maqollarida imperativlikning pragma-diskursiv xususiyatlari maxsus tadqiq etilmagan.

**Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Dissertatsiya Samarqand davlat chet tillar institutining "Zamonaviy yapon filologiyasining dolzarb muommolari va uni o'qitish metodikasi" mavzusidagi ilmiy tadqiqot yo'nalishi doirasida bajarilgan.

**Tadqiqotning maqsadi** yapon va o'zbek tillaridagi imperativ maqollarning mohiyatini ochib berish, pragmatik va diskursiv xususiyatlarini yoritishdan iborat.

**Tadqiqotning vazifalari:**

yapon va o'zbek muloqot diskursida imperativ maqollarning pragmatik maqomini belgilash, kommunikativ va pragma-diskursiv xususiyatlarini tahlil qilish;

yapon va o'zbek tillaridagi maqollarda implisit va eksplisit imperativlikning nutqda ifodalanish usullarini ko'rsatib berish;

yapon va o'zbek tillaridagi imperativ maqollarning semantik va sintaktik tuzilishini yoritish;

imperativ maqollarni lingvomadaniy aspektida tahlil qilish orqali yapon va o'zbek milliy xarakterini ochib berish;

yapon tilidagi imperativ maqollarni o'zbek tiliga muqobillashtirishda tayaniladigan omillarni aniqlash va tillararo muqobillashtirish usullarini ishlab chiqish.

**Tadqiqotning obyekti** sifatida yapon va o'zbek tillaridagi harakatga undovchi nutqiy aktlar guruhiga mansub maqollar tanlab olingan. Imperativ maqollar tahlilida so'zlashuv va badiiy nutqqa xos misollarga murojaat qilingan.

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<sup>10</sup> Абдуллаева Н.Э. Инглиз ва ўзбек халқ мақолларидаги градуонимик муносабатларнинг лингвопрагматик хусусиятлари: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Тошкент, 2019. – 174 б.; Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Филол. фан. док. (DSc) ... дисс. – Самарқанд, 2019. – 251 б.

<sup>11</sup> Рамазанова А.Н. Побудительны й потенциал английских пословиц: Афтореф. дисс. ... докт. филол. наук. – Уфа, 2005. – 24 с.; Гутова Л.М. Адыгские императивные пословицы и поговорки в сравнительном освещении: Дисс. ... канд. филол. наук. – Нальчик: РГБ, 2007. – 140 с.; Хронопуло Л.Ю. Императивная семантика и её выражения в современном японском языке: Дисс...канд. филол. наук. – СПб., 2007. – 171 с.

**Tadqiqotning predmetini** yapon va o‘zbek tillaridagi imperativ maqollarning pragmatik hamda diskursiv xususiyatlarini qiyosiy aspektda o‘rganish tashkil qiladi.

**Tadqiqotning usullari.** Ishda tavsiflash, tasniflash, differensiyalash, pragmatik va diskursiv, qiyosiy, semantik, komponent tahlil hamda statistik tahlil usullaridan foydalanildi.

**Tadqiqotning ilmiy yangiligi:**

yapon va o‘zbek muloqot diskursida faollashadigan buyruq, ko‘rsatma yoki maslahat mazmunini ifodalovchi imperativ maqollarni tahlil qilish orqali ularning pragmatik vazifasi aniqlanib, bu jarayonda ushbu maqollarning semantik, grammatik va struktur xususiyatlari ochib berilgan, imperativ maqollar orqali amalga oshiriladigan kommunikativ maqsad, ularning jamiyatdagi sotsiopragsmatik vazifasi hamda muloqot diskursida namoyon bo‘ladigan milliy-madaniy va interfaol xususiyatlari ilmiy asoslangan;

yapon va o‘zbek maqollarida imperativlikning bevosita hamda bilvosita ifodalanish holatlari aniqlangan, nutqdagi implisitlikni yuzaga keltiruvchi lingvopragsmatik omillar tahlil qilinib, tadqiqot davomida o‘zbek tilidan farqli ravishda, yapon muloqot madaniyatida so‘zlovchining kommunikativ maqsadini eksplisit ifoda etish harakati cheklovlarga uchrashi, ya’ni ijtimoiy me’yorlar va xushmuomalalik tamoyillari natijasida imperativ mazmunning ko‘proq bilvosita shakllarda ifodalanishi ilmiy asosda isbotlab berilgan;

yapon va o‘zbek tillaridagi imperativ maqollarning semantik va sintaktik tuzilishi hamda qurilish modellari batafsil tavsiflangan, yapon maqollarining odatda qisqa jumla shaklida ifodalanganligi, ularda fe’li birikmalarning nutq vaziyatiga qarab ko‘pincha tushirib qoldirilishi aniqlangan hamda o‘zbek imperativ maqollarida buyruq ma’nosini ifodalovchi fe’l shakllari ishtirokida to‘liq jumla ko‘rinishida ifodalanishi dalillangan;

yapon va o‘zbek tillaridagi tarkibida fauna va flora, diniy e’tiqod hamda madaniy realiyalarni aks ettiruvchi lug‘avoy birliklar ishtirok etgan imperativ maqollar tahlil qilinib, ular yordamida yapon va o‘zbek xalqlarining milliy xarakteri, dunyoqarashi hamda mentalitetining o‘ziga xos xususiyatlari ochib berilgan;

yapon tilidagi imperativ maqollarni o‘zbek tiliga muqobillashtirish jarayonida maqollarning individual tarkibiy elementlarini alohida-alohida tarjima qilish o‘rniga, ularning umumiy kontekst va nutqdagi mazmuniy yaxlitligini hisobga olish zarurligi va tillararo funksional ekvivalentlikni ta’minlashda semantik hamda pragmatik tafovutlarni inobatga olish jumlaning to‘liq va aniq muqobillashtirishni ta’minlashi isbotlangan, tarjimaning kognitiv-diskursiv mohiyatini inobatga oluvchi madaniyatlararo transfer usullari ishlab chiqilgan.

**Tadqiqotning amaliy natijalari** quyidagilar bilan belgilanadi:

maqollarni pragma-diskursiv yondashuv asosida o‘rganish ularning nafaqat semantik mazmuni, balki kommunikativ maqsadi, ijtimoiy vazifasi, qolaversa, kontekstga bog‘liqligini ham ko‘rsatib beradi;

o‘zbek tilidagi maqollarning, asosan, fe’lning imperativ shakli bilan to‘liq jumla shaklida, yapon tilidagi maqollarning esa qisqa jumlar va harakatga undovchi fe’llarning qisqartma shaklida ifodalanishi asoslab berilgan;

maqollarning nutq jarayonida buyruq mazmunidan tashqari, maslahat, taklif, ogohlantirish, o'tinch va boshqa mazmuniy munosabatlar bilan birga qorishgan holda yuzaga chiqishi dalillangan;

tadqiqot natijalari asosida "Yapon muloqot matnida harakatga undovchi nutqiy aktlar" va "Yapon va o'zbek imperativ maqollarining pragma-diskursiv xususiyatlari" nomli monografiyalar, "Yaponcha-o'zbekcha sohaga oid atamalar va iboralar to'plami" nomli o'quv-uslubiy qo'llanma hamda 命令の意味を持つ和・ウズミニことわざ辞典 (Yaponcha-o'zbekcha imperativ maqollar to'plami) nomli lug'at tayyorlangan.

**Tadqiqot natijalarining ishonchliligi** dissertatsiyada imperativ maqollarning pragmatik va diskursiv tahlili masalasi bo'yicha muammoning aniq qo'yilganligi, to'plangan materiallar tahlili orqali asosli ilmiy xulosalar chiqarilganligi, zamonaviy tilshunoslikka muvofiq yondashuvlardan foydalanilganligi, tanlangan tadqiqot usullari, ilmiy tadqiqot natijalarining dissertatsiya nazariy konsepsiyasiga mos kelishi bilan belgilanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati yapon va o'zbek imperativ maqollarida uchraydigan harakatga undovchi nutqiy tuzilmalar masalasini pragmalingsvistika va diskursiv tahlil yo'nalishlari doirasida o'rganilishi, ularning muloqot jarayonida shaxslararo munosabatlarni tushunishga yordam berishi va tavsiflangan imperativlikning pragmasemantik tahlil usullari til doirasidagi boshqa turdagi nutqiy aktlarning pragmatik, diskursiv mohiyatini anglashga imkon yaratishi bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, undan oliy o'quv yurtlari magistratura bosqichining Lingvistika yo'nalishida "Kommunikativ tilshunoslik", "Madaniyatlararo muloqot", "Pragmalingsvistika", "Qiyosiy tilshunoslik" fanlari bo'yicha ma'ruza matnlari, darslik, o'quv qo'llanmalar yaratishda, shuningdek, filologiya yo'nalishi bakalavriat, magistratura va tayanch doktorantura (PhD) bosqichidagi izlanuvchilar uchun maxsus seminarlar tashkil qilishda foydalanish mumkin.

**Tadqiqot natijalarining joriy qilinishi.** Yapon va o'zbek imperativ maqollarining pragma-diskursiv xususiyatlari tadqiqi yuzasidan olingan ilmiy natijalar asosida:

yapon va o'zbek muloqot diskursida imperativ maqollardan foydalanishning samarali usullari hamda maqollarni tarjima qilish masalalari bo'yicha chiqarilgan xulosalardan Yevropa Ittifoqi tomonidan Erasmus + dasturining 2016-2018-yillarga mo'ljallangan 561624-YERR-1-2015-UK-EPPKA2-CBHE-SP-ERASMUS+CBHEIMEP: "O'zbekistonda oliy ta'lim tizimi jarayonlarini modernizatsiyalash va xalqarolashtirish" mavzusidagi innovatsion tadqiqotlar loyihasida foydalanilgan (Samarqand davlat chet tillar institutining 2024-yil 10-sentyabr 1785/02-son ma'lumotnomasi). Muloqot diskursida imperativ maqollar orqali so'zlovchi munosabatining ifodalanishi bilan bog'liq natijalar nutq samaradorligini oshirishga xizmat qilgan;

buyruq mazmunidagi maqollarning diskursiv, pragmatik, kognitiv va sotsiolingsvistik jihatdan tahlil qilinishi borasida olingan natijalardan 2/24-4/7-690-son "English Access Microscholarship Program" mavzusidagi loyihada foydalanilgan

(Samarqand davlat chet tillar institutining 2024-yil 10-sentyabr 1786/02-son ma'lumotnomasi). Natijada pragma-diskursiv omillarning muloqot strategiyasiga ta'siri aniqlangan;

maqollar va ularning kundalik muloqotdagi ahamiyati haqidagi ma'lumotlardan Samarqand viloyat teleradiokompaniyasi "Ma'rifat shu'lasi" ko'rsatuvining ssenariysida foydalanilgan (Samarqand viloyat teleradiokompaniyasining 2024-yil 26-oktabr 01-07/292-son ma'lumotnomasi). Tadqiqot konseptiga bag'ishlangan tahliliy fikrlar va nazariy xulosalar yoshlarning kitobxonlik saviyasini oshirishga yordam berdi;

imperativ maqollarning bevosita va bilvosita mazmunda nutqiy akt ko'rinishida ifodalanishiga oid ma'lumotlardan Yaponiyaning Kawasaki shahridagi "WAGO" Co.LTD tashkilotida yapon tilini o'qitishda ilmiy manba sifatida foydalanilgan ("Wago" Co.LTD tashkilotining 2024-yil 13-dekabr 48-son ma'lumotnomasi). Tadqiqot ishidan olingan natijalar yapon tilini o'rganayotgan talabalarga muloqot jarayonida maqollar orqali buyruq mazmunini ifodalash haqidagi tushunchalarini kengaytirishga yordam bergan;

yapon va o'zbek dialogik nutqida hurmat va kamtarlik shaklida bevosita va bilvosita nutqiy akt ko'rinishida ifodalangan imperativ maqollarning qo'llanishi yuzasidan olingan natijalaridan Yaponiyaning Saitama shahridagi "YM" (VAI-EM) Co.LTD tashkilotida yapon tilini o'qitishda foydalanilgan ("YM" (VAI-EM) Co.LTD tashkilotining 2024-yil 24-dekabr 303-son ma'lumotnomasi). Natijada "Yapon tili" fani bo'yicha dars mashg'ulotlari materiallarining nazariy va amaliy jihatdan boyishiga erishilgan;

hayvonlar va qushlar nomi bilan bog'liq zoonim maqollarning nutqdagi funksional belgilarining ahamiyati haqidagi natijalaridan Qarshi davlat universitetida 2021-2023-yillarda amalga oshirilgan SUZ-800-21GR-381 "Reinforcing English Language competence at Karshi State University" mavzusidagi loyihada foydalanilgan (Qarshi davlat universitetining 2024-yil 3-fevral 03/155-son ma'lumotnomasi). Natijada yapon va o'zbek imperativ maqollarining lingvomadaniy hamda sotsiopragmatik aspektlari yoritilib, bu turdagi maqollarni tarjima jarayonida muqobillashtirishga erishilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Dissertatsiya natijalari 6 ta ilmiy-amaliy anjuman, jumladan, 3 ta respublika hamda 3 ta xalqaro ilmiy-amaliy konferensiyalarda ma'ruza ko'rinishida bayon etilgan va aprobatsiyadan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinishi.** Dissertatsiya mavzusi yuzasidan jami 30 ta ilmiy ish nashr etilgan. Shundan 2 ta monografiya, O'zbekiston Respublikasi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 15 ta maqola, ulardan 10 tasi respublika, 5 tasi xorijiy jurnallarda e'lon qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, to'rtta bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovadan iborat bo'lib, umumiy hajmi 217 sahifani tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida tadqiqot mavzusining dolzarbligi, zarurati, uning maqsadi va vazifalari, ishning obyekt va predmeti tavsiflangan, respublika fan va texnologiyalarni rivojlantirishning ustuvor yo‘nalishlariga mosligi ko‘rsatilib, tadqiqotning ilmiy yangiligi, amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo‘yicha ma’lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Imperativ maqollar tadqiqining nazariy asoslari”** deb nomlangan. Unda jahon va o‘zbek tilshunoslarining maqollarning nazariy masalalariga oid qarashlari, ularning diskurs, pragmatika hamda imperativlik tushunchalariga nisbatan bildirgan fikr-mulohazalari, imperativlikning nutqiy aktlar nazariyasidagi talqini, shuningdek, maqollarni tartiblash va tizimlashtirish masalalari tahlil qilingan.

Bobning **“Maqollarni tadqiq qilish yo‘nalishlari”** deb nomlangan birinchi faslida imperativlik tushunchasi, uning voqelanishi, hosil bo‘lish omillari, imperativ maqollar va ularning tadqiqi haqida mulohazalar bildirilgan.

Imperativlikka dastlab grammatik kategoriya sifatida yo‘ndashilgan bo‘lsa, keyinchalik bu hodisa semantik, pragmatik, hatto sotsiolingvistik aspektlarda tahlilga tortildi. Binobarin, imperativlikning nutqiy akt sifatida kommunikativ vazifalari va mazmun doirasi o‘rganila boshlandi. Demak, bugungi kunga kelib imperativlik nafaqat buyruq berish, balki ijtimoiy nutqiy akt sifatida talqin qilinadi. Shu bois zamonaviy tilshunoslikda harakatga undovchi nutqiy aktlarning talqiniga oid masalalar pragmalingvistika, lingvomadaniyatshunoslik hamda kognitiv tilshunoslik nuqtayi nazardan tadqiqot obyektiga aylanmoqda. Pragmalingvistika qator tilshunoslar tomonidan tilni ichki tuzilishida emas, balki uni shaxs tomonidan qo‘llash ko‘lamini tasvirlashga intiladigan fan sifatida tavsiflanadi<sup>12</sup>. Imperativ tuzilmalarning pragmasemantik xususiyatlari ham pragmalingvistikaning tadqiq obyektidir.

Yuqorida qayd etilganlar asosida imperativlikning xalq maqollari bilan bevosita bog‘liq jihatlari namoyon bo‘ladi. Binobarin, maqollar ko‘p hollarda imperativ (ya’ni buyruq, maslahat, ko‘rsatma va maslahat berish kabi) mazmunda voqelanib, jamiyatda axloqiy, ijtimoiy, ma’naviy me’yorlarni targ‘ib qilish maqsadida nutqimizda faollashadi. Imperativ maqollar funksional, struktur va semantik xususiyatlariga ko‘ra xarakterlanishini ta’kidlash joiz. Ushbu turdagi maqollar tarkibidagi fe’llarning, odatda, buyruq shaklida ko‘rinish berishi o‘zgarimas qoida sifatida qabul qilinadi. Shuningdek, imperativ maqollar vositasida muloqot jarayonida suhbatdoshni ogohlikka chaqirish, ehtimoliy xatar yoki nizoni bartaraf etish va xushyorlikka da’vat etish kabilarga ishora qilinadi.

Odatda, tilshunoslikda maqollar “paremalar” deb ham yuritiladi. Bu o‘rinda biz ayrim tadqiqotlardagi maqolni “parema” deb atalish fikriga qo‘shilmaymiz. Chunonchi, parema keng tushuncha bo‘lib, u, odatda, idioma, ibora, matal va

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<sup>12</sup> Сафаров Ш. С. Прагмалингвистика. – Тошкент: Ўзбекистон миллий энциклопедияси, 2008. – Б. 71-106; Leech G. Principles of Pragmatics. – London and New York: Longman, 1986. –88 p.; Богданов В. В. Классификация речевых актов // Лингвистические аспекты языкового общения. – Калинин, 1989. – С. 25-37. Арутюнова Н. Д. Дискурс. БЭС Языкознание. В кн.: Лингвистическая энциклопедия. – М., 1990. – С. 130-137.

maqolmatal tipida birliklarni o‘z ichiga oladi. Zotan, “o‘z ma’nosida qo‘llanadigan parema ko‘cma ma’no kasb etib maqolga aylanadi”<sup>13</sup>.

Ma’lumki, tilshunoslikdagi dastlabki ishlarda maqollar struktur-semantik jihatdan o‘rganilib, ularning leksik tarkibi, sintaktik tuzilishi, variantlari, shuningdek, ma’noviy-uslubiy xususiyatlariga e’tibor qaratilgan. Antroposentrik tilshunoslikda maqollar lingvomadaniyatshunoslik, kognitiv tilshunoslik hamda kommunikativ-pragmatik aspektlarda tadqiq etilganini kuzatish mumkin. Maqollarni pragma-diskursiv yondashuv asosida o‘rganish so‘nggi yillarda tadqiqotchilarning e’tiborini torta boshladi. Zero, maqollarni pragma-diskursiv nuqtayi nazardan tahlilga tortish ularni nafaqat lisoniy muhitda, balki ijtimoiy va madaniy kontekstlarda ham chuqur o‘rganishga asos bo‘ladi.

Maqollarga, odatda, muloqotning konkret ijtimoiy kontekstida qo‘llash uchun murojaat qilinadi va ular pragma-diskursiv birlik sifatida nutqda muhim kommunikativ funksiyani amalga oshiradi. Xususan, interaktivlik, umumlashtirish va baholash kabi diskursiv xususiyatlar maqollar tahlilida chuqur semantik va pragmatik yondashuvlar uchun asos bo‘la oladi. Ya’ni, maqolning so‘zlovchi bilan tinglovchi orasidagi muloqotga xizmat qiluvchi interaktivlik xususiyati pragmatik nuqtayi nazaridan nutqiy aktlar nazariyasi bilan bog‘liq holda ko‘pincha illokutiv akt sifatida muloqotda faol rol o‘ynaydi. Shuningdek, maqollar universal xulosa chiqaradigan umumlashtiruvchanlik xususiyatiga ham ega bo‘lib, hayotiy tajriba asosida xalq donishmandligini ifoda etuvchi vosita sifatida shakllanadi. Diskursiv tahlil nuqtayi nazaridan ushbu xususiyat maqollarni umumiy kontekstda qo‘llash imkonini ham beradi.

Birinchi bobning ikkinchi fasli ***“Imperativlikning nutqiy aktlar nazariyasidagi talqini”*** deb atalgan. Unda harakatni bajarishga undashga yo‘naltirilgan nutqiy aktlar, xususan, buyruq, taqiq, ruxsat kabi imperativ mazmunga ega tuzilmalarning talqini va tasnifi haqida so‘z yuritiladi.

Muloqot matnida amalda bo‘lgan barcha turdagi nutqiy aktlar o‘ziga xos struktur ko‘rinishga ega bo‘lishi bilan bir vaqtda, muayyan mazmun va mohiyatni ham qamrab oladi. Ushbu mazmun va mohiyatni ochib berish hamda nutq intensiyasining voqelanishini ta’minlash uchun so‘zlovchi muhit ehtiyojiga ko‘ra nutqiy akt turlarining muvofiqini tanlash orqali ma’lum turdagi ma’lumotni suhbatdoshiga yetkazadi.

Imperativlik nutqiy akt sifatida talqin qilinarkan, uning lisoniy maqomini belgilash, pragmatik va diskursiv xususiyatlarini yoritish uchun birinchi navbatda, nutqiy aktlarning tasnifiy mezonlarini aniqlash zarur bo‘ladi. Ushbu sohadagi eng nufuzli va e’tirofqa sazovor bo‘lgan ishlar sifatida J.Ostin, J.Syorl, J.Lich<sup>14</sup> va boshqa tadqiqotchilarning nutqiy aktlarni tasniflashga oid ilmiy qarashlarini e’tirof etish o‘rinlidir. Nutqiy aktlar nazariyasining asoschisi J.Ostin ilk bor nutqiy aktlarni tasniflash g‘oyasini ilgari surdi<sup>15</sup>. Olimning tasnifi negizida ingliz tilidagi performativ

<sup>13</sup> Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Филол. фан. док. (DSc) ... дисс. – Самарқанд, 2019. – Б. 208.

<sup>14</sup> Austin J. How to do things with words. In J.O.Urmston (Ed.). – Cambridge: CUP, 1962. – 66 p.; Leech G. Principles of Pragmatics. – London and New York, 1986. – 88 p.; Searle J. Indirect Speech Acts // Syntax and Semantics. Vol. 3. – New York: Academic Press, 1975. – P. 59-82.

<sup>15</sup> Austin J.L. How To Do Things With Words. – Oxford: Oxford Univ. Press., 1962; 2 nd ed., 1973. – 168 p.

fe'llar ro'yxati yotadi va ular muloqot paytida bayon qilinayotgan fikrlarning illokutiv kuchlarini batafsil izohlaydi. Bu tasnif bir necha marta haqli ravishda tanqidga uchradi. Xususan, J.Syorl nutqiy aktlarni illokutiv fe'llar bilan aralastirib yuborishni noto'g'ri deb hisoblaydi. Zero, nutqiy akt muloqotning voqeligidir, ma'lum bir tilning leksik tizimida mavjud bo'lgan illokutiv fe'llar esa, nutqiy aktlarning omili bo'lolmaydi<sup>16</sup>.

J.Ostin nazariyasida imperativlik ekzersitivlar guruhiga kiritilgan bo'lsa, J.Syorl va K.Allen kabi tadqiqotchilar buyruq, taqiq, ijozat, iltimos va shu kabi suhbatdoshni ma'lum bir harakatni amalga oshirishga ishora qiluvchi imperativ gaplarni direktiv nutqiy aktlar guruhiga kiritishgan<sup>17</sup>. Keyinchalik mazkur nutqiy aktlar preskriptivlar guruhiga ajratilib, ular farmoyish, buyruq, ko'rsatma va maslahat kabi pragmatik vazifalarni voqelantiruvchi harakatlar bilan tenglashtirilganini<sup>18</sup> ko'rish mumkin. J.Lichning fikriga ko'ra, imperativ mazmunidagi gaplar hamda iltimos va savol kabi nutqiy harakatlar kompitiv guruhiga mansubdir. Bu guruhda illokutiv maqsad ijtimoiy maqsadga munosib bo'lmaydi<sup>19</sup>.

Bizning fikrimizcha, yuqorida keltirilgan tasniflarning barchasi asosli Biroq harakat ijrosining amalga oshirilishini talab qiladigan nutqiy aktlar, xoh u buyruq, xoh savol bo'lsin, har qanday holatda ham nutq intentsiyasi harakat ijrosini ta'minlashga ishora qiladi. Shu bois yuqorida qayd etilgan turdagi jummalarni direktiv nutqiy aktlar sirasiga kiritish tarafdorimiz.

Biroq buyruq va savol mazmunidagi gaplarni bir guruh deb tasniflash fikri, tabiiyki, turli tanqidlarga uchraydi. Xususan, A.Vejbitskaya ularning ajralishi tarafdori ekanligini ma'lum qilgan edi<sup>20</sup>. Imperativ gaplar so'zlovchi, tinglovchi va uchinchi shaxslar o'rtasida munosabatni so'roq, darak va boshqa turdagi gaplarga qaraganda butunlay boshqacha tarzda belgilaydi va ko'p hollarda ish-harakatning bajaruvchisi adresatga to'g'ri kelganligi sababli, ikkinchi shaxs buyrug'idagi subyekt olmoshi odatda olib tashlanadi<sup>21</sup>.

Darhaqiqat, imperativ nutq suhbatdoshga kuchli ta'sir o'tkazishligi bilan ham ahamiyatlidir. Buyruq berish, tahdid solish, agressivlik va birovga azob berib rohatlanish kabi hissiy tuyg'ular shular jumlasidandir. Har qanday muloqot natijasida suhbatdoshga murojaat qilib, uning hissiy holatiga ta'sir qilish, uni mamnun qilish, xushomad qilish yoki aksincha, kamsitish, g'azablantirish kabi maqsadlar turadi. Bu turdagi his-tuyg'ularni ko'rsata olish genetik jihatdan insonga xosdir. Inson suhbatdosh ruhiyatiga ta'sir o'tkazuvchi buyruqomuz omillar asosida muloqotga kirishar ekan, bu borada o'ta ehtiyotkorlik va xushmuomalalik etiketiga amal qilish talab etiladi. Xususan, yapon muloqotida nutq ijrochisi suhbatdoshni ma'lum bir harakat ijrosini bajarishga undash jarayonida, birinchi navbatda, 「相手の気持ちに傷つか

<sup>16</sup> Searle J., Vanderveken D. Foundations of Illocutionary Logic. – Cambridge Univ. Press, 1985. – 180 p.

<sup>17</sup> Searle J. Indirect Speech Acts // Syntax and Semantics. Vol. 3. – New York: Academic Press, 1975. – P. 59-82.

<sup>18</sup> Беляева Е.И. Грамматика и прагматика побуждение: английский язык. – Воронеж: Изд-во ВГУ, 1992. – С.145.

<sup>19</sup> Гусев В.Ю. Типология специализированных глагольных форм императива: Дисс. ... канд. филол. наук. – М., 2005. – С. 33.

<sup>20</sup> Вежбицкая А. Речевые акты // Новое в зарубежной лингвистике. Вып. XVII. Теория речевых актов. – М.: Прогресс, 1986. – С. 95–108.

<sup>21</sup> Добрушина Н.Р. Наклонения и дискурсивный режим текста на примере употреблений частицы пусть / Исследования по теории грамматики. – М., 2008. – С.145–150.

ない」[Aite no kimochi ni kizutsukanai] (Suhbatdoshning ruhiyatiga salbiy ta'sir o'tkazmaslik) iborasiga imkon qadar amal qilishga intiladi. Demak, noo'rin jumlar va haqoratomuz iboralarni qo'llash, fikrni tushunarsiz bayon qilish kabi holatlardan chekinish shaxslar o'rtasida munosabatning samaradorligini ta'minlovchi omillardandir. Ushbu holatlar, asosan, imperativlik bilan bog'liq jarayonlar bo'lib, mazkur sohaning nihoyatda nozikligidan dalolat beradi.

Ko'rinadiki, pragmatik imperativ mazmundagi nutqiy aktlar talqiniga turlicha yondashadilar. Nutqiy aktlarning o'zaro munosabati va ularni tasniflash masalasi hozirga qadar tilshunoslar o'rtasida turlicha bahs-munozaralarga sabab bo'lib kelmoqda.

Birinchi bobning uchinchi fasli ***“Imperativ maqollarni pragma-diskursiv aspektda tadqiq etishning ilmiy ahamiyati”***ni yoritishga qaratilgan. Imperativ mazmundagi maqollarga harakatga undovchi nutqiy aktlar sifatida qaraydigan bo'lsak, ularni nutqiy aktning eng muhim vositasi maqomida e'tirof etish lozim. Imperativlik, odatda, ma'lum kommunikativ vaziyatda faollashib, tinglovchini u yoki bu harakatni bajarishga yoki bajarmaslikka undaydi. Ammo buyruq mazmunida voqelangan bu turdagi nutq ko'rsatmasi, ayniqsa, maqol ko'rinishida voqelanganda uni qabul qilish, undalgan harakatni bajarish yoki aksincha, bajarmaslik adresat uchun majburiy bo'lmasdan, ko'pincha uning ixtiyorida qoladi. Umuman, imperativ maqollar samarali harakat yo'nalishini zohiran yoki botinan belgilab berish xususiyatiga ega bo'lib, nutqda illokutiv kuchning ta'sir tezligini oshishiga imkon beradi.

Imperativ maqollarning tarkibidagi fe'llar, odatda, buyruq shaklida namoyon bo'ladi va bu o'zgarimas qoida sifatida qabul qilinadi. Shuningdek, imperativ maqollar vositasida muloqot jarayonida suhbatdoshni ogohlikka chaqirish, ehtimoliy xatar yoki nizoni bartaraf etish va xushyorlikka da'vat etish kabilarga ishora qilinadi. Maqollarda ifodalanadigan nutqiy harakatning xususiyatlariga to'xtaladigan bo'lsak, ularda nutq illokutsiyasi umumlashtirilgandir. Odatda, maqollar oddiy jumladan farqli o'laroq, predikativ komponentlarning flektiv kategoriyalari ishtirokida nutq vaziyatini kontekstga moslashtira oladigan tabiatga egadir.

Diskursiv tahlil yordamida xalq maqollariga oid xususiyatlarni o'rganish til orqali qanday ijtimoiy va madaniy strukturalar, qadriyatlar va normativlar ifodalanayotganini tushunishga imkon beradi. Ushbu jihat esa, o'z navbatida, til va muloqotdagi ijtimoiy ta'sir, identifikatsiya va gender rolini o'rganishda muhim vosita bo'lib xizmat qiladi. Xalq maqollarida ko'pincha ijtimoiy qadriyatlar, urf-odatlar va jamiyat me'yorlari kabilar o'z ifodasini topadi. Muayyan davr hamda jamiyatdagi turli ijtimoiy tuzilmalar va qonuniyatlarni yoritish uchun esa diskursiv yondashuvga oydinlik kiritish muhim ahamiyatga ega.

Maqollar kommunikativ jarayonda shaxs tomonidan o'ylab topilgan ko'rsatmalar yoki uning shaxsiy fikrlari jamlanmasi asosida yuzaga kelmaydi, aksincha, ular umume'tirof etilgan ishhonchli qoida va asosli manba sifatida qabul qilinadi. Shu jihatdan, nutqqa nisbatan so'zlovchi mas'uliyatini yengillashtirish va uni javobgarlikdan ozoda etish xususiyatiga ko'ra maqollar muloqot ishtirokchilari

o‘rtasida kutilmagan kelishmovchiliklar va nizolarga chek qo‘yish xusuiyati bilan ham xarakterlanadi.

Quyidagi maqollar ishtirokidagi diskursiv tahlil qilish orqali ularning vazifalariga oydinlik kiritamiz:

Yapon tilida: *今は大変だけど、止まない雨はないから、いつかは良い日が来るさ*<sup>22</sup>。  
*Hozircha qiyin, lekin to‘xtamaydigan yomg‘ir yo‘q deyishadi, qachondir yorug‘ kunlar keladi.*

O‘zbek tilida: ***Odam so‘zlashib topishadi, yilqi kishnashib topishadi, Ziyodulla chavandoz! Shunday-shunday topishadi-da!*** (T.Murod. “Ot kishnagan oqshom”).

Keltirilgan kontekstdan har ikkala tilda ham so‘zlovchi adresatni ma’lum bir harakatni amalga oshirishga undashi va undan oldin esa uni bu holatga ishontirishga bo‘lgan harakati ko‘rinib turibdi.

Maqollar nafaqat kundalik odatiy muloqot muhitida, balki keng auditoriyada ommaviy tinglovchilarga qarata ijro etilgan muloqot diskursida ham keng kuzatiladi. Masalan, yig‘ilishlar, mitinglar, seminar va anjumanlar, shuningdek mashhur allomalarning badiiy, diniy va siyosiy ma’ruzalarida ham nutq bezagi sifatida maqollarga murojaat qilish holatlari kuzatiladi. Masalan, Yaponiya bosh vaziri Fumio Kishidaning Vakillar palatasining yalpi majlisida so‘zlagan siyosiy nutqida maqollardan quyidagicha foydalanganini ko‘rish mumkin:

『『早く行きたければ 1 人で進め。遠くまで行きたければ、皆で進め』ということわざを引用し、『仲間とならばもっと遠く、はるかに遠くまで行くことができます』『私は、日本人の底力を信じています』と語った。』<sup>23</sup>。

**“Tez ketmoqchi bo‘lsang, yolg‘iz bor, uzoqqa ketmoqchi bo‘lsang, birga bor”** degan maqolni keltirib, **“Do‘stlar bilan uzoqroqqa, ancha uzoqqa borishimiz mumkin. Men yapon xalqining o‘ziga xos kuchiga ishonaman”** dedi.

Prezident Shavkat Mirziyoyevning O‘zbekiston mustaqilligining 26 yilligiga bag‘ishlangan marosimdagi nutqida ham quyidagi maqollarni qo‘llanilganini kuzatish mumkin:

1. **“Xalq boy bo‘lsa, davlat ham boy bo‘ladi”**<sup>24</sup>.
2. **“Imkoniyatdan samarali foydalanish uchun yerni haqiqiy dehqonga, fermer bo‘laman, deb ko‘zi yonib turgan mirishkorlarga berish kerak. Dehqon boy bo‘lsa, davlat boy bo‘ladi”**, dedi Prezidentimiz<sup>25</sup>.

Keng jamoa yoki yirik auditoriya vakillarini yoppasiga ma’lum bir harakatni bajarishga undash yoki ko‘rsatma berish jarayonida muloqot etiketi, so‘zlar va iboralar tanlovidagi mahorat muhim hisoblanadi. Shu nuqtayi nazardan, ko‘p hollarda bu turdagi nutqning samaradorligini ta‘minlashda maqollar yordamga keladi.

<sup>22</sup> <https://kerokero.green/yamanaiame>

<sup>23</sup> [https://www.huffingtonpost.jp/entry/story\\_jp\\_615ff3f5e4b06a986bcde766](https://www.huffingtonpost.jp/entry/story_jp_615ff3f5e4b06a986bcde766). 衆院本会議で所信表明演説をする岸田文雄首相 = 2021 年 10 月 8 日.

<sup>24</sup> 1 sentabr, 2017-yil; Manba: <https://www.gazeta.uz/oz/2017/09/01/nutq>.

<sup>25</sup> 2016-yil 15-dekabr kuni xalq deputatlari Toshkent viloyati Kengashining navbatdan tashqari sessiyasi.

Qolaversa, maqollarning muloqot diskursida yashirin (implisit) tarzda voqelanishi ehtimoliy qarama-qarshiliklarni bartaraf etish imkonini beradi.

Xullas, muloqot diskursida inson ruhiyati bilan bog‘liq munozarali vaziyatlar, ko‘p hollarda, xulosa chiqarish uchun dalil bo‘lib xizmat qiladigan majoziy maqollarga murojaat qilinishi birmuncha samarali kechadi. Shunday qilib, maqol muloqot diskursida bir vaqtning o‘zida ham nutqiy akt, ham harakatga undashning samarali vositasi sifatida namoyon bo‘ladi.

Birinchi bobning keyingi fasli **“Maqollarni tizimlashtirish va tartiblash masalalari”**ga bag‘ishlangan. “Maqollar so‘zlar soni, gapning grammatik to‘liqligi, so‘z birikmalarining morfologik, konstruktiv va kommunikativ turlari hamda urg‘ularning xarakteri kabi bir qator xususiyatlar va ularning turli kombinatsiyalariga ko‘ra farqlanadi. Shuningdek, maqollarni guruhlashtirish yoki ularni tasniflash uni tuzuvchi qarori asosida belgilanishi mumkin”<sup>26</sup>.

Maqollarni tizimlashtirishda ularni alifbo tartibida joylash va mavzuiy guruhlariga ajratish usulini boshqa usullarga nisbatan nisbatan keng tarqalgan deyish mumkin. Chunonchi, T.Mirzayev, A.Musoqulov, B.Sarimsoqov, K.Imomov, N.Komilov va H.Suvonqulova tomonidan tuzilgan “O‘zbek xalq maqollari” to‘plamida maqollar tematik tarzda jamlanib, ular alifbo tartibida tizimlashtirilganligini ko‘rish mumkin<sup>27</sup>.

Biz G.L.Permyakov aniqlagan beshta tur orasida tematik va alifbo tartibidagi tizimlash turini qo‘llab-quvvatlasak-da, aslida, maqollarni har qanday tizimlashtirish o‘zining ijobiy va salbiy tomonlariga egadir. Xususan, paremiyalogiya sohasi bilan qiyosiy shug‘ullangan har bir izlanuvchi ularda muqobil variantlarni topish yoki hech bo‘lmaganda ularga yaqin ma‘nodosh iboralarni aniqlash qanchalik mushkul ish ekanligini his etadi.

Yapon maqollariga murojaat qiladigan bo‘lsak, bir xil mazmunga ega bo‘lgan maqollar o‘zgacha qiyofada butunlay boshqa bo‘limlarda uchrashi kuzatiladi. Masalan, 蟻の甘きにつくが如し [ari no amakini tsukuga gotoshi] maqoli o‘zbek tilida **“Chumoli shirinlikka to‘planganidek”** deb tarjima qilinib, odamlar xuddi chumolilar shirinlikka to‘plangani singari, foyda keladigan joylarga talpinishiga ishoradir. Manbalarga murojaat qiladigan bo‘lsak, mazkur maqol shirin yeguliklarga oid maqollar guruhida ham, hashoratlarga oid maqollar guruhida ham uchraydi. Shuningdek, 老いたる馬は道を忘れず [oitaru umaha michi wo wasurezu], ya’ni **“Keksa ot yo‘lini hech qachon unutmaydi”** maqoli otga ta’rif berish bilan birga, keksalarning donoligiga ham ishora qiladi. Bu holat, o‘z navbatida, nutq intentsiyasining yo‘nalishini aniqlashni murakkablashtirishi tabiiydir.

Umuman, maqollarni guruhlash va ularni turlarga ajratib tahlil qilish samarali usullardan hisoblanadi. Bu borada, avvalo, e’tibor qaratilayotgan materialni katta tematik guruhlariga ajratish, ya’ni ularni mavzulashtirish, keyingi bosqichda esa ularni kichik guruhlarda tizimlashtirish, ya’ni alifbo tartibida joylashtirish paremiyalogiya sohasini tadqiq qilishda ayrim qulayliklarni taqdim etadi.

Tadqiqotning **“Imperativlikning diskursda voqelanish usullari”** deb

<sup>26</sup> Пермяков Г.Л. Пословицы и поговорки народов востока. – М.: Наука, 1979. – С. 15, 127.

<sup>27</sup> O‘zbek xalq maqollari. Tuzuvchilar: T. Mirzayev, A. Musoqulov, B. Sarimsoqov. – Toshkent: Sharq, 2005, 2014.

nomlanuvchi ikkinchi bobida imperativ tuzilmalarning pragmatik va semantik belgilari, permissiv va proxhibitiv tuzilmalarning vazifalari, implisit va eksplisit imperativlikning ifodalanishi hamda yapon va o'zbek maqollarida imperativlikning voqelanish usullari atroflicha tavsiflangan.

Bobning birinchi faslida **“Imperativ tuzilmalarining pragmasemantik xususiyatlari”** haqida bahs yuritilgan. Nutqiy aktlar nazariyasida imperativ ma'nosining pragmatik jihatlari yoritilib, ularning semiotik talqiniga e'tibor qaratiladi. Ushbu nazariya doirasida kommunikativ vaziyat modeli turli jihatli va qator vazifalar aks topadigan hodisa sifatida qaralib, bajariladigan pragmatik vazifa semantik-pragmatik ko'rinishda tasvirlanadi<sup>28</sup>. Bizningcha, bu tarzdagi yondashuv imperativ qurilmalarning qo'llanish maqsadi borasida axborotga ega bo'lishdan tashqari, ularning ma'lum nutqiy aktlar vazifalarida faollashuvi, ruxsat vaziyati qatnashchilarining mavqeyi va istaklari, harakat bajarish imkoniyatlari kabi ijtimoiy-ruhiy holatlar to'g'risida ma'lumotga ega bo'lishga imkon beradi.

Preskriptiv nutqiy aktlar ko'rsatma yoki buyruq berish harakati bilan bog'liq holda voqelanib, xohish-istak izhori modalligi doirasida turli ma'no ottenkalarini ifodalaydi. Ushbu ko'rinishdagi modallik asosida so'zlovchining subyekt va belgi o'rtasidagi munosabatlarni o'rnatish istagi yotadi<sup>29</sup>. Imperativlik preskriptiv ma'nolar tizimining eng chuqur qatlamida “yashiringan” bo'ladi. Bu xildagi tavsifda buyuruvchi va ijrochi haqidagi ma'lumotlar imperativ tuzilmalarning semantik-pragmatik tasvirida qayd etiladi. Inkori va tasdiq ko'rinishidagi tavsiya 「しろ!」(bajar!) – yoki 「するな!」(bajarma!) undash vaziyatiga qadar ikki turdagi ma'lumotga asoslanadi:

- 1) tasdiqlovchi ma'lumot (ijrochi aytilgan harakatni bajaradi);
- 2) inkori ma'lumoti (ijrochi undalayotgan harakatni bajarmaydi).

Shuningdek, ushbu vaziyatda tavsiya ham ikki mazmunda ifoda topadi:

- 1) tasdiq tavsiyasi (“Bajarayotganingni davom et”);
- 2) taqiq tavsiyasi (“Bajarayotgan harakatingni to'xtat”).

Ko'rsatilgan tavsiyalarni ularning manbalari bilan birlashtiradigan bo'lsak, imperativ tuzilmalar to'rt guruhga ajralishini kuzatish mumkin<sup>30</sup>:

1. Inkori unsuriga ega bo'lmagan tuzilmalar. Masalan: “吸ってもいい – *Chekaver!*” tuzilmasi agarda tinglovchi shu paytda chekib turgan bo'lsa, “Chekishni davom etaver!” ruxsatini olgan bo'ladi. Qiyoslang:

「さあ、上がんなさい。午後になるとお兄さんも見えなからね。それまで食事をして、ひと休みをしなさい。」（高木敏子「ガラスのうさぎ」: 24）.

*Ichkariga kiraver. Kunning ikkinchi yarmida akang ham kelib qoladi. Ungacha ovqatlanib, biroz dam ol.*

<sup>28</sup> Падучева Е.В. Высказывание и его соотносительность с действительностью. – М.: Наука, 1985. – С. 89.

<sup>29</sup> Беляева Е.И. Модальность и прагматические аспекты директивных речевых актов в современном английском языке: Автореф. дисс. докт. филол. наук. – М., 1988. – С.15.

<sup>30</sup> Хронопуло Л.Ю. Императивная семантика и её выражения в современном японском языке: Дисс... канд. филол. наук. – СПб., 2007. – С. 171. 安達太郎, 命令のモダリティー (新本語文法選書). 東京くろしお出版, 2002年, – 42-77頁. 石川美紀子, 「命令に関する試論—語用論的条件と構文的条件との関係から—」, 2002年, – 103頁.

2. Inkor unsuri qatnashayotgan tuzilma. Masalan: “吸うな – *Chekma!*” “shu paytgacha qilmagan ishni bajarma” mazmunini ifoda etadi (Tinglovchi chekmagan edi bundan buyon ham chekmaslik tavsiyasini olmoqda). Qiyoslang: 「お母さんの心臓病まだ悪いのか。こまったねえ。でも、お父さんも、もうじき帰国できるだろうから、それまで、敏子が頑張ってくれよ。お母さんのことくれぐれも頼んだぞ！」と言って兄はノートと消しゴムをくれた。 (高木敏子「ガラスのうさぎ」: 25)

“*Onamning yurak xastaligi hali ham yomonmi? Nima qilsak ekan. Ammo otam ham tez orada uyga qaytishlari mumkin. Toshiko, ungacha sen qo‘lingdan kelganicha harakat qilaver, oyimni (bundan buyon) ham senga topshirdim*”, dedi akam va qo‘limga daftar bilan o‘chirg‘ichni tutqazdi”.

Ushbu misolda Toshiko harakatdan to‘xtamagani va bundan buyon ham to‘xtamaslikka undalayotganini kuzatish mumkin. Bu holatda nutq permissivlik shaklidagi qurilmadan tarkib topgan bo‘lsa-da, nutq intensiyasi taqiqdan boshqa narsa emas.

3. Inkor unsuri mavjud bo‘lgan boshqa holatda imperativ tuzilma “bu ishni qilma!” ma’nosini anglatishi mumkin. Ammo bu holatda tinglovchi ushbu harakatni bajarib turgan bo‘lishi kerak. Masalan: “*Chekma!*” nutqiy akti bu vaziyatda “Chekishni to‘xtat” mazmunini ifodalaydi. Qiyoslang:

1) 「こんなやつに関わるな。」(水星 茗「千の月の夢」: 174)

*Bunday odamlarga qo‘shilma!*

2) *Meni shoshiltirmanglar, nevara-chevaralarimni narigi ming yillikka o‘tqazib qo‘yay, ana undan keyin haydamasalarining ham o‘zim ketaman.* (S.Ahmad. “Qora ko‘z majnun”).

4. Inkor unsuri qatnashayotgan tuzilmalar ba’zan “buyurilgan harakatni boshla” mazmunini olishi mumkin. Biroq bunda tinglovchi tavsiyani eshitganiga qarab bu harakatga urinmayotgan bo‘lishi lozim. Qiyoslang:

1) 「*EE、何も言うな、黙っている。*」(樋口一葉「たけくらべ」: 250).

*Ee, hech nima dema. Jim tur.*

2) - *Kun chiqar Vatanim, mening Yaponiyam! Kechir, burchini o‘tolmagan badbaxt o‘g‘lingni kechir! Kechir!...* (S.Ahmad, “Qora ko‘z majnun”).

Umuman, imperativ tuzilmalar turli maqsadlarda qo‘llaniladi. Ammo ularning turli illokutiv mazmunda (buyruq, iltimos, maslahat, ruxsat, taqiq, rozilik va boshqalar) faollashuvida invariant xususiyatlarning mavjudligi seziladi. Bu, albatta, tavsiya qilish istagining umumiyliigi bilan bog‘liq. Shu bois nutqiy aktlar pragmasemantik xususiyatlarini imperativ tuzilmalarning asosiy semantik turlarini yoritish orqali aniqlash lozim. Zero, imperativlik preskriptiv ma’nolar tizimining eng chuqur qatlamida “yashiringan” bo‘ladi. Umuman, turli shakldagi imperativ tuzilmalarining pragmasemantik xususiyatlarini majmuaviy tarzda tahlil qilish muhim ahamiyat kasb etadi.

Ikkinchi bobning ikkinchi faslida “*Implisit va eksplisit imperativlikning dialogik nutqda ifodalanishi*” tavsiflangan. Tadqiqotning ushbu faslida muloqot matnida implisit (yashirin) va eksplisit (oshkora) imperativlikning faollashuvi va uning xarakterli xususiyatlari tahlilga tortilgan. Gap mazmunining implisit yoki

eksplicit tarzda ifoda etilishi til birliklarining semantik tuzilishi va nutqni tashkil etish o'rtasidagi bog'liqlikning muhim xususiyatlaridan hisoblanadi. Odatda, axborot yoki muloqot maqsadining botiniy voqelanishi asosida suhbatdoshlar o'rtasida munosabatning sayqallanishi va kommunikantlararo hurmat-ehtiromning kuchayishi natijasida nutq samaradorligi mustahkamlanish holatlari ham kuzatiladi.

Eksplisitlik va implisitlikning matnda faollashuviga oid omillarning xarakterli jihatlari pragmatik nuqtayi nazaridan atroflicha tahlil qilinishni talab etadi. Biroq, sir emaski, tilga oid kognitiv-kommunikativ yondashuv nuqtayi nazaridan nutq umumiyatlarini o'rganish dolzarbligicha qolmoqda va bu o'z navbatida implisitlik va eksplisitlik hodisalarining yetarli darajada yoritilmaganligini ko'rsatadi.

Umuman olganda, eksplisitlik – bu nutqda bevosita amalga oshirishdan iborat bo'lgan lisoniy belgilarning bevosita, aniq ifodalangan ma'nosi deyishimiz mumkin. Boshqacha qilib aytadigan bo'lsak, eksplisitlik holatida so'zlovchining istagi oshkora tarzda ifodalanadi. Fikrimizni quyidagi misol vositasida quvvatlashga harakat qilamiz:

*Qani endi, uni hozir shu topda ko'rsam, o'sha ko'kimtir nur ichida bir ko'rsam. Hu o'sha cho'llarda chaqnagan ko'kimtir chaqin shu'lasida u haqda xayol sursam... Yoshlikni, biz ishlagan o'sha azamat qurilishlarni eslasam, birga orzu qilganimizcha yashasak...* (S.Ahmad. "Iqbol chiroqlari").

Berilgan matnda 4 ta istak gap qo'llangan bo'lib, istak ma'nosi "qani" modal so'zi, "-sa" qo'shimchasi bilan hosil bo'lgan. Istak ma'nosining ushbu vositalar bilan bevosita hosil qilinganligi uning oshkora ifodalanganini ko'rsatadi<sup>31</sup>.

Axborot uzatish usullaridan bo'lgan implisitlikning vazifasi yashirin xabar uzatishdir. Misollarga murojaat qilamiz:

*Ishqilib, shaharga qaytganida ko'nglida birgina istak hokim edi: **endi boshqacha yashamoq kerak.*** (M.Muhammad Do'st)

Ushbu qo'shma gapning "Endi boshqacha yashamoq kerak" komponenti ichki strukturasi "Endi boshqacha yashashni istayman" yashirin axboroti anglashiladi. Ushbu axborot qo'shma gapning oldingi komponentida qo'llangan birgina istak birikmasining mazmunini ochib berish, unga izoh berishga xizmat qilgan<sup>32</sup>.

Yapon muloqotida harakatga undovchi iboralarni bevosita amalda qo'llash suhbatdoshga nisbatan hurmatsizlikni ifodalashi bois, imperativ mazmunni yumshoqroq va nafis ohangda ijro etish maqsadida maxsus lisoniy birliklar va grammatik ko'rsatkichlardan o'rinli foydalanish usuli ancha keng tarqalgan. Quyidagi misollarda yapon tilida buyruqning turli shaklda qo'llanilishiga e'tibor qaratamiz:

1. 「今日は駄目です」と云って先生は苦笑した。

- 「愉快になれませんか」と私は気の毒そうに聞いた。(夏目漱石「こころ: 31-32).

- "Bugun imkonim yo'q", deya ustoz mahzun jilmaydi.

- "Kayfiyatingizni ko'tara olmaysizmi?", deb so'radim rahmim kelgandek.

<sup>31</sup> Кебайтули Г. Ўзбек тилида истак гапларнинг семантик-синтактик структураси ва прагматик хусусиятлари: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Тошкент, 2021. – Б. 109.

<sup>32</sup> Ko'rsatilgan manba, 109-bet.

2. -「明日までにレポートを出してください。」

*Ertagacha hisobotni topshiring!*

3. - さあ、来い！ (プログレッシブ和英中辞典第3版, 2002).

*Xo‘sh, kelaqol!*

Quyida o‘zbek tilida imperativ mazmunni turli ko‘rinishlardagi qo‘llanilishlarini ko‘rib chiqamiz. Kesimi birinchi shaxs birlikdagi buyruq-istak maylidagi fe‘llardan tashkil topgan gaplarda istak ma‘nosi buyruqqa nisbatan kuchliroq ifodalanishi seziladi. Masalan:

– *Endi menam ketay, – dedi Salima. – Borib, bolalarga ovqat qilay.* (S.Ahmad. “Qishdan qolgan qarg‘alar”).

Kesimi ikkinchi shaxs buyruq-istak maylidagi fe‘llardan tashkil topgan gaplarda esa, aksincha, istak semasi kuchsizlanadi. Masalan:

– *Darrov topib keling.* (S.Ahmad. “Bo‘ston”)

– *Kechikmanglar.* (S.Ahmad. “Seni izlab”)

Ammo uchinchi shaxs buyruq-istak maylidagi fe‘llarda ikki xil holat kuzatiladi. Ayrim gaplarda istakka nisbatan buyruq semasi kuchli ifodalanib, istak ma‘nosi esa kuchsizlanadi. Masalan:

– *Nega o‘zi kirmadi. – Bilmasam... O‘zi kirsin!* (S.Ahmad. “Kechikkan sevgi”)

– *Besh minutda shu yerda bo‘lsin!* (S.Ahmad. “Bo‘ston”)<sup>33</sup>.

Aytilganlar bilan birga, o‘zbek tilida imperativ mazmunidagi nutq samaradorligini ta‘minlash uchun xizmat qiladigan turli unsurlar mavjud. Ko‘p holatlarda har xil kirish iboralari, xususan, “iltimos”, “mumkin bo‘lsa”, “agar sizga qiyin bo‘lmasa” yoki ism va nomga urg‘u berish kabilar yordamida ifodalanishi mumkin.

Yapon muloqotida aksincha, kirish so‘zlarning aksariyat holatlarda gap oxiridan o‘rin olishi kuzatiladi. Biroq fe‘lning imperativlik xususiyatiga ega bo‘lmagan shakllardan foydalanish va jumlaning so‘roq gap tarzida voqelanishi orqali harakat ijrosiga undash holatlari har ikkala til uchun ham xususiyatlidir. Shu o‘rinda yapon tilida imperativ gaplar boshqa tillarga nisbatan kam uchrashini alohida takidlash lozim. So‘zlovchi atrofdegilarni o‘z manfaati uchun ma‘lum bir harakat ijrosini ta‘minlashga undashi yapon mentaliteti nuqtayi nazaridan suhbatdoshga nisbatan hurmatsizlik yoki xudbinlik hisoblanadi.

Aytilganlar bilan birga, yapon muloqotida nutq maqsadining eksplisit tarzda ifodalanishda ma‘lum bir cheklovlar mavjudligini ham aytib o‘tish joiz. Binobarin, yapon odob-axloq me‘yorlariga ko‘ra, muloqot chog‘ida har qanday maqsadni to‘g‘ridan-to‘g‘ri bayon etish maqsadga muvofiq bo‘lmaydi. Xususan, suhbatdoshni harakatga undovchi nutqiy aktlarning voqelanishida mazkur qoidaga keng amal qilinadi. Chunki unda muloqot maqsadi ko‘pincha zohiran ifoda etiladi. Bu turdagi nutqiy aktlarning birlamchi vazifasi faoliyatni ijro etmaslikka undashdir. Shu bois

<sup>33</sup> Кебайтули Г. Ўзбек тилида истак гапларнинг семантик-синтактик структураси ва прагматик хусусиятлари: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Тошкент, 2021. – Б. 110-111.

ushbu maqsadga erishish ehtimoli soʻzlovchining mahoratiga bogʻliq boʻlib, u bevosita hamda bilvosita voqelanishi holatlarini kuzatish mumkin.

Xullas, yapon va oʻzbek tillarida imperativlik maxsus lisoniy birliklari orqali oshkora (eksplisit) hamda ayrim birliklarning ishorasi orqali yashirin (implisit) tarzda ifodalanadi.

Ikkinchi bobning uchinchi faslida **“Yapon va oʻzbek maqollarida imperativlikning voqelanish usullari”** haqida bahs yuritilgan. Imperativ semantikaga ega boʻlgan maqollar buyruq maʼnoda voqelanishi bilan alohida ahamiyatga ega boʻlib, tinglovchining harakat yoʻnalishini belgilash va uning hissiy holatlariga faol taʼsir oʻtkazish bilan xarakterlanadigan direktiv nutqiy akti tushunarli va sodda tilda namoyon etuvchi vosita sifatida ham tavsiflanadi. Shuningdek, bu turdagi maqollar oshkora (eksplisit) tarzda ifodalangan imperativ nutqning xushmuomalalik stereotipi sifatida ham qoʻllaniladi va bu holatda buyruq ohangi yumshatiladi.

Suhbatdoshni harakat ijrosini amalga oshirishga undashda soʻzlovchi tinglovchiga maʼlum lisoniy, nutqiy taʼsir koʻrsatishni maqsad qiladi va bunda illokutiv kuch tinglovchi tomonidan muammolarsiz qabul qilinadi<sup>34</sup>. Bunday konstruksiyalarda nutq qaratilgan shaxs gap egasi, yaʼni harakat ijrosini bajaruvchi shaxs sifatida nomi tilga olinib koʻrsatilmaydi. Tilga olingan maqol muloqot muhiti va mavzusiga mosligi bilan harakatga undalayotgan shaxs tinglovchi ekanligiga ishora qiladi. Bunday vaziyatlarda nutqda eganing mavhumligi, yaʼni maqol tarkibida adresatning pozitsion mavjud emasligi suhbatdoshlar oʻrtasida anglashilmovchiliklarga sabab boʻla olmaydi. Masalan, yapon tilida:

1. 悪に強ければ善にも強し。

*Yomonlikka kuchli boʻlsang, yaxshilikka ham kuchlisan.*

2. 言いたい事は明日言え。(暮らしの中のことわざ辞典, 16, 42).

*Aytar gapingni ertaga ayt. (Aytar gapingni oʻylab ayt).*

Oʻzbek tilida:

1. *Umidingni uzma, koʻnglingni buzma.*

2. *Umidsizlik uyin buzsang, umidingga yetarsan.* (Oʻzbek xalq maqollari, 299, 300).

Tadqiqotimizda yapon imperativ maqollari va ularning oʻzbek tilidagi muqobil variantlarini nutqiy aktlar boʻyicha tasniflashga hamda ularning ehtimoliy koʻrsatkichini aniqlashga harakat qildik. Ushbu maqsadda saralab olingan yapon va oʻzbek imperativ maqollari soni **883tani** tashkil qilib, maqollar roʻyxati dissertatsiya yakunida ilova qilingan. Bunda J.Serl nazariyasiga koʻra guruhlangan direktiv nutqiy harakatlar koʻrsatkichlariga tayanishni joiz topdik. Jumladan, yapon tilida saralab olingan imperativ maqollarning taxminiy soni **261** tani tashkil etib, ular quyidagicha tahlil qilindi: ogohlantirish: 34 % (88 ta); buyruq: 32 % (83 ta); taklif yoki tavsiya: 25 % (65 ta); maslahat: 9% (25 ta).

Shu oʻrinda, oʻzbek tilida saralab olingan imperativ maqollarning taxminiy soni **622** tani tashkil etib, ular quyidagicha tahlil qilindi: ogohlantirish: 33 % (208 ta);

<sup>34</sup> Беляева Е.И. Грамматика и прагматика побуждение: английский язык. – Воронеж: Изд-во ВГУ, 1992. – С. 25.

buyruq: 21 % (129 ta); taklif yoki tavsiya: 19 % (115 ta); maslahat: 16 % (102 ta); o‘tinch yoki istak: 11% (68 ta).

Dissertatsiyaning “**Imperativ maqollarning semantik-sintaktik strukturasi**” deb nomlangan uchinchi bobida maqollarda invariant va variantlikning namoyon bo‘lishi, imperativ mazmunning ifodalanishi, imperativ maqollarning sintaktik strukturasi hamda fe‘l komponentli imperativ ma’noga ega bo‘lmagan maqollarning semantik-struktur xususiyatlari tahlilga tortilgan.

Bobning birinchi faslida “**Maqollarda invariant va variantlikning namoyon bo‘lishi**” masalasiga diqqat qaratilgan. Bizning nazarimizda, variantlik til tizimi va tilning barcha birliklari faoliyatining asosiy xususiyatidir. Til tizimi invariantdir, uning hududiy va ijtimoiy dialektlari, quyi tizimlari variantlardir.

Maqollardan foydalanish joiz bo‘lgan kontekst xilma-xillikka ega bo‘lishi va bir turdagi ibora turli xil variantlardan tashkil topgan bo‘lishi mumkin. Ushbu holat maqolning qanday vaziyatda va qanday sharoitda voqelanishi bilan aloqador bo‘lgan jarayondir. Ko‘plab variantlar uchun semantik yadro vazifasini bajaruvchi invariantni belgilashda asosiy xususiyat sifatida semantik birlikka e’tibor qaratilishi muhimdir. Mutlaq ma’nodosh va hech qanday tafovutga ega bo‘lmagan mavzuga oid maqollar tubdan farq qiluvchi ko‘rinishda voqelanishi ham mumkin. Ushbu holatda ulardan anglashiladigan mazmuni belgilab beradigan belgi sifatida jumla tarkibida ishtirok etuvchi so‘zlarning semantik xususiyatlarini tanlash mumkin. Masalan, yapon tilida:

Invariant: 片屋を貸して母屋を取られる。

Uyning bir qismini ijaraga bersang, asosiy qismini ham tortib olishadi.

Yaxshilikka yomonlik bilan javob qaytarish.

Variant:

1) 軒を貸して母屋を取られる。

Tomning yog‘ochini qarzga bersang, boshpanangni ham olishadi.

Invariant bilan bir xil mazmun ifodalangan.

2) 庇を貸して母屋を取られる

Tomning yog‘ochini qarzga bersang, boshpanangni ham olishadi.

Invariant bilan bir xil mazmun anglashilgan.

Ko‘rinadiki, ushbu maqollarda jumlaning bosh qismi, ya’ni [片屋]/[kataya], [軒]/[noki] hamda [庇]/[hisashi] komponentlari o‘rin almashgan bo‘lsa-da, gap mazmuni semantik jihatdan hech qanday o‘zgarishsiz qolgan.

3) 鉦を貸して山を伐られる。

Boltangni qarzga bersang, tog‘dagi tolingni qirqishadi.

Mazkur maqol yuqorida qayd etilgan birinchi va ikkinchi maqollarning ma’nodoshi sifatida funksional va semantik jihatdan variant ko‘rinishida amal qilgan bo‘lsa-da, unda struktur jihatdan chekinishlar kuzatiladi.

Demak, maqollar shaklan mutlaq tafovutga ega bo‘lgan ko‘rinishda voqelanishi mumkin, biroq semantik jihatdan variantlik xususiyatini saqlab qolish imkoniga ega bo‘ladi.

Endi bevosita o‘zbek xalq maqollarini tahlil qilamiz:

1. Invariant: *Vatanning vayronasi – umrning g‘amxonasi.*

Variant: *Vatanning vayronasi – umrning hayronasi.*

2. Invariant: *Kishi yerida sulton bo'lguncha, o'z elingda cho'pon bo'l.*

Variant:

1) *Kishi yurtida sulton bo'lguncha, o'z yurtida ulton bo'l.*

2) *Kishi yurtida shoh bo'lguncha, o'z yurtida gado bo'l.*

Yuqorida qayd etilgan birinchi misolda invariant holatdagi “g'amxonasi” so'zi variant holatda “hayronasi” bilan o'rin almashgan holda komponentlar almashinuvi kuzatiladi. Ikkinchi misolda esa gapning birinchi qismidagi “sulton” so'zi “shoh”ga, ikkinchi qismidagi “cho'pon” so'zi esa “ulton” va “gado” so'zlari bilan o'zaro joy almashganini ko'rish mumkin. Ammo bu jarayonning maqollarda pragmatik ma'no ko'chishidagi buzilishlarga sabab bo'la olmaganligini alohida ta'kidlash lozim.

Demak, yuqorida tahlilga tortilgan maqollar har ikkala tilda ham harakatga undash xususiyatiga ega. Ularda asosiy urg'u so'zlar almashinuvi bilan emas, balki asosiy mantiqni yaxlit holda ochib berish bilan xarakterlanadi.

Xullas, so'zlovchi o'z manfaati uchun suhbatdoshni ma'lum bir harakat ijrosini amalga oshirishga undashi yoki uni taqiqlashi, buyruq berishi hamda majburlashi kabi munosabatlar har qanday vaziyatda ham adresatga nisbatan noqulayliklarni keltirib chiqarishi va muloqot samarasizligiga turtki bo'lishi tabiiy. Shu kabi imperativlik bilan aloqador ayrim nozik vaziyatlarda maqollarga murojaat qilish ham oqilona yechim topish usullaridan biri hisoblanadi.

Uchinchi bobning “*Maqollarda imperativ mazmunning ifodalanishi*” deb atalgan ikkinchi faslida maqollarning semantik xususiyatlari ochib berilgan. Maqollar – xalq og'zaki ijodining muhim janrlaridan biri bo'lib, o'git, pand-nasihat, kishilarning hayotiy tajribalarini qisqa, mazmunli va obrazli shaklda ifodalovchi iboralardan tarkib topadi. Shu nuqtayi nazardan maqollarni quyidagi bir necha turlarga bo'lish mumkin<sup>35</sup>. Tadqiqotda tahlilga olingan maqollarning asosiy turlarini quyidagicha ko'rsatish mumkin:

**1. Aqliy-ma'naviy (axloqiy) maqollar.** Bu guruhga jamiyatda ezgu fazilatlarni targ'ib qilish mazmunidagi maqollar kiradi. Ularda halollik, mehnatsevarlik, sabr-toqat, do'stlik, mehr-oqibat kabi fazilatlar ifodalanadi.

Yapon tilida: 七転び八起き。

Yetti marta yiqil, sakkiz marta tur.

O'zbek tilida: *Yetti o'lchab, bir kes.*

**2. Ijtimoiy hayotga oid maqollar.** Jamiyatda tartib-intizom va kundalik turmush hodisalariga qaratilgan maqollarni o'z ichiga oladi.

Yapon tilida: 出る杭は打たれる。

Tashqariga chiqqan mix uriladi.

O'zbek tilida: *El bor joyda – yo'l bor.*

Keltirilgan maqollarni quyidagicha izohlash mumkin: Jamiyatda boshqalardan ajralib chiqqan odam tanqidga uchraydi. O'zini ko'rsatish har doim ham ijobiy qabul qilinmaydi.

<sup>35</sup> ziyonet.uz: [kitob.uz](http://kitob.uz); [lex.uz](http://lex.uz); Дмитриева О.А. Культурно-языковые характеристики пословиц и афоризмов на материале французского и русского языков: Дисс.... канд. филол. наук. – Волгоград, 1997. – 189 с.

**3. Mehnat va hunarga oid maqollar.** Bu guruhdagi maqollarda mehnat, kasb-hunarning qadri va o‘rni tarannum etiladi.

Yapon tilida: *働かざる者食うべからず。*

*Ishlamagan kishi yeyishga haqli emas.*

O‘zbek tilida: *Hunarsiz kishi – qunarsiz kishidir.*

**4. Ilm va ta’limga oid maqollar.** Ilm olish, ustozga hurmat, bilimning ahamiyati ko‘rsatiladi.

Yapon tilida: *学問は一生の宝。*

*Ilm – bir umrlik xazina.*

O‘zbek tilida: *Ilm – nur, jaholat – zulmat. Ustoz – otangdek ulug‘.*

**5. Oilaviy munosabatlarga oid maqollar.** Bu guruhga ota-ona, farzand, aka-uka, turmush qurish, mehr-muhabbat mavzularidagi maqollar kiradi.

Yapon tilida: *親の心子知らず。*

*Ota-ona qalbini farzand bilmaydi.*

O‘zbek tilida: *Uy – boshpanang, ayol – rohat-farang.*

**6. Tabiat va hayvonotga oid maqollar.** Mazkur guruh tabiat hodisalari, hayvonlar xatti-harakatiga asoslangan obrazli maqollarni o‘z ichiga oladi.

Yapon tilida: *猿も木から落ちる。*

*Maymun ham daraxtdan yiqiladi.*

O‘zbek tilida: *Yomg‘ir yog‘sa – yer quvnar, duo qilinsa – el quvnar.*

*Ot – erkakning qanoti.*

**7. Hazil va kulgi (kinoya) aralash maqollar.** Mazax, hazil, kinoya qilish orqali xalqni ezgulikka chorlash maqsadida yaratilgan maqollar.

Yapon tilida: *蛇の道は蛇。*

*Ilonning yo‘li – ilon.*

O‘zbek tilida: *O‘g‘ri o‘g‘rini ushlaydi, ammo ko‘rsatmaydi.*

Yapon lisoniy hamjamiyatida oddiy bir so‘z yoki kichik bir jumla suhbatdoshlar munosabatini ijobiy yoki salbiy tomonga hal qilishi mumkinligi bois, so‘zlarni diqqat bilan tanlash talab etiladi. Bu o‘z navbatida, ta’lim va tarbiya jarayoni bilan aloqadordir. Shu o‘rinda imperativ maqollarning ta’lim va tarbiya jarayonida muhim ahamiyat kasb etishini ta’kidlash lozim.

Muloqot etikasi bilan bog‘liq nozik munosabatlar jarayonida har qanday jumalarni ifodalashdagi oshkoralik, tabiiyki, tinglovchining ongida tushkunlik kayfiyatini uyg‘otadi. Ushbu holatda imperativ maqollar va yashirin nutqiy aktlar vositasida muloqot estetikasini sayqallashtirish o‘rinlidir. Fikrimizni dalillash maqsadida quyidagi misollarni keltiramiz:

Yapon tilida:

*可愛い子には旅をさせよ。(暮らしの中のことわざ辞典, 130).*

*Yoqimtoy bolaga sayohat qildir.*

Mazkur maqolda yoqimtoy farzand bo‘lsa, uni ota-ona bag‘rida erkalatgandan ko‘ra, sayohat qildirib, dunyoning g‘ami va azobini boshdan kechirishga imkon ber, degan ma’no mavjud. O‘zbek tilida ham bola tarbiyasi bilan bog‘liq quyidagi maqollarni keltirish mumkin:

*Bolani yoshidan tiy, xotinni – boshidan*

*Bolani yoshdan asra, niholni boshdan asra*

*Daraxtdan meva olaman desang, niholligidan parvarish qil.*

Qayd etilgan maqollarda “bolani yoshligidan tarbiya qila boshlash zaruzligi, aks holda tarbiya ta’sir qilmay qolshi ko’rsatilgan”<sup>36</sup>. Ko’rinadiki, har ikkala tildagi misollarda imperativ shakl bevosita qo’llanilgan.

Uchinchi bobning **“Imperativ maqollarning sintaktik strukturasi”** deb nomlangan uchinchi faslida imperativ maqollarning strukturaviy tuzilishi yoritilgan.

L. Gutovanning ta’kidlashicha, imperativ maqollar struktur jihatdan sodda va murakkab maqollarga bo’linadi. Sodda tarkibli maqollar faqat buyruq gapni o’z ichiga olgan holda namoyon bo’lsa, ikkinchisi parallel konstruksiyaga ega bo’ladi<sup>37</sup>. L Gutovanning mazkur fikrini quyidagi misollar asosida quvvatlash mumkin:

**Sodda imperativ maqollar.** Yapon tilida:

習うより慣れろ。(暮らしの中のことわざ辞典, 354).

*O’rganishdan ko’ra ko’nikish afzal.*

秋の茄子は嫁に食わずな。(暮らしの中のことわざ辞典, 11).

*Kuzgi baqlajonni keliningga yedirma.*

Ushbu maqolni ikki xil talqin qilish mumkin: 1) Kuzgi baqlajon mazali bo’lsa-da, zaharli alkaloidlarni o’z ichiga oladi va sharq tabobatida baqlajon tanani sovutuvchi oziq-ovqat sifatida tasniflanadi. Shu nuqtayi nazardan, bunday mahsulotni ardoqli kelinlarga yedirmagan ma’qul. 2) Kelinni kamsitish yoki unga yaxshiliklarni ravo ko’rmaslik kabi salbiy mazmun ifodalangan.

O’zbek tilida:

*Sukutda hikmat ko’p.*

*Kuzgi qatiqni kuyovinga berma.*

Ko’rinadiki, ushbu maqollar yapon tilida ham o’zbek tilida ham qisqa jumalardan iborat bo’lib, ikkalasi ham ikkinchi shaxs birlikda ifodalangan imperativlikdan iboratdir.

**Murakkab imperativ maqollar.** Yapon tilida:

人には添うてみよ馬には乗ってみよ。(暮らしの中のことわざ辞典, 417).

*Insonga ergashib ko’r, otga minib ko’r.*

Inson bilan munosabatda bo’l, yaxshi-yomonligini farqlaysan. Otga minib ko’r, qandayligini bilasan. Ya’ni holatni amalda boshdan kechirishga da’vat.

人の振りみてわが振り直せ。(暮らしの中のことわざ辞典, 421).

*Kishi harakatini kuzat va o’zingning hulqingni tuzat.*

Begonaning xatti-harakatlarini ko’rib, nojo’yalikni his etsang, o’zingga boq va kamchiliklaringni bartaraf et.

O’zbek tilida:

*Bosar izing ko’rib bos, orqa-olding bilib bos.*

<sup>36</sup> Шомаксудов Ш., Шорахмедов Ш. Хикматнома. – Тошкент: Совет Ўзбек Энциклопедияси Бош редакцияси, 1990. – Б. 60.

<sup>37</sup> Гутова Л.А. Адыгские пословицы и поговорки: ситуативный контекст функционирования. – Нальчик: Полиграфсервис, 2006. – С. 18.

*Pichoqni avval o‘zingga ur, og‘rimasa-birovga ur.* (O‘zbek xalq maqollari, 45, 394, 435).

Keltirilgan maqollar ikkita parallel mushtarak qurilmaga ega bo‘lib, ularning har birida harakatga undovchi unsurlar ko‘zga tashlanadi. Xususan, imperativlik yapon tilida 「～ない」[nai], 「～な」[na], 「～て」[te], 「～よ」[yo], 「～せ」[se], 「～れ」[re] kabi grammatik qo‘shimchalar vositasida voqelangan bo‘lsa, o‘zbek tilida “bos”, “ur” kabi buyruq maylidagi fe’llardan tarkib topgan.

Yapon va o‘zbek maqollari to‘plangan lug‘at va boshqa ishlarga nazar tashlaydigan bo‘lsak, harakatni bajarmaslikka undovchi maqollarning aksariyat qismi “fe’l+negativ” ya’ni “...ni bajarmaslik” tarzida aks ettirilgan. Masalan, yapon tilida:

新しい医者と新しい墓へは行くな。(暮らしの中のことわざ:28)

*Tajribasiz tabib bilan yangi qabrga borma.*

O‘zbek tilida:

*Olmaning qiziliga ishonma,*

*Dushmanning – do‘stligiga.* (O‘zbek xalq maqollari, 2005:433).

Bobning to‘rtinchi fasli “**Fe’l komponentli imperativ ma’noga ega bo‘lmagan maqollarning semantik-struktur xususiyatlari**” deb ataladi.

Yashirin (implisit) imperativlar, odatda, imperativ shaklga ega bo‘lmagan, biroq o‘zida imperativ mazmuni to‘laligicha saqlab qolgan konstruksiyalar asosida ifodalanadi. Yapon muloqot matnida buyruq mazmunidagi jumlar turlicha ko‘rinishda ifoda topadi. Masalan, jumlada yakuniy asos, vaziyatga qarab, buyruq yoki taqiq fe’l bilan imperativ bo‘lmagan shaklda ifodalanishi holatlari ham kuzatilishi mumkin. Bunday jumalarni to‘laligicha rasmiy holatda buyruq emas, balki mazmunan imperativlikka ishora qiluvchi jumlar deyishimiz mumkin.

Yapon tilida harakat yoki holatning inkorini bildiruvchi yordamchi fe’llarga, asosan, 「ない」[nai], 「ぬ(ん)」[nu (n)] va 「ず」[zu] kabi suffikslar kiradi. Bular orasida eng faol va ommabopi 「ない」[nai] suffiksi ishtirokida yasalgan jumladir. 「ない」 nutqdagi vazifasiga ko‘ra hamda semantik jihatdan o‘zbek tili bilan muqobildir. Shunday unsurlardan yana biri 「ぬ」[nu] yoki 「ん」[n] qadimgi yapon tilida yuqorida zikr qilingan 「ない」 unsurining varianti sifatida keng amal qilingan bo‘lsa-da, hozirgi kunda ko‘pincha, maqol va idiomatik birliklarda ko‘rinish beradi. Fikrimizni quyidagi yapon va o‘zbek tillaridagi maqollar misolida quvvatlashga harakat qilamiz:

1. 蒔かぬ種は生えぬ。(暮らしの中のことわざ辞典, 456).

*Ekilmagan urug‘ nish otmas (o‘smas).*

Mazkur maqolning o‘zbekcha talqini sifatida quyidagi maqollarga murojaat etish mumkin:

*Jon koyitmay, ish bitmas.* Yoki:

*Jon kuydirmasang, jonona qayda,*

*Toqqa chiqmasang, do‘lona qayda.* (O‘zbek xalq maqollari, 27)

2. 鳴く猫は鼠を捕らぬ。(暮らしの中のことわざ辞典, 347).

*Miyovlaydigan mushuk sichqon tutmas.*

Keltirilgan yapon maqolining o‘zbek tilida bir qator ma’nodoshlarini sanab o‘tish mumkin. Garchi, o‘zbek tilidagi maqollarda yapon maqolaridagi inkor shakli va mazmunini ifodalovchi xususiyat kuzatilmasa-da, ulardan anglashiladigan ma’no imperativlikka yo‘naltirilganligiga shubha yo‘q:

a) inkor shaklga ega: *Gap bilan osh pishmas.*

b) inkor shaklga ega emas: *Gap bilguncha, ish bil.*

齒に衣着せぬ。(暮らしの中のことわざ辞典, 401).

*Tishga libos kiydirma.*

Ko‘rinadiki, [ぬ]/[nu] suffiksi taqiq imperativlikni hosil qiluvchi unsur sifatida ishtirok etayotgan ushbu maqolning bir nechta o‘zbekcha muqobiliga murojaat qilish mumkin. Ularning ayrimlarida bir vaqtning o‘zida ham taqiq ham ijozat mazmundagi imperativlik faol bo‘lsa, yana boshqalarida bunday holatni umuman uchratmaslik ham mumkin. Ammo har ikkala tilda ham maqollardan anglashiladigan nutq intentsiyasi yashirin tarzda yaqinlikka egadir:

1. *Rost so‘zni ayt, yolg‘on so‘zdan qayt.*

2. *Zarhal ko‘rinar soxta, rosa bilib, so‘ng maqta.*

3. *Boshingga qilich kelsa ham, to‘g‘ri so‘zla.*

4. *Xushomad so‘zlagan til, yalab-yalab yara etar.* (imperativlik mavjud emas)

(O‘zbek xalq maqollari, 326-327).

Maqollarning semantikasi o‘xshash grammatik model bo‘yicha tuzilgan oddiy gaplar semantikasidan farqlanishini ta’kidlash zarur. Imperativ mazmunga ega bo‘lgan nutq, asosan, harakatga undashga xizmat qilib, ular aniq shaxs (ikkinchi shaxs)ga qaratilgan bo‘ladi va kelasi zamondagi voqeTaqriz-2ani tasvirlash uchun ishlatiladi. Imperativ maqollarda esa kontekstsiz umumbashariy ma’no mavjud bo‘lib, u zamonaviy murojaat va umumlashgan shaxsiy xususiyatga ega.

Dissertatsiyaning **“Imperativ maqollarning pragmatik va lingvomadaniy xususiyatlari”** deb nomlangan to‘rtinchi bobida yapon va o‘zbek maqollarida imperativlikning voqelanish vaziyatlari, buyruq mazmunidagi maqollarni kontekstda faollashtiruvchi unsurlar, imperativ maqollar vositasida yapon va o‘zbek milliy xarakterining ifodalanishi hamda yapon tilidagi maqollarni o‘zbek tilida muqobillashtirishda tayaniladigan omillar tavsiflangan.

Bobning birinchi fasli **“Yapon va o‘zbek maqollarida imperativlikning voqelanish vaziyatlari”** deb atalgan.

Buyruqning illokutiv kuch ta’siri ko‘lami asosida yapon tilidagi maqollarni uch guruhga bo‘lib tasniflash mumkin:

1) majburiyatni ifodalovchi maqollar;

2) pand-nasihati va o‘g‘it mazmunidagi maqollar;

3) o‘xshatish va qiyoslash mazmunidagi maqollar.

Birinchi guruh, ya’ni majburiyatni ifodalovchi maqollar suhbatdoshni bevosita ma’lum bir harakat ijrosini ta’minlashga undaydi va bu holatda nutq mazmuni taqiq (proxibitiv) yoki ijozat (permissiv) ohangda ifodalanishi mumkin. Masalan:

門に入らば帽子を脱げ。(暮らしの中のことわざ辞典 : 491)

*Eshikdan kirdingmi, bosh kiyimingni yech.*

O‘zga uyga (yurt, guruh) bordingmi, uning talabiga amal qil va o‘z tartibingni o‘rnatishga harakat qilma.

Ikkinchi guruh, ya’ni pand-nasihat va o‘git mazmunidagi maqollar suhbatdoshni bevosita ma’lum bir harakat ijrosini ta’minlashga majbur qilmaydi va bunga amal qilish tinglovchi ixtiyorida bo‘ladi. Shu sababdan bu turdagi maqollar muloqot mazmunidan kelib chiqqan holda, pand-nasihat, maslahat yoki o‘git sifatida qabul qilinadi:

極楽願うより地獄作るな。(暮らしの中のことわざ辞典：152)

*Jannatni so‘rashdan ko‘ra, do‘zaxni yaratma.*

Bu maqol bilan jannatni orzu qilishdan ko‘ra, do‘zaxga olib boradigan yomon ishlardan qochishga harakat qilish kerakligi uqtirilmoqda. Ya’ni, “yaxshilik kelishini kutsang, yomonlik qilma” degan o‘git ifodalangan.

Uchinchi guruhga oid o‘xshatish va qiyoslash mazmunidagi maqollar tarkibida imperativ fe‘l shakllari mavjud bo‘lmasa-da, kishiga ma’lum bir ma’noda nasihat berish maqsadi voqelanadi. Bunday maqollar, asosan, jamiyatda kishilarning odo axloqqa zid bo‘lgan harakatlari, liboslari va tashqi ko‘rinishlari taqiq ostiga olinganida va ularni g‘ayrioddiy holatlar bilan qiyoslaganda keng qo‘llaniladi:

桜は七日。(暮らしの中のことわざ辞典：197)

*Sakura yetti kunlik.*

Mazkur maqolda sakura gullari qancha chiroyli bo‘lmasin, yetti kunda tugashi bayon qilinib, majoziy inson umrining qisqaligiga qiyoslanilgan.

Maqollar shaklan imperativlikka ega bo‘lmasa ham, dastlab odamlarning donoligi va hayotiy tajribasini to‘plaganligi sababli, tarbiyalash xususiyatiga ega va ularda tinglovchini ma’lum bir harakatga undovchi xususiyat mavjudligi sezilib turadi. Ushbu holat kontekstual muhit maydonida keng voqelanish holatlari ko‘p kuzatiladi. Misol uchun, imperativlik xususiyatiga ega bo‘lmagan quyidagi maqollarga e’tibor qaratamiz:

Yapon tilida: 鬼に金棒。

*Shaytonga temir tayoq.*

Shayton kuchga va har qanday yovuzlikni amalga oshirishga qodir bo‘lgan jins sifatida ma’lum. Unga temirdan tayoq berilsa, u yanada kuchliroq bo‘lgani kabi, inson kuchiga kuch beruvchi harakatni amalga oshirishga undashga ishoradir.

O‘zbek tilida: *Hisoblashgan do‘st emas.*

Maqol orqali kishilarni arzimas xizmatlarini do‘stiga minnat qilishdan qaytishga undashga urg‘u berilmoqda.

Har ikkala misolda ham grammatik jihatdan imperativlik mavjud emas, lekin ushbu iboralar nutq intentsiyasi shunchaki fikrni bayon qilish bilan chegaralanib qolmasligiga shubha yo‘q. Ularda nutq intentsiyasi, odatda, buyruq yoki imperativlikka ishora qilishga qaratilishi mumkin. Demak, maqollarda grammatik shaklidan qat’i nazar, ma’lum miqdorda buyruq mazmun mavjud. Ushbu shaklning o‘zi nutqning ta’sir darajasini oshirish uchun mo‘ljallangan imperativ maqollar tarkibida fe‘l ko‘pincha buyruq maylida qo‘llanadi.

To‘rtinchi bobning ikkinchi faslida **“Buyruq mazmunidagi maqollarni kontekstda faollashtiruvchi unsurlar”** haqida fikr-mulohazalar bildirilgan.

Imperativ maqollar tarkibida odatda buyruq-istak mazmuni faol bo‘lib, fe’ning imperativ shakli permissiv yoki proxibitiv mazmundagi grammatik konstruksiyalar asosida ifodalanadi. Shuningdek, bu turdagi maqollarda harakat ijrosini ta’minlovchi adresatning kim ekanligi hamda ishora qilinayotgan harakatni amalga oshirilish haqida ma’lum bir muddat konkret belgilanmaydi. Kundalik muloqot matnida qo‘llaniladigan imperativ jumlar ko‘pincha suhbatdoshning harakat yo‘nalishini belgilab beruvchi yoki uning bajarish vaqtiga va shaxsiga ishora qilishga qaratilgan omillar konkret elementlar asosida taqdim etilsa, bu turdagi maqollar tarkibida esa nutq tinglovchisi o‘ziga yuklatilayotgan harakat haqidagi tasvirlarga tayanadi. Ushbu holat qiyoslanayotgan ikkala til, ya’ni yapon va o‘zbek tili me’yorlariga muvofiq bo‘lib, quyidagi misollarga e’tibor qaratamiz:

Imperativ gap: *Oyim sut hidi anqib turgan qo‘llari bilan peshonamni siladi.*

- **Qo‘yaver, o‘g‘lim.** *Ba‘zan shunaqasi ham bo‘p turadi. – U bir zum jimib qoldi-da, sekin qo‘shib qo‘ydi:*

- *Faqat o‘zing bunaqa qilmagin, xo‘pmi?* (O‘. Hoshimov. “Dunyoning ishlari”).

Imperativ maqol:

*Dardingning vaqti o‘tsa,*

*Tabibdan o‘pkalama.* (O‘zbek xalq maqollari, 404).

Birinchi misolda nutq tinglovchisi va harakat ijrosini bajaruvchi shaxs, ya’ni adresat sifatida ayolning o‘g‘li ko‘rsatilgan. Ayolning nazarida uning farzandi hoziroq havotirni tark etishi hamda bunday harakatdan chetlanishiga ishora qilinganligi konkret ifodalangan. Shu o‘rinda yapon tilidagi misolni tahlilga tortamiz:

Imperativ gap:

「本当に大事にして御上げなさい」と奥さんも言った。

「毒が脳に廻るようになると、もうそれっきりよ、あなた。笑いことじゃないわ。」

(夏目漱石「こころ」: 105)

- “*Haqiqatan ham, sen g‘amxo‘rlik qil*”, dedi xotini ham.

- “*Zahar miyaga kirsam, bo‘ldi tamomsan sen, kuladigan narsa emas (kulma)*”.

Imperativ maqol:

善は急げ悪は延べよ。

*Yaxshilikni shoshiltir, yomonlikni kechiktir.*

Yuqoridagi misollardan ma’lumki, oddiy buyruq gaplar tarkibida nutq ijrochisi va nutq yo‘naltirilgan shaxsning o‘rni mavjud bo‘lib, bunda ikkala ishtirokchi munosabatiga ko‘ra tinglovchi talab etilayotgan harakat ijrosini ta’minlovchi shaxs sifatida namoyon bo‘ladi. Biroq imperativ mazmunga ega bo‘lgan maqollar shakl jihatdan fe’ning buyruq shakli bilan yakun topgan bo‘lsa-da, muloqot matnidan anglashiladigan nutq intensiyasiga ko‘ra tipik qolipdan chetga chiqadi va buyruq gap bilan tafovutlanadi.

Qayd etilganlar bilan birga, muloqot matnida yuzaga keladigan buyruq mazmunidagi gaplarda yoki suhbatdoshni harakatga undovchi nutq so‘zlovchining xohish istagiga ko‘ra yuzaga kelsa, imperativ maqollarda esa nutq ijrochisi bunday imkoniyatga ega bo‘lmaydi. Masalan, 「今日考えて明日語れ。」 *Bugun o‘yla, ertan so‘yla* maqolida nutq intensiyasi kishini g‘azablantirgan yoki turli xil his-tuyg‘ularga duch

kelgan vaziyatlarda tasavvurida paydo bo'lgan noqobil jumalarni qo'llashga xushyor bo'lishga va ular haqida bugun chuqur tahlil qilib, joiz bo'lsa, keyingi kun ifoda etishga hamda bugungi qaltis vaziyat ertaga ijobiy tomonga o'zgarishi mumkinligiga umid bog'lashga undaydi. Tabiiyki, ushbu jumlaning muallifi so'zlovchining o'zi emas, balki ajdodlar tomonidan in'om etilgan ma'lum qadriyatlar to'plamini ifodalovchi iboralardir.

To'rtinchi bobning *“Imperativ maqollar vositasida yapon va o'zbek milliy xarakterining ifodalanishi”* deb nomlangan uchinchi faslida yapon va o'zbek xalqlarining madaniyati, turmush tarzi, milliy qadriyatlari, mentaliteti, xulq-atvori hamda ularning turli ijtimoiy hodisalar haqidagi fikrlarini aks ettirgan maqollar tahlilga tortildi.

Yapon muloqotiga e'tibor qaratadigan bo'lsak, matbuotda uzatiladigan xabarlar yoki ob-havo bashoratlari, shuningdek, televizion animatsiyalarida nutq tasdig'i yoki bezagi sifatida so'zlovchi tomonidan mahorat bilan maqollarga murojaat qilingan holatlarga duch kelishimiz mumkin. Chunonchi, yapon tili tabiat hodisalariga oid maqollarning ko'pligi bilan tavsiflanadi. Quyidagi maqollar tahlili asosida yapon xalqining falsafiy dunyoqarashi va xarakterli xususiyatlarini oydinlashtirishga harakat qilamiz:

「暑さ寒さも彼岸まで。」(暮らしの中のことわざ辞典, 29).

*Issiqlik va sovuqlik tengkunlikka qadar.*

Qishning uzoqqa cho'zilgan izg'irini bahorgi tengkunlik kuni (taxminan 20-mart)dan pasayadi, yozning uzoqqa cho'zilgan jaziramasi esa kuzgi tengkunlik (taxminan 20-sentyabr)dan yengillashadi. Ushbu maqol orqali vaziyat qanchalik og'ir bo'lmasin, u oxir-oqibat poyoniga yetadi va uni yengib o'tish imkoni paydo bo'ladi, degan ma'noga ishora qilingan holda kishilarni sabr-toqat va hayot zarbalariga taslim bo'lmaslikka undovchi imperativ mazmun oydinlashgan.

Ma'lumki, Yaponiya yaqinidagi yirik atmosfera oqimlari G'arbdan Sharqqa qarab yo'naladi va havo G'arbdan Sharqqa qarab o'zgarib boradi. Buni quyidagi maqollarda kuzatish mumkin:

「朝焼けは雨夕焼けは晴れ<sup>38</sup>。」

*Tong shafaqi yomg'irdan darak, shom shafaqi oftobdan darak.*

Tongda Sharqda osmon qizil tusga kirsak, yomg'ir yog'adi, G'arbda quyosh botayotganida paydo bo'ladigan qizil shafaq esa ertasi kun tongda odatda quyoshli bo'lishi ehtimoli yuqoriligidan darak beradi. Binobarin, maqol ertangi kunda Yaponiya osmoni quyoshli bo'lishiga ishora qiladi.

「塵も積もれば山となる。」(暮らしの中のことわざ辞典:298).

*Chang ham yig'ilib, tog'ga aylanadi.*

O'zbek tilida:

*Birin-birin ming bo'lar,*

*Toma-toma ko'l bo'lar.*

Yapon va o'zbek xalqlarining milliy-madaniy xususiyatlarini yoritib berishda milliylikka xos so'zlar ishtirok etgan maqollar alohida ahamiyat kasb etadi. Binobarin,

<sup>38</sup> <http://www7a.biglobe.ne.jp>

yapon madaniyatida sake kishini sarxush qilish xususiyatiga ega bo‘lgan milliy ichimlik hisoblanadi. Undan bir piyola iste‘mol qilgan kishi o‘zini yaxshi nazorat qila oladi, lekin ikkinchi piyoladan keyin kishida tartibsizlik boshlanadi. Vanihoyat, uchinchi piyolada sake kishi tanasini to‘liq egallab oladi va u o‘zini nazorat qilolmasdan, ko‘ngilsiz hodisalarni keltirib chiqaradi. Sake ichimligining bu xususiyati quyidagi maqolda aks ettirilib, maqol orqali kishilarning me‘yorga amal qilishlari bayon qilinmoqda:

一杯は人酒を飲む、二杯は酒酒を飲む、三杯は酒人を飲む<sup>39</sup>。

*Birinchi piyolada kishi Sake ichadi, ikkinchisida Sake Sakeni ichadi, uchinchisida esa Sake odamni ichadi.*

O‘zbek tilida:

*Nafsi buzuq hayitda o‘lar, dini buzuq – masjidda<sup>40</sup>.*

Yapon va o‘zbek tillarida har ikki xalqning diniy e‘tiqodi ta‘sirida paydo bo‘lgan maqollar ham uchraydi. Masalan, yapon tilida:

知らぬが仏。

*Bilmaslik – Buddaga teng.*

Biror vaziyat haqida xabardor bo‘lish kishini u haqda tashvishlanishga majbur qiladi. Bilmaslik esa Budda kabi xotirjam bo‘lish bilan barobardir.

O‘zbek tilida:

*Musofir bo‘lmay, musulmon bo‘lmas.*

*Otang ishga buyursa, namozingni buzib ayt.*

Qiyoslanayotgan til egalarining e‘tiqodi tubdan farq qilsa-da, ulardan anglashiladigan maqsad – jamiyat a‘zolarini ezgulikka va e‘tiqodli bo‘lishga da‘vat qilishdir.

Bobning oxirgi – to‘rtinchi fasli **“Yapon tilidagi maqollarni o‘zbek tilida muqobillashtirishda tayaniladigan omillar”** deb nomlanib, unda yapon tilida imperativ mazmunda faollashuvchi maqollarni o‘zbek tiliga tarjima qilishda duch kelinadigan ayrim muammolar va ularning o‘zbek tiliga muqobillashtirish xususida bahs yuritilgan.

O‘zbek va yapon tillarining tabiati, struktur xususiyatlari va grammatik konstruksiyalarning shaklan uyg‘unligi har ikkala tilda ham erkin birikmalarni tarjima qilishda deyarli qiyinchiliklarni keltirib chiqarmaydi. Ammo bu holat ayrim maqollar va iboralarni tarjima qilish jarayonida istisnoliklarga ega. Masalan, yapon tilidagi 「隣の芝生は青い」 “*Qo‘shning maysazori ko‘m-ko‘k*” maqoli o‘zbek tilida *Qo‘shniga qo‘shning tovug‘i ko‘rkli ko‘rinar* maqoliga ma‘no jihatidan muqobil bo‘ladi. Biroq yapon maqolining tarkibida 「見える」[mieru] “*ko‘rinmoq*” fe‘lining uchramasligi yapon tili struktur me‘yorlariga muvofiq bo‘lsa-da, o‘zbek tilida “*ko‘rinmoq*” fe‘lining tushirib qo‘llanilishi maqol mazmunini g‘alizlashtiradi. Bu o‘rinda har ikkala tildagi maqollarda nutq intensiyasi tinglovchini o‘z tasarrufidagi borliqni qadrlashga va baxillikdan tiyilishga undaydi.

<sup>39</sup> <https://imidas.jp/proverb>

<sup>40</sup> <https://n.ziyouz.com>

Odatda, maqollarni muqobillashtirishda ma'noga asoslangan tarjima usuliga tayanish o'zini oqlaydi. Bunda metaforik mazmundan anglashiladigan ma'noni diqqat bilan idrok etgan holda talqin qilish kerak bo'ladi. Masalan, yapon tilidagi 「蛇に噛まれて朽ち繩に怖じる。」*Bir marta ilon chaqqan, chirigan arqondan ham qo'rqar* maqolini o'zbekchaga moslashtirishda *Qaynoq sut ichib og'zi kuygan qatiqni ham puflab ichar* maqoliga muqobil sifatida tayanish mumkin. Agarda bu jarayonda maqol shaklan, ya'ni jumla tarkibidagi har bir unsur so'zma-so'z tarjima qilinsa, matn mazmuniga putur yetadi va nutqdan ko'zlangan maqsad samarasiz yakun topadi.

Yapon maqollarini quyidagi uch tur asosida o'zbekchaga muqobillashtirish mumkin:

1. So'zma-so'z tarjimada aynan bir xil ifodaga ega maqollar:

二兎を追う者は一兎をも得ず。(ミニことわざ辞典, 283).

*Ikki quyonni quvlagan kishi bittasini ham qo'lga kiritolmaydi.*

O'zbekcha talqin:

*Ikki quyonni quvlagan bittasini ham tutolmas*<sup>41</sup>.

2. Ifoda plani farqli, ammo mazmun plani bir xil bo'lgan maqollar:

蛙の子は蛙。(暮らしの中のことわざ辞典:109).

*Qurbaqa bolasi qurbaqadir.*

O'zbekcha talqin:

*Ilonning bolasi ilon, chayonning bolasi chayon.*

3. Har bir xalqning o'ziga xos maqollari:

武士に二言なし。(暮らしの中のことわざ辞典:438).

*Samurayning gapi ikkita bo'lmaydi.*

O'zbekcha talqin:

*Yigit so'zidan, arslon izidan qaytmaydi.*

Bu o'rinda maqol tarkibidagi *Samuray* so'zi boshqa xalq vakillari uchun begona tushunchadir. Demak, bu turdagi maqollarni tarjima qilishda aynan o'sha xalq timsolidagi voqeliklarga tayanib, jumla mazmunini saqlab qolgan holda so'zlarning o'rni muqobildosh mazmunga ega bo'lgan unsurlar bilan almashtirish maqsadga muvofiqdir.

O'zbek xalqiga xos maqollar:

1) *O'ttiz kun ro'zaning bir kun bayrami bor.*

2) *Yirtiq to'nga zar yamoq* (O'zbek xalq maqollari, 98, 177).

Aytilganlar bilan birga, yapon tilidagi maqollar, asosan, ierogliflar yordamida qisqa va to'liq bo'lmagan jumlar ko'rinishida ifodalanadi. Ushbu xususiyat o'zbek tili me'yorlariga mos kelmasligi va bunday jumalarni o'zbek tiliga so'zma-so'z tarjima qilish gap mazmuniga futur yetkazishi mumkin. Shuning uchun, bu turdagi maqollarni o'zbek tiliga o'g'irishda ekstralingvistik omillar ta'sirida jumla tarkibi stilistik jihatdan o'z qiyofasini o'zgartiradi. Masalan:

耳学問。Quloq ilmi. O'zbek tilida: *Izlanib emas, tinglab o'rgan.*

<sup>41</sup> <https://www.ziyouz.com>

三日坊主。Uch kun rohib. O‘zbek tilida: *Sabr etgan yetar murodga, besabr qolar uyatga.*

Demak, maqollarni to‘g‘ri tarjima qilish va ularning asl ma‘nosini ochib berish erkin birikmalarni tarjima qilishdan farq qiladi. Binobarin, maqollarda ularning tarkibida ishtirok etayotgan har bir so‘zdan anglashilayotgan ma‘noning asl va majoziy turlarini ajratib olish talab etiladi.

### XULOSA

1. Maqollar jamiyatda axloqiy, ijtimoiy, ma‘naviy me‘yorlarni targ‘ib qilish maqsadida nutqimizda faollashadi va ularning aksariyati imperativ mazmuni ifodalaydi. Biroq maqollar nutq jarayonida buyruq mazmunidan tashqari, maslahat, taklif, ogohlantirish, o‘tinch va boshqa mazmuniy munosabatlar bilan birga qorishgan holda yuzaga chiqishi mumkin. Bu holat nutq egasining maqoldan ko‘zlagan kommunikativ maqsadi bilan bog‘liq bo‘lib, maqolning pragmatik maqomga ega bo‘lishi bilan ham tavsiflanadi. Shu bois maqollar nafaqat kundalik muloqot diskursida, balki nutqning barcha ko‘rinishlarida, xususan, rasmiy va norasmiy muloqot jarayonlarida, ommaviy axborot vositalarining og‘zaki va yozma nutqida ham faol qo‘llaniladi.

2. Imperativlik, odatda, ma‘lum kommunikativ vaziyatda faollashib, tinglovchini u yoki bu harakatni bajarishga yoki bajarmaslikka undaydi. Ammo buyruq mazmunida voqelangan bu turdagi nutq ko‘rsatmasi, ayniqsa, u maqol ko‘rinishida voqelanganda, uni qabul qilish va undalgan harakatni bajarish yoki aksincha, bajarmaslikka qaror qilish adresat uchun majburiy bo‘lmasdan, ko‘pincha uning ixtiyorida qoladi.

3. O‘zbek tilshunosligida maqollar struktur-semantik, lingvomadaniyatshunoslik, gender tilshunoslik, kognitiv tilshunoslik hamda qiyosiy tilshunoslik nuqtayi nazaridan tadqiq etilgan bo‘lsa-da, maqollarning imperativ turi pragmatik jihatdan maxsus o‘rganilmagan. Yapon tilida imperativ semantika va uning ifodalanishi masalasi ko‘rib chiqilgan, biroq imperativ maqollar alohida tadqiqot obyekti bo‘lmagan. Bu holat yapon va o‘zbek tillarida imperativ maqollarni pragma-diskursiv aspektda tadqiq etish dolzarb muammo ekanligini ko‘rsatadi.

4. Maqollarni pragma-diskursiv yondashuv asosida o‘rganish ularning nafaqat semantik mazmuni, balki kommunikativ maqsadi, ijtimoiy vazifasi, qolaversa, kontekstga bog‘liqligini ham ochib berishga imkon yaratadi. Maqollar orqali muloqot diskursida ogohlantirish, maslahat, baholash, tanqid qilish kabi mazmunga ega bo‘lgan nutqiy aktlar amalga oshiriladi. Shu jihatdan, maqollarni xalq og‘zaki ijodining nafaqat estetik, balki ijtimoiy-interaktiv vositasi sifatida ham e‘tirof etish mumkin.

5. Yapon va o‘zbek tillarida imperativlik maxsus lisoniy birliklari orqali oshkora (eksplisit) hamda ayrim birliklarning ishorasi orqali yashirin (implisit) tarzda ifodalanishi mumkin. Bunda so‘zlovchining maqsadi maxsus til birliklari orqali bevosita ifodalanmay, unga ishora qilinsa, imperativlik yashirin tarzda yuzaga chiqadi. Shuningdek, o‘zbek tilidan farqli ravishda, yapon muloqotida nutq maqsadining eksplisit tarzda ifodalanishida muayyan cheklovlar mavjud. Yapon

nutqiy odatiga ko'ra, har qanday maqsadni to'g'ridan-to'g'ri bayon etish nojoiz sanalib, nutqiy aktlarning voqelanishida mazkur qoidaga keng amal qilinadi.

6. Yapon tilida direktivlar sinfiga oid nutqiy aktlarning faollashuvida nutq egasining kommunikativ maqsadidan tashqari, suhbatdoshning ijtimoiy maqomi va uning shaxsiy sifatlari ham yuzaga chiqadi. Shu bois harakatga undash intensiyasining ijobiy yakun topishida subyektning ijtimoiy mavqeyiga mos grammatik qurilmalarning o'rinli qo'llanilishi muhim ahamiyat kasb etadi. Yapon tilida aksariyat holatlarda imperativ gaplarning shaxsni ifodalovchi ko'rsatkichlarga ega bo'lmasligi buyruq gaplar uchun asosiy mezon bo'la olmaydi. Chunki mazkur holat boshqa nutqiy aktlarga ham tegishli bo'lib, bunday vaziyatlarda gap egasini muloqot mazmunidan anglash imkoni mavjud bo'ladi.

7. Imperativ xarakterdagi maqollar xalq orasida ta'lim-tarbiyiy ahamiyati bilan ham alohida o'rin tutadi. Shu bilan birga, yapon va o'zbek tillarida ta'lim-tarbiyiy mazmundagi maqollardan foydalanish alohida e'tibor talab qiladi. Chunonchi, muloqot jarayonida nutq egasi tomonidan tarbiyiy xarakterdagi imperativ maqollarni oshkora tarzda qo'llanishi tinglovchida noqulaylik kayfiyatini uyg'otishi mumkin. Shu bois imperativ maqollarni vaziyatdan kelib chiqqan holda, yashirin nutqiy aktlar vositasida ifodalash o'rinli bo'ladi.

8. O'zbek tilidagi maqollar, asosan, tugallangan darak gap ko'rinishida bo'lib, ulardan aniq fikr anglashiladi. Bunday maqollar, odatda, tinglovchi tomonidan oson qabul qilinadi va tushuniladi. Ba'zan o'zbek maqollarida o'z va ko'chma ma'noning parallel kelib qolish holatlari kuzatiladi. Biroq yapon tilidagi maqollar majoziy ma'noning kuchliligi hamda ifoda usullarining xilma-xilligi bilan xarakterlanadi. Shu bois ularni tinglovchi tomonidan tushunilishida muayyan qiyinchiliklar ham kuzatiladi. Fikrni metaforik tarzda, noaniq iboralar asosida bayon etilishi yapon xalqining o'ta kamtarin va samimiy tabiatini ifodalashning o'ziga xos usuli hisoblanadi. Bunda muloqot chog'ida asosiy e'tibor suhbatdoshni ranjitmaslik va uning ruhiyatiga salbiy ta'sir ko'rsatmaslikka qaratiladi.

9. Yapon va o'zbek imperativ maqollari struktur jihatdan sodda va murakkab tarkibli maqollarga bo'linadi. Sodda tarkibli maqollar faqat buyruq gapni o'z ichiga olsa, murakkab tarkibli maqollar parallel konstruksiyaga ega bo'ladi. Maqollar ko'pincha sodda jumla ko'rinishida amalda keng qo'llaniladigan leksikaga ega bo'ladi. Maqollar ifodasidagi qisqali va lo'ndalik nafaqat sodda tarkibli, balki qo'shma gap shaklidagi maqollarda ham amal qiladi. Shundan kelib chiqqan holda, qo'shma gap ko'rinishidagi maqollarning ikkinchi gap qismi to'liqsiz holda bayon etiladi. O'zbek tilidagi maqollarning aksariyati, odatda, fe'lning imperativ shakli bilan to'liq jumla shaklida voqelansa, aksincha, yapon tilidagi ko'pchilik maqollar qisqa jumlar va harakatga undovchi fe'llarning qisqartma shaklida ifodalanganini ko'rish mumkin.

10. Yapon va o'zbek maqollarining tarkibiy qismlari yoki sintaktik tuzilishidagi o'zgarishlardan qat'i nazar, ulardagi invariantlik va variantlikni aniqlash imkoni mavjud. Mazkur qonuniyatlar maqollarning sintaktik tuzilishiga ko'ra rasmiy tasniflanishiga olib keladi. Xuddi shu maqolning variantlari orasidagi farqlarning aksariyati ularning grammatik unsurlari xilma-xilligida hamda asosiy ma'noli so'zlarning leksik tanlovida kuzatilishi mumkin.

11. Yapon va o'zbek maqollarini shakllantirishda fauna kodi o'zining faolligi bilan ajralib turadi. Xususan, yapon maqollarining tarkibida *baliq, qisqichbaqa, qurbaqa, maymun, sher, ilon, cho'chqa, ot, it, mushuk*, o'zbek maqollarining tarkibida *qo'y, qo'chqor, sigir, mol, buzoq, ho'kiz, g'unajin, buqa, echki, ot, toy, qulun, eshak* kabi zoonimlar sermahsul qo'llanilgani kuzatiladi. Buni yapon xalqining qadimdan dehqonchilik va baliqchilik bilan shug'ullangani, o'zbek xalqini esa ko'proq chorvachilik vositasida tirikchilik qilgani bilan izohlash mumkin. Zoonim komponentli maqollar yapon va o'zbek xalqlarining hayotiy tajribalarini metaforik tarzda ifodalab, har bir milliy madaniyatdagi ijobiy va salbiy aksiologik yondashuvni namoyon qiladi.

12. Yapon va o'zbek xalqlarining mentalitetini ifodalashda, ularning milliy-madaniy o'ziga xos xususiyatlarini ko'rsatib berishda tarkibida milliy-madaniy so'zlar ishtirok etgan maqollar alohida ahamiyat kasb etadi. Jumladan, yapon maqollarining tarkibida 酒 [*sake*] (yapon milliy ichimligi), 団子 [*dango*] (yapon milliy taomi), 焼き餅 [*yakimochi*] (guruchli taom) 花 [*hana*] (gul, sakuraga ishora), 侍 [*samurai*] 武士 [*bushi*] (samurayning sinonimi), 円 [*en*] (yapon pul birligi), 桜 [*sakura*], o'zbek maqollarining tarkibida *do'ppi, chopon, to'n, beshik, tandir, uloq, baxshi, ulton, osh* singari realiyalar yetakchi o'rinni egallaydi.

13. Yapon xalqi turli dinlarga, xususan, buddizm, shitoizm, nasroniylik kabilarga e'tiqod qiladi. Yapon va o'zbek xalqlarining diniy e'tiqodidagi tavofutlar maqollarda ham o'z aksini topgan. Chunonchi, yapon maqollarida 仏 [*hotoke*] (budda nomi), 坊主 [*bouzu*] (monax), 経 [*kyo*] (*sutra*), 念仏 [*nenbutsu*] (Buddaviylikda ilohiyot nomini zikr qilub, ibodat qilish), 石仏 [*sekibutsu*] (tosh Budda), 東照宮 [*Toshogu*] (ziyoratgoh), o'zbek maqollarida *musulmon, masjid, namoz, hayit, ro'za* singari diniy so'zlar qo'llanilgan bo'lib, ulardan qaysi din haqida so'z borayotganini anglash mumkin.

14. Yapon tilidagi maqollarni o'zbek tiliga muqobillashtirishda nafaqat tilshunoslik, balki madaniyatlararo muloqot jarayonidagi tarjimaning ham alohida o'rni mavjud. Mazkur jarayonda so'zma-so'z muqobillashtirishdan tashqari, maqollarda mazmun va g'oya mosligi, madaniy kontekstga moslashuv, ifoda uslubi va til vositalari, ritmik va estetik jihatlar hamda tarjimaning turlari (to'g'ridan-to'g'ri, ekvivalentli, izohli tarjima) kabi usullarga tayanish muhim omillardan hisoblanadi.

15. Yapon maqollari tarkibida ishtirok etayotgan ayrim iboralar va jumlar o'zbek tilida bir qancha ekvivalentlar bilan o'rin almashinishi mumkin. Albatta, bunday hollarda so'zlar yoki jumlar so'zma-so'z muqobillashtirilmasa-da, maqoldan anglashiladigan mazmun yaxlit bir butun holda muqobillashtirilishi kuzatiladi.

16. Tadqiqot jarayonida yapon tilida 4000ta, o'zbek tilida 13000ta maqol tahlilga tortildi. Statistik tahlil natijalari ko'ra, har ikkala tildagi maqollarning katta qismi lingvojamo va vakillariga axloqiy-ma'naviy me'yorlarni targ'ib qilish maqsadida yaratilganligini kuzatish mumkin. Chunonchi, yapon maqollarining 93% ta'lim-

tarbiya, 5% diniy va 2% boshqa mavzularga oid bo'lsa, o'zbek maqollarining 91% ta'lim-tarbiya, 2% diniy va 7% esa boshqa mavzularga oid maqollar tashkil qiladi.

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**ACHILOVA OZODA FARKHODOVNA**

**PRAGMA-DISCURSIVE FEATURES OF THE JAPANESE AND UZBEK  
IMPERATIVE PROVERBS**

**10.00.06 – Comparative Study of Literature, Contrastive Linguistics and Translation  
Studies**

**ABSTRACT  
of dissertation for degree of doctor of science (DSc) in philology**

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**Scientific advisor:**

**Safarov Shakhriyor Safarovich**  
Doctor of Philological Sciences, professor

**Official opponents:**

**Usmanova Shoira Rustamovna**  
Doctor of Philological Sciences, professor

**Siddikova Iroda Abduzukhurovna**  
Doctor of Philological Sciences, professor

**Mustafaeva Samida Toshmukhammedovna**  
Doctor of Philological Sciences, associate professor

**Leading organization:**

**Institute of the Uzbek language, literature and folklore of  
the Academy of Sciences of the Republic of Uzbekistan**

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**A.M.Mannonov**  
Chairman of the Scientific Council on award of scientific degrees, Doctor of Philological Sciences, Professor

**N.R.Ismatullaeva**  
Scientific Secretary of the Scientific Council on award of scientific degrees, Doctor of Philosophy in Philological Sciences (PhD), Associate Professor

**Kh.Z.Alimova**  
Chairman of the Scientific Seminar at the Scientific Council on award of scientific degrees, Doctor of Philological Sciences, Professor

## INTRODUCTION (abstract of of the DSc thesis)

**Relevance and necessity of the dissertation theme.** In global linguistics, special attention is being given to expanding the scope of research on proverbs in terms of their pragmatic, structural-semantic, linguistic-cultural, and cognitive features, as well as their connection with other paremiological units and their activation in speech. The relevance of research in this field is determined by its potential to help identify systems of human interaction and to achieve communicative goals in dialogic speech processes.

In world linguistics, the study of the elements that ensure the effectiveness of speech acts that call for action with imperative content through proverbs, the units and factors that form imperative content, and the problems related to the realization of the philosophical and cultural worldviews of representatives of the language community being compared based on their role in speech, has attracted special attention. At the same time, there remain aspects that require in-depth investigation, particularly regarding the pragmatic features of proverbs as they become active in communicative discourse, and how their imperative meaning is shaped through both linguistic and non-linguistic factors. In this context, revealing the pragma-discursive characteristics of proverbs with imperative content is considered one of the urgent issues in contemporary linguistics.

In Uzbek linguistics, the comparative study of proverbs has a rich tradition and is regarded as one of the promising directions in paremiology. Research in this field contributes not only to philology but also helps to clarify a range of interconnected issues in areas such as pragmalinguistics, linguistic cultural studies, and cognitive linguistics. During the period of large-scale reforms in Uzbekistan, the country's cooperation with Japan has reached a new level. In particular, relations between the two countries in the fields of science, education, and culture are steadily developing. Accordingly, the comparative study of proverbs, which vividly reflect the mentality, national worldview, lifestyle, traditions, and moral values of the Uzbek and Japanese peoples, can make a meaningful contribution to strengthening cultural ties. To date, in both Japanese and Uzbek linguistics, the pragmatic and discursive status of imperative proverbs, as well as the linguistic and extralinguistic factors that activate them in speech, have not yet been studied as a distinct research subject. Therefore, the lack of fundamental research on the pragma-discursive study of proverbs calls for a thorough investigation of this topic. In the Strategy for the Further Development of the Republic of Uzbekistan, the issues of "...promoting scientific research and innovation activities, and creating effective mechanisms for implementing scientific and innovative achievements in practice"<sup>42</sup> have been identified as priority strategic directions, which has elevated linguistic research to a new level. In this regard, determining the pragmatic and discursive status of Japanese and Uzbek proverbs in the communication process is of significant importance.

The Decree of the President of the Republic of Uzbekistan, No. PF-5847, dated October 8, 2019, "On Approving the Concept for the Development of the Higher

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<sup>42</sup> O'zbekiston Respublikasi Prezidentining "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi Farmoni. – Xalq so'zi, 2017-yil 8-fevral. – № 28 (6722).

Education System of the Republic of Uzbekistan until 2030”, the Resolution No. PQ-5117, dated May 19, 2021, “On Measures to Raise the Activities for Promoting the Learning of Foreign Languages in the Republic of Uzbekistan to a new quality level”, the Decree No. PF-60, dated January 28, 2022, “On the Strategy for the Development of new Uzbekistan for 2022-2026”, and the Decree No. PF-158, dated September 11, 2023, “On the Uzbekistan 2030 Strategy”, as well as other regulatory and legal documents, outline tasks that this dissertation serves to address in a certain way.

**The relationship between the research and the priority areas of development in the republic’s science and technology.** This research has been carried out within the framework of the priority area of the development of science and technology of the Republic titled “I. Formation and implementation of a system of innovative ideas for the development of a democratic state with an information society in the social, legal, economic, cultural, and spiritual-educational spheres”.

**Foreign scientific research commentary on the topic of the dissertation** <sup>43</sup>.

Research on the structural-semantic, linguocultural, cognitive, and pragmatic features of proverbs is being conducted at leading scientific centers and higher education institutions around the world, including the University of Tokyo (Japan), Tenri University (Japan), Indiana University (USA), the University of Oxford (UK), Istanbul University (Turkey), Charles University in Prague (Czech Republic), Lomonosov Moscow State University (Russia), as well as the Institute of Uzbek Language, Literature, and Folklore of the Academy of Sciences of Uzbekistan, Tashkent State Pedagogical University, Bukhara State University, and Tashkent State University of Oriental Studies.

Based on research conducted within the framework of paremiological studies in global linguistics, the following scholarly generalizations have been established: proverbs have been analyzed from a psychological perspective (Indiana University, USA), sociopragmatic aspects of the proverbs have been examined (University of Tokyo, Japan), the moral and educational dimensions of imperative-form proverbs have been explored (Charles University in Prague, Czech Republic), the semantic and structural characteristics of proverbs have been described (University of Oxford, UK), the national-cultural features of proverbs in various languages have been comparatively studied (Lomonosov Moscow State University, Russia), the aesthetic and artistic functions of proverbs have been investigated (Istanbul University, Turkey), unique features of national mentality expressed through proverbs have been clarified (Tenri University, Japan), the ethical and pedagogical aspects of proverbs have been researched (Tashkent State Pedagogical University, Uzbekistan), studies focusing on the linguocultural features of proverbs have been conducted (Institute of Uzbek Language, Literature, and Folklore, Academy of Sciences of Uzbekistan), and the linguistic status of proverbs has been defined based on their relationship with related phenomena, while intralinguistic and

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<sup>43</sup> Dissertasiya mavzusi bo'yicha xorijiy ilmiy tadqiqotlar sharhi <https://cir.nii.ac.jp/>; <https://www.edworld.ru/>; <https://ut.ac.ir/fa/>; <http://www.tsuos.uz/>; <http://www.samdhti.uz/>; <https://www.ub.edu/web/portal/es/>; <https://ci.nii.ac.jp/d/search/>; <https://www.uaa.mx/portal/>; <https://www.upenn.edu/>; <https://dialnet.unirioja.es/servlet/articulo?codigo=3086103>, <https://www.uzswlu.uz/>; <http://www.tsutmb.ru>; [www.navoiyuni.uz](http://www.navoiyuni.uz) va boshqa manbalar asosida tayyorlandi.

extralinguistic factors influencing their emergence, along with their pragmatic features, have been systematically analyzed (Bukhara State University, Uzbekistan).

To date, a wide range of studies have been conducted in global linguistics focusing on the unique linguistic features of proverbs, particularly in the following key research areas: the investigation of proverbs from linguocultural, linguopragmatic, and cognitive perspectives; comparative and typological studies of proverbs in a particular language with those in both related and unrelated languages; the psychological analysis of proverbs; the description of proverbs for didactic and methodological purposes; the identification of the linguistic foundations and pragmatic features of proverbs.

**The level of development in solving the problem.** Within the scope of linguistic research on proverbs, both foreign and local scholars have achieved significant results. In particular, Japanese linguistics has seen notable advancements in the systematic classification of fixed expressions, the compilation of explanatory dictionaries of proverbs, the analysis of proverbs with simple and compound sentence structures, the examination of compound kanji (characters) used within proverbs, and comparative studies of the national and cultural characteristics of Japanese and English proverbs<sup>44</sup>.

In traditional linguistics, proverbs are studied from a structural-semantic perspective, focusing on their lexical composition, syntactic structure, variants, as well as their meaning and stylistic features. In particular, the structural, semantic, and semiotic characteristics of proverbs have been explored in the works of scholars such as Ye.I. Seliverstova, N.M. Halilova, A.R. Mustafina, N.V. Prekina, and others<sup>45</sup>.

In Uzbek linguistics, attention is paid to the structural-semantic and functional characteristics of proverbs in the works of Kh.Abdurakhmonov, M.Sadriddinova, B.Juraeva, and I.Mirzaaliev and others<sup>46</sup>.

In modern anthropocentric linguistics, proverbs have been studied from the perspectives of linguocultural studies, cognitive linguistics, and communicative-

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<sup>44</sup>石田プリシラ「動詞慣用句の意味的固定性を計る方法」『国語学』国語学会、2022年、- 42-56頁、奥津文夫「日英ことわざ比較文化」大修館書店、2020年；土屋智行「日本語定型表現の体系的分類に向けて—特に辞書記述に基づく慣用表現とことわざの分析を中心に—」『言語科学論集』2009年、- 15頁；宮地裕「慣用句の周辺—連語・ことわざ・複合語—」『日本語学』1985年、- 62-75頁； 杉山洋介「慣用句の体系的分類：隠喩・換喩・提喩に基づく慣用的意味の成立を中心に」『名古屋大学国語国文』80、名古屋大学国語国文学会、1997年、- 29-43頁。

<sup>45</sup> Селиверстова Е. И. Русская пословица в паремиологическом пространстве: стабильность и вариативность: лингвистический аспект: Автореф. дисс. ... докт. филол. наук. – СПб, 2019. – 47 с.; Халилова Н.М. Структурно-семантическая характеристика аварских пословиц и поговорок: Автореф. дисс. ... канд. филол. наук. – Махачкала, 2010. – 24 с.; Мустафина А. Р. Синтаксическое сжатие: структура, семантика, иллокуция (на материале английских пословиц): Автореф. дисс. ... канд. филол. наук. – Уфа-2013 – 24 с.; Прекина Н.В. Градуальная семантика русских пословиц: Автореф. дисс. ... канд. филол. наук. – М., - 2005. – 22 с.

<sup>46</sup> Абдурахмонов Х. Синтаксические особенности узбекских народных пословиц: Автореф. дис. ... канд. филол. наук. – Ташкент: АН УзССР, 1964. – 18 с.; Абдурахмонов Х. Особенности синтаксиса узбекского устного народного творчества: Автореф. дис. ... докт. филол. наук. – Ташкент, 1977. – 48 с.; Садриддинова М. Лексика узбекских пословиц и поговорок: Автореф. дис. ... канд. филол. наук. – Ташкент, 1985. – 18 с.; Жўраева Б. Мақолларнинг лисоний мавқеи ва маъновий услубий қўлланилиши: Филол. фан. номз... дисс. – Тошкент, 2002. – 136 б.; Мирзаалиев И. М. Қадимги туркий мақоллар семантикаси ва стилистикаси (“Девону луғати-т-турк” материали мисолида): Филол. фан. фалс. док (PhD)...дисс. автореф. – Тошкент, 2020. – 48 б.

pragmatic aspects. In Russian linguocultural studies, researchers such as O.A.Dmitrieva, N.N.Semenenko, and I.B.Rusakova<sup>47</sup> have explored the national-cultural characteristics of proverbs and sayings, as well as the expression of various concepts through proverbs.

In Uzbek linguocultural studies, several research works have also been carried out. In particular, the scientific studies of D.A.Tosheva, Sh.Qalandarov, G.Komilova, and Z.Muqimova have revealed the degree of expression of national values, customs, traditions, and social relations through proverbs<sup>48</sup>.

In the studies of P.Bakirov, M.Temirova, O.Uralova, and Da Zhenxin, proverbs have been compared across related and unrelated languages, highlighting their universalities and differences, while in the works of G.Ergasheva and Z.Djuraeva<sup>49</sup>, the gender aspects of proverbs have been the focus of attention.

In linguistics, pragma-discursive approaches to the study of proverbs have attracted the attention of researchers in recent years. Currently, the foundations of a pragmalinguistic approach are being developed by several linguists. Among foreign researchers who have approached proverbs from a pragma-discursive perspective are G.Ya.Permakov, A.M.Gutov, L.A.Gutova, N.Barlin, Ye.V.Markelova, O.B.Abakumova, L.A.Djelalova, as well as Japanese scholars such as 穴田義孝 (Yoshiyuki Anada), 靱山洋介 (Yosuke Momiyama), and 宮地裕 (Hiroshi Miyaji)<sup>50</sup>. In

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<sup>47</sup> Дмитриева О.А. Культурно-языковые характеристики пословиц и афоризмов: На материале фр. и рус. яз.: Дисс. ... канд. филол. наук. – М., 1997. – 189 с.; Семенов Н. Н. Лингвокультурологическое описание структуры и семантики паремий: Дисс. ... канд. филол. наук. – М., 1997. – 191 с.; Русакова И.Б. Концепты «счастье» - «несчастье» в лингвокультурном содержании русских пословиц: Автореф. дисс. ... канд. филол. наук. – М., 2007. – 24 с.

<sup>48</sup> Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари: Филол. фан. б. фалс. д-ри (PhD) ... дисс. автореф. – Тошкент, 2017. – 24 б.; Қаландаров Ш.Ш. Ўзбек лингвомаданий мухитида халқ мақоллари эвфемизацияси. Филол. фан. б. фалс. д-ри (PhD) ... дисс. автореф. – Фарғона, 2019. – 49 б.; Комилова Г. Ўзбек тилидаги мақолларнинг аксиолингвистик таҳлили. Филол. фан. фалс. док. (PhD)... дисс. автореф. – Тошкент, 2022. – 50 б.; Muqimova Z. R. Lingvomadaniy kodlarning olamning lisoniy manzarasidagi oʻrni (oʻzbek tili barqaror birliklari misolida): Filol. fan. dok.(DSc) ... diss. – Toshkent, 2025. – 237 b.

<sup>49</sup> Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дисс... докт. филол. наук. – Ташкент, 2007. – 287 с.; Темирова М. Ўзбек ва киргиз халқ мақоллари типологияси: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Тошкент, 2018. – 166 б.; Уралова О.П. Инглиз ва ўзбек тилларида “оила” бош лексемали мақоллар семантикаси ва структураси: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Самарқанд, 2021. – 144 б.; Zhenxin Da (达震鑫) Oʻzbekcha va xitoycha maqollarning lingvistik tadqiqi: Filol. fan. b. fals. d-ri (PhD) ... diss. avtoref. – Toshkent, 2023. – 50 b.; Эргашева Г. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг қиёсий-типологик тадқиқи. Филол. фан. номз. ... дисс. – Тошкент, 2011. – 164 б.; Djuraeva Z. R. Turli tizimli tillar paremiologik fondida gender konseptosferasini ifodalash (rus va oʻzbek tillari misolida): Filol. fan. dok... DSc) diss. avtoref. – Buxoro, 2024.

<sup>50</sup> Пермяков Г.Л. От поговорки до сказки. – М.: Наука, 1970. – С. 215-120.; Гутова Л. А. «Пословица и нарративный контекст» // Вестник Дагестанского НЦ РАН. – Махачкала, 2006. – С. 65.; А.М.Гутов. Этюды о кавказском эгикеге. – Нальчик: Эльбрус, 1998. – 124 с.; Барли Н. Структурный подход к пословице и максиме.// Паремииологический сборник. – М.: Наука, 1984. – С. 120-128; Маркелова Е.В. Когнитивно-семантическая структура имен деятельности (на материале русских пословиц о труде и лени): Автореф. дисс. ... канд. филол. наук. – Томск, 2004. – 32 с.; Абакумова О. Б. Пословичные концепты в паремическом дискурсе: Автореф. дисс. ... докт. филол. наук. – Орел, 2013. – 46 с.; Джелалова Л. А. Русские пословицы: структурно-семантический и коммуникативно-прагматический аспекты: Автореф. дисс. ... докт. филол. наук. – Волгоград, 2022. – 37 с.; 穴田義孝「ことわざ社会心理学」明治大学社会科学研究所、2006年、47頁；靱山洋介「慣用句の体系的分類：隠喩・換喩・提喩に基づく慣用的意味の成立を中心に」『名古屋大学国語国文』、名古屋大学国語国文学会、1997年、29-43頁；宮地裕「慣用句の周辺—連語・ことわざ・複合語—」『日本語学』、明治書院、1985年62-75頁。

Uzbek linguistics, pragma-linguistic approaches to proverbs can be observed in the works of N.Abdullayeva and B.Jo'rayeva<sup>51</sup>. In these studies, the specific social context of communication in relation to proverbs and their role as pragma-discursive units performing significant communicative functions in speech are particularly emphasized.

Turning to studies specifically devoted to imperative proverbs, it is evident that certain research has been carried out in this area as well. For instance, in A.N.Ramazanova's research, the structure of speech acts in English proverbs and the motivational features of these acts in prompting actions at varying levels are analyzed. L.M. Gutova's work investigates the thematic classification, semantic fields, and ethnolinguistic features of imperative proverbs. The issue of imperative semantics and its expression in the Japanese language has been addressed in the study of L.Yu. Khronopulo<sup>52</sup>.

It is evident that although certain theoretical conclusions have been made regarding the expression of imperativity in speech, the pragma-discursive features of imperativity in Japanese and Uzbek proverbs have not yet been specifically investigated.

**The significance of the research in relation to the scientific project plan of the higher education institution where it was conducted.** The dissertation was carried out within the framework of the scientific research direction titled "Current issues in modern Japanese philology and its teaching methodology" at Samarkand state institute of foreign languages.

**The purpose of the research work** consists of revealing the essence of imperative proverbs in the Japanese and Uzbek languages and highlighting their pragmatic and discursive features. is to reveal the essence of imperative proverbs in Japanese and Uzbek languages, and to highlight their pragmatic and discursive features.

**The objectives of the research are as follows:**

to determine the pragmatic status of imperative proverbs in Japanese and Uzbek discourse, and to analyze their communicative and pragma-discursive features;

to demonstrate the ways in which implicit and explicit imperativity is expressed in speech through proverbs in Japanese and Uzbek languages;

to describe the semantic and syntactic structures of imperative proverbs in Japanese and Uzbek;

to reveal the national character of Japanese and Uzbek peoples through the analysis of imperative proverbs from a linguo-cultural perspective;

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<sup>51</sup> Абдуллаева Н. Э. Инглиз ва ўзбек халқ мақолларидаги градуонимик муносабатларнинг лингвопрагматик хусусиятлари: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Тошкент, 2019. – 174 б.; Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Филол.фан. док. (DSc)... дисс. – Самарқанд, 2019. – 251 б.

<sup>52</sup> Рамазанова А. Н. Побудительны й потенциал английских пословиц: Афтореф. дисс. ... докт. филол. наук. – Уфа, 2005. – 24 с.; Гутова Л. М. Адыгские императивные пословицы и поговорки в сравнительном освещении: Дисс. ... канд. филол. наук. – Нальчик: РГБ, 2007. – 140 с.; Хронопуло Л.Ю. Императивная семантика и её выражения в современном японском языке: Дисс...канд. филол. наук. – СПб., 2007. – 171 с.

to identify the factors that should be considered when adapting Japanese imperative proverbs into Uzbek, and to develop methods for cross-linguistic equivalence.

**The object of the research** consists of proverbs in Japanese and Uzbek that belong to the group of speech acts urging action. In the analysis of imperative proverbs, examples from both conversational and literary speech have been examined.

**The subject of the research** is the comparative study of the pragmatic and discursive features of imperative proverbs in Japanese and Uzbek languages.

**Research methods.** In the research, descriptive, classificatory, differential, pragmatic and discursive, comparative, semantic, componential, and statistical analysis methods were used.

**The scientific novelty of the dissertation:**

by analyzing imperative proverbs that express the content of commands, instructions, or advice that are active in Japanese and Uzbek communicative discourse, their pragmatic function is determined, and in this process, the semantic, grammatical, and structural features of these proverbs are revealed, the communicative purpose realized through imperative proverbs, their sociopragmatic function in society, and the national-cultural and interactive features manifested in communicative discourse are scientifically substantiated;

cases of direct and indirect expression of imperativeness in Japanese and Uzbek proverbs were identified, linguopragmatic factors that create implicitness in speech were analyzed, and during the research, it was scientifically proven that, unlike the Uzbek language, in Japanese communication culture, the speaker's attempt to explicitly express his communicative purpose is limited, that is, as a result of social norms and principles of politeness, the imperative content is expressed in more indirect forms;

the semantic and syntactic structure and construction models of imperative proverbs in Japanese and Uzbek are described in detail. It is found that Japanese proverbs are usually expressed in the form of short sentences, in which verb combinations are often omitted depending on the speech situation, and it is proven that in Uzbek imperative proverbs they are expressed in the form of full sentences with the participation of verb forms expressing the meaning of the command;

imperative proverbs in Japanese and Uzbek languages, which contain lexical units reflecting fauna and flora, religious beliefs, and cultural realities, were analyzed, and with their help, the national character, worldview, and specific features of the mentality of the Japanese and Uzbek peoples were revealed;

in the process of translating imperative proverbs from Japanese into Uzbek, it has been proven that instead of translating individual structural elements of proverbs separately, it is necessary to take into account their overall context and semantic integrity in speech, and taking into account semantic and pragmatic differences in ensuring interlingual functional equivalence ensures complete and accurate translation of the sentence, intercultural transfer methods have been developed that take into account the cognitive-discursive nature of translation.

**The practical results of the research** are following:

studying proverbs from a pragma-discursive perspective reveals not only their semantic content, but also their communicative purpose, social function, and dependence on context;

it has been substantiated that Uzbek proverbs are predominantly expressed as complete sentences using the imperative form of verbs, whereas Japanese proverbs are typically conveyed through short sentences and abbreviated forms of action-inducing verbs;

it has been demonstrated that in speech, proverbs convey not only commands, but also meanings such as advice, suggestion, warning, request, and other related communicative intentions in a blended manner;

based on the research findings, the following works have been prepared: the monographs titled “Directive speech acts in Japanese discourse” and “Pragma-discursive features of Japanese and Uzbek imperative proverbs”, the educational-methodological manual “Japanese-Uzbek terminological and phraseological glossary for the field”, and the dictionary titled “命令の意味を持つ和・ウズミニことわざ辞典” (Japanese-Uzbek Collection of Imperative Proverbs).

**The reliability of research results** is ensured by the clear formulation of the problem regarding the pragmatic and discursive analysis of imperative proverbs in the dissertation, the derivation of well-grounded scientific conclusions based on the analysis of collected materials, the application of approaches consistent with modern linguistics, the appropriateness of the chosen research methods, and the alignment of the research findings with the theoretical framework of the dissertation.

**The scientific and practical importance of research work.** The scientific significance of the research lies in the study of directive speech structures found in Japanese and Uzbek imperative proverbs within the frameworks of pragmalinguistics and discourse analysis. This contributes to a better understanding of interpersonal relations in communication and provides methodological tools for the pragma-semantic analysis of imperativity, which can also be applied to uncover the pragmatic and discursive nature of other types of speech acts within language.

The practical significance of the research lies in its applicability to the development of lecture materials, textbooks, and teaching aids for subjects such as “Communicative Linguistics”, “Intercultural Communication”, “Pragmalinguistics”, and “Comparative Linguistics” in the Linguistics programs at the master's level in higher education institutions. It can also be used to organize special seminars for undergraduate, master's, and PhD students in philology-related fields.

**Implementation of research results.** Based on the scientific findings obtained from the study of the pragma-discursive features of Japanese and Uzbek imperative proverbs:

the conclusions drawn regarding the effective use of imperative proverbs in Japanese and Uzbek discourse, as well as the issues related to their translation, were utilized in the innovative research project titled “Modernization and Internationalization of Higher Education Processes in Uzbekistan” (Erasmus+ CBHE IMEP: 561624-YERR-1-2015-UK-EPPKA2-CBHE-SP) under the Erasmus+ program of the European Union for the period 2016-2018 (as confirmed by

Certificate No. 1785/02 dated September 10, 2024, from Samarkand State Institute of Foreign Languages). The findings related to the expression of speaker attitudes through imperative proverbs in discourse have contributed to improving speech effectiveness;

the results obtained from the analysis of imperative proverbs from discursive, pragmatic, cognitive, and sociolinguistic perspectives were used in the project titled “English Access Microscholarship Program” (Certificate No. 2/24-4/7-690) (as confirmed by Certificate No. 1786/02 dated September 10, 2024, from Samarkand State Institute of Foreign Languages). As a result, the influence of pragma-discursive factors on communication strategies was identified;

the information regarding proverbs and their significance in daily communication was used in the script of the “Ma’rifat Shu’lasi” program by the Samarkand Regional Television and Radio Company (as confirmed by Certificate No. 01-07/292 dated October 26, 2024, from the Samarkand Regional Television and Radio Company). The analytical thoughts and theoretical conclusions dedicated to the research concept helped to improve the level of literacy and reading habits among young people;

the information regarding the direct and indirect expression of imperative proverbs as speech acts was used as a scientific source in teaching Japanese at the “WAGO” Co.LTD organization in Kawasaki, Japan (as confirmed by Certificate No.48 dated December 13, 2024, from “WAGO” Co.LTD). The results obtained from the research helped expand the understanding of students learning Japanese regarding the expression of command meanings through proverbs in the communication process;

the results regarding the use of imperative proverbs expressed as direct and indirect speech acts in the forms of respect and humility in Japanese and Uzbek dialogic speech were applied in Japanese language teaching at the “YM” (VAI-EM) Co. LTD organization in Saitama, Japan (as confirmed by Certificate No.303 dated December 24, 2024, from “YM” (VAI-EM) Co. LTD). As a result, the theoretical and practical materials for lessons in the subject “Japanese Language” were enriched;

the findings regarding the functional characteristics of zoonym proverbs related to animals and birds in speech were utilized in the project titled “Reinforcing English Language Competence at Karshi State University” (SUZ-800-21GR-381), implemented at Karshi State University from 2021 to 2023 (as confirmed by Certificate No. 03/155 dated February 3, 2024, from Karshi State University). As a result, the linguo-cultural and sociopragmatic aspects of Japanese and Uzbek imperative proverbs were explored, and equivalence in the translation process of such proverbs was achieved.

**Approval of research results.** The findings of the dissertation have been presented and approved in the form of reports at 6 scientific and practical conferences, including 3 national and 3 international scientific and practical conferences.

**Publication of research results.** A total of 30 scientific works have been published on the topic of the dissertation. Among them, there are 2 monographs, 15 articles published in scientific journals recommended by the Higher Attestation

Commission of the Republic of Uzbekistan for the publication of doctoral dissertation results (10 in national journals and 5 in international journals).

**Volume and structure of the dissertation.** The dissertation consists of an introduction, four chapters, a conclusion, a list of references, and appendices, with a total volume of 217 pages.

## THE MAIN CONTENT OF THE DISSERTATION

**The introduction** describes the relevance and necessity of the research topic, its goals and objectives, the object and subject of the work, its compliance with the priority areas of development of science and technology in the republic, the scientific novelty and practical results of the research are described, the scientific and practical significance of the results obtained is revealed, information on the implementation of research results in practice, published works, and the structure of the dissertation is provided.

The first chapter of the dissertation is entitled “**Theoretical foundations of the study of imperative proverbs.**” It analyzes the views of world and Uzbek linguists on the theoretical issues of proverbs, their opinions on the concepts of discourse, pragmatics, and imperativeness, the interpretation of imperativeness in the theory of speech acts, as well as the issues of ordering and systematization of proverbs.

The first section of the chapter, entitled “*Directions for researching proverbs*”, discusses the concept of imperativeness, its occurrence, factors of formation, imperative proverbs, and their research.

While the imperative was initially approached as a grammatical category, later this phenomenon was analyzed from semantic, pragmatic, and even sociolinguistic aspects. Consequently, the communicative functions and content scope of the imperative as a speech act began to be studied. Thus, today the imperative is interpreted not only as a command, but also as a social speech act. Therefore, in modern linguistics, issues related to the interpretation of speech acts that encourage action are becoming an object of research from the point of view of pragmalinguistics, linguocultural studies, and cognitive linguistics. Pragmalinguistics is defined by a number of linguists as a science that seeks to describe the scope of language use by an individual, rather than its internal structure<sup>53</sup>. The pragmatic semantic properties of imperative structures are also an object of study of pragmalinguistics.

Based on the above, the aspects of imperativeness directly related to folk proverbs are revealed. Consequently, proverbs in most cases occur in an imperative (command, advice, instruction, and advice) content and are activated in our speech in order to promote moral, social, and spiritual norms in society. It is worth noting that imperative proverbs are characterized by their functional, structural, and semantic features. It is accepted as an immutable rule that the verbs in this type of proverbs usually appear in the form of commands. Also, imperative proverbs refer to calling the interlocutor to alertness, eliminating a possible danger or conflict, and calling for vigilance in the process of communication.

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<sup>53</sup> Сафаров Ш. С. Прагмалингвистика. – Тошкент: Ўзбекистон миллий энциклопедияси, 2008. – Б. 71-106; Leech G. Principles of Pragmatics. – London and New York: Longman, 1986. –88 p.; Богданов В. В. Классификация речевых актов // Лингвистические аспекты языкового общения. – Калинин, 1989. – С. 25-37. Арутюнова Н. Д. Дискурс. БЭС Языкознание. В кн.: Лингвистическая энциклопедия. – М., 1990. – С. 130-137.

Usually, in linguistics, proverbs are also called “paremas”. In this regard, we do not agree with the idea of calling a proverb “parema” in some studies. For example, parema is a broad concept, which usually includes units such as idioms, phrases, proverbs, and proverbs. After all, “parema, which is used in its own meaning, acquires a plural meaning and becomes a proverb”<sup>54</sup>.

It is known that in early works in linguistics, proverbs were studied from a structural-semantic perspective, paying attention to their lexical composition, syntactic structure, variants, as well as spiritual and stylistic features. In anthropocentric linguistics, it can be observed that proverbs were studied from the perspectives of linguocultural studies, cognitive linguistics, and communicative-pragmatics. The study of proverbs based on a pragma-discursive approach has begun to attract the attention of researchers in recent years. After all, analyzing proverbs from a pragma-discursive point of view provides the basis for their in-depth study not only in the linguistic environment, but also in social and cultural contexts.

Proverbs are usually used for their application in a specific social context of communication and, as pragma-discursive units, they perform an important communicative function in speech. In particular, such discursive features as interactivity, generalization, and evaluation can serve as the basis for deep semantic and pragmatic approaches to the analysis of proverbs. That is, the interactive feature of the proverb, which serves the communication between the speaker and the listener, often plays an active role in communication as an illocutionary act from a pragmatic point of view, in connection with the theory of speech acts. Proverbs also have the feature of generalizability, which makes universal conclusions, and are formed as a means of expressing folk wisdom based on life experience. From the point of view of discursive analysis, this feature also allows proverbs to be used in a general context.

The second section of the first chapter is entitled ***“Interpretation of imperativeness in speech act theory”***. It discusses the interpretation and classification of speech acts aimed at encouraging the performance of an action, in particular, structures with imperative content, such as orders, prohibitions, and permissions.

All types of speech acts that are used in the text of communication, while having a specific structural form, also encompass a certain content and essence. In order to reveal this content and essence and ensure the realization of the speech intention, the speaker conveys a certain type of information to the interlocutor by selecting the appropriate types of speech acts according to the needs of the environment.

Since the imperative is interpreted as a speech act, in order to determine its linguistic status, to clarify its pragmatic and discursive characteristics, it is necessary, first of all, to determine the classification criteria for speech acts. It is appropriate to recognize the scientific views of J. Austin, J. Searle, J. Leach<sup>55</sup> and other researchers

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<sup>54</sup> Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари: Филол. фан. док. (DSc) ... дисс. – Самарқанд, 2019. – Б. 208.

<sup>55</sup> Austin J. How to do things with words. In J.O.Urmston (Ed.). – Cambridge: CUP, 1962. – 66 p.; Leech G. Principles of Pragmatics. – London and New York, 1986. – 88 p.; Searle J. Indirect Speech Acts // Syntax and Semantics. Vol. 3. – New York: Academic Press, 1975. – P. 59-82.

on the classification of speech acts as the most authoritative and recognized works in this area. J. Austin, the founder of speech act theory, first put forward the idea of classifying speech acts<sup>56</sup>. The scientist's classification is based on a list of performative verbs in the English language, which explain in detail the illocutionary force of the thoughts expressed during the conversation. This classification has been rightly criticized several times. In particular, J. Searle considers it wrong to confuse speech acts with illocutionary verbs. Because a speech act is a reality of communication, and illocutionary verbs that exist in the lexical system of a particular language cannot be a factor of speech acts<sup>57</sup>.

In J. Austin's theory, imperatives were included in the group of exercisables, while researchers such as J. Searle and K. Allen included imperative sentences that instruct the interlocutor to perform a certain action, such as orders, prohibitions, permissions, requests, and the like, in the group of directive speech acts<sup>58</sup>. Later, these speech acts were divided into the group of prescriptives, and it can be seen that they are equated with actions that fulfill pragmatic tasks such as orders, commands, instructions, and advice<sup>59</sup>. According to J. Leach, sentences with imperative content and speech acts such as requests and questions belong to the competitive group. In this group, the illocutionary purpose is not relevant to the social purpose<sup>60</sup>.

In our opinion, all of the above classifications are justified. However, speech acts that require the performance of an action, whether it is an order or a question, in any case, the speech intention indicates the provision of the action. Therefore, we are in favor of including the above-mentioned types of sentences among directive speech acts.

However, the idea of classifying imperative and interrogative sentences as one group is naturally subject to various criticisms. In particular, A. Wejbitska has stated that she is in favor of separating them<sup>61</sup>. Imperative sentences define the relationship between the speaker, the hearer and the third person in a completely different way than interrogative, indicative and other types of sentences, and since in most cases the performer of the action corresponds to the addressee, the subject pronoun in the second person imperative is usually omitted<sup>62</sup>.

Indeed, imperative speech is also important because it has a strong impact on the interlocutor. These include emotional feelings such as giving orders, threatening, aggressiveness, and enjoying someone else's pain. As a result of any conversation, there are goals such as appealing to the interlocutor and influencing his emotional state, pleasing him, flattering him, or, conversely, humiliating him, angering him. The ability to show these types of emotions is genetically inherent in humans. Since a

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<sup>56</sup> Austin J.L. *How To Do Things With Words*. – Oxford: Oxford Univ. Press., 1962; 2 nd ed., 1973. – 168 p.

<sup>57</sup> Searle J., Vanderveken D. *Foundations of Illocutionary Logic*. – Cambridge Univ. Press, 1985. – 180 p.

<sup>58</sup> Searle J. *Indirect Speech Acts // Syntax and Semantics*. Vol. 3. – New York: Academic Press, 1975. – P. 59-82.

<sup>59</sup> Беляева Е.И. *Грамматика и прагматика побуждения: английский язык*. – Воронеж: Изд-во ВГУ, 1992. – С.145.

<sup>60</sup> Гусев В.Ю. *Типология специализированных глагольных форм императива: Дисс. ... канд. филол. наук*. – М., 2005. – С. 33.

<sup>61</sup> Вежицкая А. *Речевые акты // Новое в зарубежной лингвистике*. Вып. XVII. Теория речевых актов. – М.: Прогресс, 1986. – С. 95–108.

<sup>62</sup> Добрушина Н.Р. *Наклонения и дискурсивный режим текста на примере употреблений частицы пусть / Исследования по теории грамматики*. – М., 2008. – С.145–150.

person enters into a conversation based on the factors that influence the psyche of the interlocutor, extreme caution and politeness etiquette are required in this regard. In particular, in a Japanese conversation, when encouraging the interlocutor to perform a certain action, the speaker, first of all, tries to adhere to the phrase 「相手の気持ちに傷つかない」[Aite no kimochini kizutsukanai] (*Do not hurt the other person's mood*). Thus, avoiding inappropriate sentences and offensive expressions, as well as incomprehensible statements of thought, is one of the factors ensuring the effectiveness of interpersonal communication. These situations are mainly processes related to imperativeness, which indicates the extreme delicacy of this area. It seems that pragmatologists have different approaches to the interpretation of imperative speech acts. The relationship between speech acts and their classification is still a subject of debate among linguists.

The third section of the first chapter is aimed at highlighting the “*Scientific significance of studying imperative proverbs in the pragma-discursive aspect*”. If we consider proverbs with an imperative content as speech acts that encourage action, then it is necessary to recognize their status as the most important means of a speech act. Imperativeness, as a rule, becomes active in a certain communicative situation and encourages the listener to perform or not to perform this or that action. However, this type of speech instruction, which occurs in the content of an order, especially when it occurs in the form of a proverb, is not obligatory for the addressee to accept it, perform the prompted action or, conversely, not to perform it, but often remains at his discretion. In general, imperative proverbs have the property of outwardly or inwardly determining the effective course of action, which allows increasing the speed of influence of illocutionary force in speech.

The verbs in imperative proverbs are usually expressed in the form of a command, and this is accepted as an immutable rule. Also, imperative proverbs refer to the need to alert the interlocutor in the process of communication, to eliminate a possible danger or conflict, and to call for vigilance. If we dwell on the characteristics of the speech act expressed in proverbs, then in them the speech illocution is generalized. Usually, proverbs, unlike simple sentences, have the nature of adapting the speech situation to the context with the participation of inflectional categories of predicative components.

Studying the characteristics of folk proverbs through discursive analysis allows us to understand what social and cultural structures, values, and norms are expressed through language. This aspect, in turn, serves as an important tool for studying the role of social influence, identity, and gender in language and communication. Folk proverbs often reflect social values, customs, and societal norms. It is important to clarify the discursive approach in order to shed light on the various social structures and patterns in a particular period and society.

Proverbs do not arise in the communicative process as a result of instructions invented by a person or a collection of his personal thoughts, but rather are accepted as a generally recognized reliable rule and a valid source. In this regard, by reducing the speaker's responsibility for speech and freeing him from liability, proverbs are

also characterized by the ability to put an end to unexpected disagreements and conflicts between participants in the conversation.

We will clarify their functions through discursive analysis involving the following articles:

In Japanese: 今は大変だけど、止まない雨はないから、いつかは良い日がある<sup>63</sup>。It's hard for now, but they say there's no incessant rain, someday there will be bright days.

In Uzbek: *Odam so‘zlashib topishadi, yilqi kishnashib topishadi, Ziyodulla chavandoz! Shunday-shunday topishadi-da!* (T. Murod. “Ot kishnagan oqshom”).

(A man is found by talking, a horse is found by neighing, Ziyodulla is the rider! They find it like this and that!).

From the given context, it is clear that in both languages the speaker is trying to encourage the addressee to perform a certain action and, before that, to convince him of this state of affairs.

Proverbs are widely observed not only in everyday conversational settings, but also in conversational discourse performed in a large audience for a public audience. For example, there are cases of resorting to proverbs as a speech decoration at meetings, rallies, seminars and conferences, as well as in artistic, religious and political lectures by famous scholars. For example, in a political speech delivered by Japanese Prime Minister Fumio Kishida at a plenary session of the House of Representatives, one can see the following use of proverbs:

『『早く行きたければ 1 人で進め。遠くまで行きたければ、皆で進め』ということわざを引用し、『仲間とならばもっと遠く、はるかに遠くまで行くことができます』『私は、日本人の底力を信じています』と語った。』<sup>64</sup>.

He quoted the saying, “**If you want to go fast, go alone, if you want to go far, go with a team**” and said, “I believe in the power that lies at the heart of the company”.

The following proverbs can also be observed in President Shavkat Mirziyoev's speech at the ceremony dedicated to the 26th anniversary of Uzbekistan's independence:

1. “**Xalq boy bo‘lsa, davlat ham boy bo‘ladi**”<sup>65</sup>. (If the people are rich, the state is rich too).

2. “*Imkoniyatdan samarali foydalanish uchun yerni haqiqiy dehqonga, fermer bo‘laman, deb ko‘zi yonib turgan mirishkorlarga berish kerak. **Dehqon boy bo‘lsa, davlat boy bo‘ladi**”, dedi Prezidentimiz*”<sup>66</sup>. (“To effectively use the opportunity, the land should be given to real farmers, to those who dream of becoming farmers. “If the farmer is rich, the state will be rich,” said our President).

In the process of encouraging or instructing a large group of people or a large audience to perform a certain action, skill in the selection of conversational etiquette, words and phrases is considered important. From this point of view, proverbs often

<sup>63</sup> <https://kerokero.green/yamanaiaame>

<sup>64</sup> [https://www.huffingtonpost.jp/entry/story\\_jp\\_615ff3f5e4b06a986bcde766](https://www.huffingtonpost.jp/entry/story_jp_615ff3f5e4b06a986bcde766). 衆院本会議で所信表明演説をする岸田文雄首相＝2021年10月8日。

<sup>65</sup> 1 sentabr, 2017-yil; Manba: <https://www.gazeta.uz/oz/2017/09/01/nutq>.

<sup>66</sup> 2016-yil 15-dekabr kuni xalq deputatlari Toshkent viloyati Kengashining navbatdan tashqari sessiyasi.

help to ensure the effectiveness of this type of speech. In addition, the implicit presence of proverbs in conversational discourse makes it possible to eliminate possible contradictions.

Thus, in colloquial discourse, it is quite effective to resort to figurative proverbs, which, in many cases, serve as evidence for drawing conclusions in controversial situations related to the human psyche. Thus, the proverb appears in colloquial discourse as both a speech act and an effective means of encouraging action.

The next section of the first chapter is devoted to ***“Issues of systematization and classification of proverbs”***. “Proverbs differ according to a number of features and their various combinations, such as the number of words, the grammatical completeness of the sentence, the morphological, constructive and communicative types of word combinations, and the nature of accents. Also, the grouping or classification of proverbs can be determined based on the decision of its compiler”<sup>67</sup>.

In systematizing proverbs, the method of placing them in alphabetical order and dividing them into thematic groups can be said to be relatively widespread compared to other methods. For example, in the collection “Uzbek folk proverbs” compiled by T.Mirzaev, A.Musoqulov, B.Sarimsokov, K.Imamov, N.Komilov and H.Suvonkulova, it can be seen that proverbs are thematically grouped and systematized in alphabetical order<sup>68</sup>.

Although we support the thematic and alphabetical systematization among the five types identified by G.L.Permyakov, in fact, any systematization of proverbs has its positive and negative sides. In particular, every researcher who has been comparatively involved in the field of paremiology feels how difficult it is to find alternative options in them or at least identify phrases that are close in meaning to them.

If we turn to Japanese proverbs, we can see that proverbs with the same content are found in completely different categories in a different form. For example, the proverb 蟻の甘きにつくが如し [Ari no amaki ni tsukuga gotoshi] is translated into Uzbek as “*Chumoli shirinlikka to‘planganidek*” (*Like ants flock to sweets*) indicating that people, just like ants flock to sweets, seek out places that are beneficial. If we turn to sources, this proverb is found both in the group of proverbs about sweet foods and in the group of proverbs about insects. Also, the proverb 老たいる馬は道を忘れず [Oitaru umaha michiwō wasurezu] meaning “*Keksa ot yo‘lini hech qachon unutmaydi*” (*An old horse never forgets the path*) not only describes a horse but also refers to the wisdom of the elderly. This, in turn, naturally complicates the determination of the direction of speech intention.

In general, grouping proverbs and analyzing them by type is considered an effective method. In this regard, first of all, dividing the material under consideration into large thematic groups, that is, thematizing them, and at the next stage, systematizing them into small groups, that is, arranging them in alphabetical order, provides some convenience in researching the field of paremiology.

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<sup>67</sup> Пермяков Г.Л. Пословицы и поговорки народов востока. – М.: Наука, 1979. – С. 15, 127.

<sup>68</sup> Mirzayev T., Musoqulov A., Sarimsoqov B. O‘zbek xalq maqollari. –Toshkent: Sharq, 2005. – 512 b.

The second chapter of the study, entitled “**Methods of realization of imperativeness in discourse**”, describes in detail the pragmatic and semantic features of imperative structures, the functions of permissive and prohibitive structures, the expression of implicit and explicit imperativeness, and the methods of realization of imperativeness in Japanese and Uzbek proverbs.

The first part of the chapter discusses the “*Pragmasemantic properties of imperative structures*”. In the theory of speech acts, the pragmatic aspects of the imperative meaning are highlighted, and attention is paid to their semiotic interpretation. Within the framework of this theory, the communicative situation model is considered as a phenomenon that reflects various aspects and a series of tasks, and the pragmatic task to be performed is described in a semantic-pragmatic form. In our opinion, this approach, in addition to obtaining information about the purpose of using imperative devices, allows us to obtain information about their activation in the tasks of certain speech acts, the position and desires of the participants in the permission situation, and the possibilities of performing an action.

Prescriptive speech acts occur in connection with the act of giving instructions or commands and express various shades of meaning within the framework of the modality of expressing desires. The basis of modality in this form is the speaker's desire to establish relations between the subject and the sign<sup>69</sup>. Imperativeness is “hidden” in the deepest layer of the system of prescriptive meanings. In this type of description, information about the orderer and the executor is recorded in the semantic-pragmatic representation of imperative structures. The recommendation in the form of denial and affirmation 「しろ!」(do!) – or 「するな!」(don't do!) is based on two types of information, up to the situation of encouragement:

- 1) affirmative information (the performer performs the specified action);
- 2) negative information (the performer does not perform the action that is being encouraged).

Also, in this situation, the recommendation is expressed in two meanings:

- 1) affirmative recommendation (“Continue what you are doing”);
- 2) prohibitive recommendation (“Stop the action you are doing”).

If we combine the above recommendations with their sources, we can observe that imperative structures are divided into four groups<sup>70</sup>:

1. Structures that do not have an element of negation. For example: the structure “吸っててもいい – *Smoke!*” would have received permission “Continue smoking!” if the listener was currently smoking. Compare:

「さあ、上がんなさい。午後になるとお兄さんも見えなからね。それまで食事をして、ひと休みをしなさい。」（高木敏子「ガラスのうさぎ」: 24）. *Come inside. Your brother will be here in the afternoon. Until then, eat and rest a bit.*

<sup>69</sup> Беляева Е.И. Модальность и прагматические аспекты директивных речевых актов в современном английском языке: Автореф. дисс.докт.филол. наук. – М.,1988. – С.15.

<sup>70</sup>Хронополо Л.Ю. Императивная семантика и её выражения в современном японском языке: Дисс...канд. филол. наук. – СПб., 2007. – С. 171. 安達太郎, 命令のモダリティ (新本語文法選書). 東京くろしお出版, 2002年, – 42-77頁. 石川美紀子,「命令に関する試論—語用論的条件と構文的条件との関係から—」, 2002年, – 103頁.

2. A structure in which a negation element is present. For example: “吸うな – *Don't smoke!*” expresses the meaning “don't do something you haven't done before” (the listener, who has not smoked, is receiving a recommendation not to smoke anymore). Compare: お母さんの心臓病まだ悪いのか。こまったねえ。でも、お父さんも、もうじき帰国できるだろうから、それまで、敏子が頑張ってくれよ。お母さんのことくれぐれも頼んだぞ！」と言って兄はノートと消しゴムをくれた。(高木敏子「ガラスのうさぎ」: 25) . “*Is my mother's heart condition still bad? What can we do? But my father may come home soon. Toshiko, until then, you just do your best, I've entrusted my mother to you (from now on)*”, my brother said and handed me a notebook and an eraser.

In this example, it can be observed that Toshiko did not stop moving and continues to urge her not to stop. In this case, although the speech is structured in the form of permissiveness, the intention of the speech is nothing more than a prohibition.

3. In another case, where there is an element of negation, the imperative structure can mean “*don't do this!*” However, in this case, the listener must be performing this action. For example: The speech act “*Don't smoke!*” in this case expresses the meaning “*Stop smoking*”. Compare:

1) 「こんなやつに関わるな。」(水星 茗「千の月の夢」: 174) .

*Don't associate with such people!*

2) *Meni shoshiltirmanglar, nevara-chevaralarimni narigi ming yillikka o'tqazib qo'yay, ana undan keyin haydamasalarining ham o'zim ketaman.* (S.Ahmad, “Qora ko'z majnun”, 120).

*(Don't rush me, I'll take my grandchildren to the next millennium, and then I'll leave on my own, even if you don't chase me).*

4. Structures involving the element of negation can sometimes take on the meaning of “begin the ordered action”. However, in this case, the listener, having heard the recommendation, should not attempt this action. Compare:

1) 「*エエ、何も言うな、黙っている。*」(樋口一葉「たけくらべ」: 250).

*Hey, don't say anything. Be quiet.*

2) - *Kun chiqar Vatanim, mening Yaponiyam! Kechir, burchini o'tolmagan badbaxt o'g'lingni kechir! Kechir!...* (S.Ahmad, “Qora ko'z majnun”, 92).

*(- The sun rising my homeland, my Japan! Forgive me, forgive your unfortunate son who has not fulfilled his duty! Forgive me!...)*

In general, imperative structures are used for various purposes. However, the presence of invariant features is noticeable in their activation in various illocutionary contexts (command, request, advice, permission, prohibition, consent, etc.). This, of course, is due to the generality of the desire to recommend. Therefore, it is necessary to determine the pragmaticsemantic properties of speech acts by highlighting the main semantic types of imperative structures. After all, imperativeness is “hidden” in the deepest layer of the system of prescriptive meanings. In general, it is important to analyze the pragmaticsemantic properties of imperative structures of various forms in a comprehensive manner.

The second section of the second chapter describes the “*Expression of implicit and explicit imperatives in dialogical speech*”. In this section of the study, the

activation of implicit (hidden) and explicit (overt) imperatives in the text of the conversation and its characteristic features are analyzed. The implicit or explicit expression of the content of the speech is considered an important feature of the relationship between the semantic structure of language units and the organization of speech. Usually, on the basis of the inner realization of the purpose of information or communication, there are cases of strengthening the effectiveness of speech as a result of the refinement of the relationship between the interlocutors and the increase in respect between the communicants.

The characteristic aspects of the factors related to the activation of explicitness and implicitness in the text require a detailed analysis from the point of view of pragmalinguistics. However, it is no secret that the study of speech generalities from the point of view of the cognitive-communicative approach to language remains relevant, and this, in turn, indicates that the phenomena of implicitness and explicitness are not sufficiently illuminated. In general, we can say that explicitness is the direct, clearly expressed meaning of linguistic signs, which consists in their direct implementation in speech. In other words, in the case of explicitness, the speaker's desire is expressed openly. We will try to support our idea with the help of the following example:

*Qani endi, uni hozir shu topda ko'rsam, o'sha ko'kimtir nur ichida bir ko'rsam. Hu o'sha cho'llarda chaqnagan ko'kimtir chaqin shu'lasida u haqda xayol sursam... Yoshlikni, biz ishlagan o'sha azamat qurilishlarni eslasam, birga orzu qilganimizcha yashasak... (S.Ahmad. "Iqbol chiroqlari").*

*(If only I could see him right now, in that blue light. If only I could think about him in the blue light that shone in those deserts... If only I could remember our youth, those grandiose buildings we worked on, if only we could live together as we dreamed...)*

In the given text, 4 imperative sentences are used, and the meaning of the imperative is formed with the modal word *qani* and the suffix *-sa*. The fact that the meaning of the imperative is directly formed with these means indicates that it is expressed openly<sup>71</sup>.

The function of implicitness, which is one of the methods of information transmission, is to transmit a hidden information. Let us refer to the examples:

*Ishqilib, shaharga qaytganida ko'nglida birgina istak hokim edi: **endi boshqacha yashamoq kerak.** (M.Muhammad Do'st)*

*(When he returned to the city, he had only one wish: to live differently).*

The internal structure of the component of this compound sentence, "*I need to live differently now,*" conveys the hidden information, "*I want to live differently now.*" This information serves to reveal and explain the content of the single wish combination used in the previous component of the compound sentence<sup>72</sup>.

In Japanese conversation, the direct use of imperatives can be considered disrespectful to the interlocutor, so the appropriate use of special linguistic units and grammatical indicators is much more common in order to convey imperative content

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<sup>71</sup> Кебайтули Г. Ўзбек тилида истак гапларнинг семантик-синтактик структураси ва прагматик хусусиятлари: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Тошкент, 2021. – Б. 109.

<sup>72</sup> Ko'rsatilgan manba, 109-bet.

in a softer and more elegant tone. In the following examples, we will focus on the different forms of use of commands in Japanese:

1. 「今日は駄目です」と云って先生は苦笑した。

- 「愉快になれませんか」と私は気の毒そうに聞いた。(夏目漱石「こころ: 31-32).

- “I can’t do it today,” the teacher said, smiling sadly.

- “Can’t you cheer up?” I asked, as if feeling sorry for myself.

2. - 「明日までにレポートを出してください。」

*Submit the report by tomorrow!*

3. - さあ、来い！ (プログレッシブ和英中辞典第3版, 2002).

*Well, come on!*

Below we will consider the various uses of the imperative mood in the Uzbek language. In sentences consisting of verbs in the first person singular imperative mood, the meaning of the desire is expressed more strongly than the command. For example:

- *Endi menam ketay, – dedi Salima. – Borib, bolalarga ovqat qilay.* (S.Ahmad. “Qishdan qolgan qarg‘alar”).

(“Now I’ll go too,” Salima said. “I’ll go and cook for the children.”)

In sentences which clause consists of verbs in the second person imperative, the imperative mood is weakened. For example:

- *Darrov topib keling.* (S.Ahmad. “Bo‘ston”)

- *Kechikmanglar.* (S.Ahmad. “Seni izlab”)

However, in third-person imperative verbs, two different situations are observed. In some sentences, the imperative is expressed strongly in relation to the desire, while the desire is weakened. For example:

- *Nega o‘zi kirmadi. – Bilmasam... O‘zi kirsin!* (S.Ahmad. “Kechikkan sevgi”)

- *Besh minutda shu yerda bo‘lsin!* (S.Ahmad. “Bo‘ston”)<sup>73</sup>.

(– *Why didn't he come in himself? – I don't know... Let him come in himself!*

– *Let him be here in five minutes!*).

In addition to the above, there are various elements in the Uzbek language that serve to ensure the effectiveness of imperative speech. In many cases, it can be expressed with the help of various introductory phrases, in particular, “*iltimos*”, “*mumkin bo‘lsa*”, “*agar sizga qiyin bo‘lmasa*” (“please”, “if possible”, “if it is not difficult for you”), or by emphasizing the name and title.

In Japanese conversation, on the contrary, in most cases, introductory words are placed at the end of the sentence. However, the use of non-imperative forms of the verb and the use of interrogative sentences to urge the performance of an action are characteristic of both languages. It should be noted that imperative sentences are rare in Japanese compared to other languages. From the point of view of the Japanese mentality, it is considered disrespectful or selfish to the interlocutor.

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<sup>73</sup> Кебайтули Г. Ўзбек тилида истак гапларнинг семантик-синтактик структураси ва прагматик хусусиятлари: Филол. фан. б. фалс. д-ри (PhD) ... дисс. – Тошкент, 2021. – Б. 110-111.

Along with the above, it is worth noting that there are certain restrictions on the explicit expression of the purpose of speech in Japanese communication. Therefore, according to Japanese etiquette, it is inappropriate to directly state any purpose during communication. In particular, this rule is widely used in speech acts that encourage the interlocutor to take action. Because in them the purpose of the conversation is often expressed implicitly. The primary function of this type of speech act is to discourage the person from performing an action. Therefore, the possibility of achieving this goal depends on the skill of the speaker, and it can be observed that it occurs directly and indirectly.

Thus, in Japanese and Uzbek, imperative is expressed explicitly through special linguistic units and implicitly through the allusions of certain units.

The third section of the second chapter discusses “*Methods of occurrence of imperative in Japanese and Uzbek proverbs*”. Proverbs with imperative semantics are of particular importance because they occur in a command sense, and are also described as a means of expressing in an understandable and simple language a directive speech act characterized by determining the direction of action of the listener and actively influencing his emotional state. Also, proverbs of this type are used as a polite stereotype of explicitly expressed imperative speech, in which case the command tone is softened.

When encouraging the interlocutor to perform an action, the speaker aims to exert a certain linguistic, speech influence on the listener, and in this case, the illocutionary force is perceived by the listener without any problems<sup>74</sup>. In such constructions, the person to whom the speech is addressed is not named as the speaker, that is, the person performing the action. The utterance used, in accordance with the context and topic of the conversation, indicates that the person encouraging the action is the listener. In such situations, the abstractness of the speaker in speech, that is, the absence of the addressee's position in the utterance, cannot cause misunderstandings between the interlocutors. For example, in Japanese:

1. 悪に強ければ善にも強し。

*If you are strong against evil, you are also strong against good.*

2. 言いたい事は明日言え。(暮らしの中のことわざ辞典, 16, 42).

*Say tomorrow, what you're going to say now. (Think about what you're going to say.)*

O‘zbek tilida:

1. *Umidingni uzma, ko‘nglingni buzma.*

2. *Umidsizlik uyin buzsang, umiddingga yetarsan.* (O‘zbek xalq maqollari, 299, 300). (1. *Don't lose hope, don't be discouraged.* 2. *If you break the house of despair, you will reach your hope.*)

In our study, we tried to classify Japanese imperative proverbs and their Uzbek counterparts by speech acts and determine their probable index. For this purpose, the number of Japanese and Uzbek imperative proverbs selected was **883**, and the list of adverbs is attached at the end of the dissertation.

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<sup>74</sup> Беляева Е.И. Грамматика и прагматика побуждение: английский язык. – Воронеж: Изд-во ВГУ, 1992. – С. 25.

In this process, we found it appropriate to rely on the indices of directive speech acts grouped according to J. Searle's theory. In particular, the approximate number of imperative proverbs selected in Japanese was **261**, which were analyzed as follows: warning: 34% (88); command: 32% (83); suggestion or recommendation: 25% (65); advice: 9% (25).

At this point, the estimated number of imperative sentences selected in the Uzbek language was **622**, and they were analyzed as follows: warning: 33% (208); command: 21% (129); suggestion or recommendation: 19% (115); advice: 16% (102); request: 11% (68).

The third chapter of the dissertation, entitled “**Semantic-syntactic structure of imperative proverbs**”, analyzes the manifestation of invariance and variation in proverbs, the expression of imperative content, the syntactic structure of imperative proverbs, and the semantic-structural features of proverbs with a verb component that do not have an imperative meaning.

The first section of the chapter focuses on the issue of “*Manifestation of invariance and variantness in proverbs*”. In our view, variantness is a fundamental feature of the language system and the functioning of all units of the language. The language system is invariant, and its regional and social dialects and subsystems are variants.

The context in which the use of proverbs is permissible can be diverse, and one type of phrase can consist of different variants. This situation is a process related to the situation and circumstances in which the proverb occurs. It is important to pay attention to semantic unity as the main feature in determining the invariant, which acts as a semantic core for many variants. Proverbs on a topic that are absolutely synonymous and have no differences can also occur in radically different forms. In this case, the semantic properties of the words participating in the sentence can be selected as a sign that determines the meaning understood from them. For example, in Japanese:

Invariant: 片屋を貸して母屋を取られる。

*Rent out a part of the house and they will take the main part.*

Return evil for good.

Variant:

1) 軒を貸して母屋を取られる。

*If you lend the wood of the roof, they will also take your shelter.*

The same content is expressed as an invariant.

2) 庇を貸して母屋を取れる。

*If you lend the roof timber, they will also take your shelter.*

The same meaning is understood as invariant.

It seems that although the main part of the sentence, that is, the components 「片屋」[kataya], 「軒」[noki] and 「庇」[hisashi], have been replaced in these proverbs, the semantic content of the sentence has remained unchanged.

3) 鉞を貸して山を伐るれる。

*If you lend your axe, they will cut your willow in the mountain.*

Although this proverb is a functional and semantic variant of the first and second proverbs mentioned above, it has structural differences.

Therefore, proverbs can occur in forms that are completely different in form, but they can retain their semantic variant nature.

Now let's analyze the Uzbek folk proverbs directly:

1. Invariant: *Vatanning vayronasi – umrning g'amxonasi. (The destruction of the homeland is the care of life).*

2. Variant: *Vatanning vayronasi – umrning hayronasi. (The destruction of the homeland is the wonder of life).*

1. Invariant: *Kishi yerida sulton bo'lguncha, o'z elingda cho'pon bo'l. (Until someone becomes a sultan in his land, be a shepherd in your own land).*

Variant:

1) *Kishi yurtida sulton bo'lguncha, o'z yurtingda ulton bo'l. (Until someone becomes a sultan in his land, be a prince in your own land).*

2) *Kishi yurtida shoh bo'lguncha, o'z yurtingda gado bo'l. (Until someone becomes a king in his land, be a beggar in your own land.)*

In the first example mentioned above, the word “g'amxonasi” in the invariant case is replaced by “hayronasi” in the variant case, which is a change of components. In the second example, it can be seen that the word “sulton” in the first part of the sentence is replaced by “shoh”, and the word “cho'pon” in the second part is replaced by the words “ultan” and “gado”. However, it should be noted that this process did not cause any distortions in the transfer of pragmatic meaning in proverbs.

Thus, the proverbs analyzed above have the character of an incitement to action in both languages. The main emphasis in them is not on the exchange of words, but on the general disclosure of the main logic.

Thus, it is natural that in any situation, the speaker encourages the interlocutor to perform a certain action for his own benefit, or prohibits him, gives orders, and forces him, which can cause inconvenience to the addressee and lead to ineffective communication. In some delicate situations related to such imperatives, resorting to proverbs is also considered one of the ways to find a rational solution.

The second section of the third chapter, entitled “*Expression of imperative content in proverbs*” reveals the semantic features of proverbs. Proverbs are one of the important genres of folk oral literature, consisting of phrases that convey advice, advice, and express people's life experiences in a short, meaningful, and figurative form. From this point of view, proverbs can be divided into the following several types<sup>75</sup>. The main types of proverbs analyzed in the study can be shown as follows:

**1. Intellectual and spiritual (moral) proverbs.** This group includes proverbs that promote good qualities in society. They express such qualities as honesty, hard work, patience, friendship, and kindness.

In Japanese: 七転び八起き。

*Fall seven times, get up eight times.*

In Uzbek: *Yetti o'lchab, bir kes. (Measure seven times, cut once).*

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<sup>75</sup> ziyonet.uz: [kitob.uz](http://kitob.uz); [lex.uz](http://lex.uz); Дмитриева О.А. Культурно-языковые характеристики пословиц и афоризмов на материале французского и русского языков: Дисс.... канд. филол. наук. – Волгоград, 1997. – 189 с.

**2. Proverbs about social life.** Includes proverbs focused on discipline in society and everyday life events.

In Japanese: 出る杭は打たれる。

*A nail that sticks out is hammered in.*

In Uzbek: *El bor joyda – yoʻl bor.* (Where there is a hand, there is a way).

The above proverbs can be interpreted as follows: A person who stands out from others in society is criticized. Showing off is not always positively perceived.

**3. Proverbs about work and profession.** The proverbs in this group praise the value and role of work, profession.

In Japanese: 働かざる者食うべからず。

*A person who does not work has no right to eat.*

In Uzbek: *Hunarsiz kishi – qunarsiz kishidir.* (A person without skills is a useless person).

**4. Proverbs about science and education.** The importance of learning, respect for teachers, and knowledge are shown.

In Japanese: 学問は一生の宝。

*Science is a lifelong treasure.*

In Uzbek: *Ilm – nur, jaholat – zulmat. Ustoz – otangdek ulugʻ.* (Knowledge is light, ignorance is darkness. A teacher is as great as your father).

**5. Proverbs about family relationships.** This group includes proverbs about parents, children, siblings, marriage, and love.

In Japanese: 親の心子知らず。

*A child does not know the heart of a parent.*

In Uzbek: *Uy – boshpanang, ayol – rohat-farang.* (Home is a shelter, a woman is a pleasure).

**6. Proverbs about nature and animals.** This group includes figurative proverbs based on natural phenomena and animal behavior.

In Japanese: 猿も木から落ちる。

*A monkey also falls from a tree.*

In Uzbek: *Yomgʻir yogʻsa – yer quvnar, duo qilinsa – el quvnar.* (When it rains, the earth rejoices, when it is blessed, the hand rejoices).

*Ot – erkakning qanoti.* (A horse is a man's wing).

**7. Proverbs that mix humor and laughter (irony).** Proverbs created to encourage people to be good through mockery, humor, and irony.

In Japanese: 蛇の道は蛇。

*The path of a snake is a snake.*

In Uzbek: *Oʻgʻri oʻgʻrini ushlaydi, ammo koʻrsatmaydi.* (A thief catches a thief, but does not show it).

In the Japanese language community, a simple word or a short sentence can determine the relationship between the interlocutors in a positive or negative way, so careful choice of words is required. This, in turn, is related to the process of education and upbringing. In this regard, it should be noted that imperative sentences play an important role in the process of education and upbringing.

In the process of delicate relations related to the ethics of communication, the frankness of any sentences naturally evokes a sense of depression in the mind of the listener. In this case, it is appropriate to refine the aesthetics of communication through imperative sentences and hidden speech acts. To prove our point, we give the following examples:

In Japanese:

可愛い子には旅をさせよ。(暮らしの中のことわざ辞典, 130).

*Have a nice trip to the boy.*

This proverb means that if you have a precious child, rather than pampering him in the arms of his parents, take him on a journey and allow him to experience the sorrows and pains of the world. The following proverbs related to child rearing can also be cited in the Uzbek language:

*Bolani yoshidan tiy, xotinni – boshidan. (Restrain a child from a young age, a wife from her head).*

*Bolani yoshdan asra, niholni boshdan asra. (Protect a child from his youth, protect a seedling from his head).*

*Daraxtdan meva olaman desang, niholligidan parvarish qil. (If you want to get fruit from a tree, take care of it from its seedling).*

The aforementioned proverbs “show the need to start educating a child from a young age, otherwise the education will not have any effect.” It seems that the imperative form is used directly in the examples in both languages.

The third section of the third chapter, entitled “*The Syntactic structure of imperative proverbs*” discusses the structural structure of imperative proverbs.

L. Gutova states that imperative proverbs are structurally divided into simple and complex proverbs. Simple proverbs are demonstrative only when they contain an imperative sentence, while the latter have a parallel construction. This opinion of L. Gutova can be supported by the following examples:

**Simple imperative proverbs.** In Japanese:

習うより慣れろ。(暮らし中のことわざ辞典, 354).

*It is better to get used to it than to learn.*

秋の茄子は嫁に食わずな。(暮らし中のことわざ辞典, 11).

*Do not feed autumn eggplant to your bride.*

This proverb can be interpreted in two ways: 1) Although autumn eggplant is delicious, it contains poisonous alkaloids, and in oriental medicine, eggplant is classified as a food that cools the body. From this point of view, it is better not to feed such a product to honorable brides. 2) It expresses a negative meaning, such as belittling the bride or not allowing her to do good things.

In Uzbek:

*Sukutda hikmat ko‘p. (There is much wisdom in silence).*

*Kuzgi qatiqni kuyovinga berma. (Don't give autumn yogurt to your groom).*

It seems that these proverbs, both in Japanese and Uzbek, consist of short sentences, and both are imperatives expressed in the second person singular.

**Compound imperative proverbs.** In Japanese:

人には添うてみよ馬には乗ってみよ。(暮らしの中のことわざ辞典, 417).

*Try following a person, try riding a horse.*

Deal with people, you can distinguish between good and bad. Try riding a horse, you will know how it is. That is, an invitation to experience the situation in practice.

人の振りみてわが振り直せ。(暮らしの中のことわざ辞典, 421).

*Watch the person's behavior and adjust your behavior.*

If you see the behavior of a stranger and feel bad, take care of yourself and eliminate your shortcomings.

In Uzbek:

*Bosar izing ko 'rib bos, orqa-olding bilib bos.*

*(Be careful to follow the path, be careful to know the back and forth).*

*Pichoqni avval o'zingga ur, og'rimasa-birovga ur.*

*(First, stab yourself, if it doesn't hurt, stab someone else).* (O'zbek xalq maqollari, 45, 394, 435).

The cited proverbs have two parallel common structures, each of which highlights elements that encourage action. In particular, while imperativeness in Japanese is realized through grammatical suffixes such as 「～ない」[nai], 「～な」[na], 「～て」[te], 「～よ」[yo], 「～せ」[se], 「～れ」[re], in Uzbek it is formed by imperative verbs such as “bos”, “ur”.

If we look at dictionaries and other works that collect Japanese and Uzbek proverbs, most of the proverbs that encourage not to perform an action are expressed in the form of “verb + negative”, that is, “not to perform ...”. For example, in Japanese:

日本語医者と日本語墓へは行な。(暮らしの中のことわざ:28)

*Do not go to a new grave with an inexperienced doctor.*

In Uzbek:

*Olmaning qiziliga ishonma,*

*Dushmanning – do 'stligiga.* (O'zbek xalq maqollari, 2005:433).

*(Don't trust the red of an apple,*

*The friendship of an enemy).*

The fourth section of the chapter is called “**Semantic-structural features of proverbs with a verb component that do not have an imperative meaning**”.

Hidden (implicit) imperatives are usually expressed on the basis of constructions that do not have an imperative form, but retain the imperative content in full. In the Japanese conversational text, sentences with a command content are expressed in various forms. For example, there are cases where the final basis in a sentence, depending on the situation, is expressed in a non-imperative form with a command or prohibition verb. We can call such sentences sentences that are not commands in their full formal form, but indicate imperativeness in content.

In Japanese, auxiliary verbs that express the negation of an action or state mainly include suffixes such as 「ない」[nai], 「ぬ(ん)」[nu (n)] and 「ず」[zu]. The most active and popular of these are sentences made with the suffix 「ない」[nai]. 「ない」

[nai] is equivalent to Uzbek in terms of its function in speech and semantics. Another such element, 「ぬ」/[nu] or 「ん」/[n], was widely used in ancient Japanese as a variant of the above-mentioned element 「ない」, but today it often appears in proverbs and idiomatic expressions. We will try to support our idea with the following examples of proverbs in Japanese and Uzbek:

1. 蒔かぬ種は生えぬ。(暮らしの中のことわざ辞典, 456).

*An unplanted seed will not sprout (grow).*

As an Uzbek interpretation of this proverb, you can refer to the following proverbs:

*Jon koyitmay, ish bitmas.* Yoki:

*Jon kuydirmasang, jonona qayda,*

*Toqqa chiqmasang, do'lona qayda.* (O'zbek xalq maqollari, 27)

2. 鳴く猫は鼠を捕らぬ。(暮らしの中のことわざ辞典, 347).

*A meowing cat does not catch mice.*

The cited Japanese proverb can be listed in a number of Uzbek synonyms. Although the Uzbek proverbs do not have the negative form and content of the Japanese proverbs, there is no doubt that the meaning conveyed by them is directed towards the imperative:

a) has a negative form: *Gap bilan osh pishmas.* (*The sentence does not match.*)

b) does not have a negative form: *Gap bilguncha, ish bil.* . (*Until you know the word, know the work.*)

歯に衣着せぬ。(暮らしの中のことわざ辞典, 401).

*Do not put dressing on the tooth.*

It seems that the suffix 「ぬ」/[nu] is involved as an element in the formation of the imperative of prohibition, and it is possible to refer to several Uzbek counterparts of this proverb. In some of them, both the imperative of prohibition and permission are active at the same time, while in others this situation may not be encountered at all. However, the speech intention understood from the proverbs in both languages is secretly close:

1. *Rost so 'zni ayt, yolg'on so 'zdan qayt.*

2. *Zarhal ko 'rinar soxta, rosa bilib, so 'ng maqta.*

3. *Boshingga qilich kelsa ham, to 'g 'ri so 'zla.*

4. *Xushomad so 'zlagan til, yalab-yalab yara etar.* (imperative does not exist)

(O'zbek xalq maqollari, 326-327).

It is important to note that the semantics of articles differs from the semantics of ordinary sentences built on a similar grammatical model. Speech with an imperative content serves mainly to motivate action, they are addressed to a specific person (second person) and are used to describe an event in the future. Imperative articles, on the other hand, have a context-free universal meaning, which has a modern appeal and a generalized personal character.

The fourth chapter of the dissertation, entitled “**Pragmatic and linguistic-cultural characteristics of imperative proverbs**”, describes the situations in which imperativeness occurs in Japanese and Uzbek proverbs, the elements that activate

proverbs with a command content in the context, the expression of Japanese and Uzbek national character through imperative proverbs, and the factors relied on in the alternativeization of Japanese proverbs in the Uzbek language.

The first section of the chapter is entitled “*Situations of realization of imperative in Japanese and Uzbek Proverbs.*”

Based on the scope of the illocutionary force of the command, Japanese proverbs can be classified into three groups:

- 1) proverbs expressing obligation;
- 2) proverbs containing advice and exhortation;
- 3) proverbs containing analogy and comparison.

The first group, namely proverbs expressing obligation, directly urge the interlocutor to ensure the performance of a certain action, and in this case the content of the speech can be expressed in a prohibitive or permissive tone. For example:

門に入らば帽子を脱げ。(暮らし中のことわざ辞典：491)

*When you entered the door, take off your headgear.*

If you go to another house (country, group), follow its requirements and do not try to establish your own order.

The second group, that is, proverbs with the content of advice and admonition, do not directly oblige the interlocutor to perform a certain action, and the listener is free to follow it. For this reason, proverbs of this type are taken as advice or admonition, depending on the context of the conversation:

極楽願うより地獄作るな。(暮らしの中のことわざ辞典：152)

*Rather than ask for heaven, do not create hell.*

This proverb teaches that rather than wishing for paradise, one should try to avoid bad deeds that will lead to hell. That is, the admonition is expressed as “do not do evil while you are waiting for goodness to come.”

Although the proverbs of the third group containing similes and comparisons do not contain imperative verb forms, they serve the purpose of giving advice to a person in a certain sense. Such proverbs are widely used in society when people’s actions, clothing, and appearance that are contrary to decency are prohibited and when they are compared with unusual situations:

桜は七日。(暮らしの中のことわざ辞典：197)

*Sakura is seven days old.*

This proverb states that no matter how beautiful the sakura blossoms are, they will fade in seven days, and is metaphorically compared to the shortness of human life.

Although proverbs do not have an imperative form, since they initially accumulate people's wisdom and life experience, they have an educational nature and are perceived as having a feature that encourages the listener to a certain action. This situation is widely observed in the context of the environment. For example, we will pay attention to the following proverbs that do not have an imperative nature:

In Japanese: 鬼に金棒。

*An iron stick for demon.*

Demon is known as a being who is powerful and capable of doing any evil. When he is given an iron stick, he becomes even stronger, which indicates that he is encouraged to perform an action that strengthens human strength.

In Uzbek: *Hisoblashgan do'st emas. (A calculated friend is not a friend).*

The proverb emphasizes encouraging people to return from thanking their friends for their insignificant services.

In both examples, there is no grammatical imperative, but there is no doubt that the speech intention of these expressions is not limited to simply expressing an idea. The speech intention in them can usually be directed towards indicating a command or imperative. Therefore, regardless of their grammatical form, the proverbs contain a certain amount of command content. In imperative proverbs, the verb is often used in the imperative mood, the form of which is intended to increase the impact of the speech.

The second section of the fourth chapter provides feedback on ***“Elements that activate proverbs with command content in context”***.

In the structure of imperative sentences, the content of the command-desire is usually active, and the imperative form of the verb is expressed on the basis of grammatical constructions of permissive or prohibitive content. Also, in this type of sentences, the addressee who ensures the performance of the action and the specific time of the performance of the indicated action are not specifically specified.

Imperative sentences used in everyday conversational texts are often presented on the basis of concrete elements that determine the direction of the interlocutor's action or indicate the time and person of its performance, while in the structure of this type of sentences, the action is assigned to the listener. This situation is consistent with the standards of the two languages being compared, namely Japanese and Uzbek, and we will focus on the following examples:

Imperative sentence: *Oyim sut hidi anqib turgan qo'llari bilan peshonamni siladi.*

- ***Qo'yaver, o'g'lim. Ba'zan shunaqasi ham bo'p turadi. – U bir zum jimib qoldi-da, sekin qo'shib qo'ydi:***

- *Faqat o'zing bunaqa qilmagin, xo'pmi? (O'. Hoshimov. “Dunyoning ishlari”)*  
*(My mother caresses my forehead with her hands that smell of milk.*

- *Come on, my son. Sometimes it happens like that. – He was silent for a moment, and then slowly added:*

- *Just don't do it yourself, okay?)*

Imperative proverb:

*Dardingning vaqti o'tsa,*

*Tabibdan o'pkalama. (O'zbek xalq maqollari, 404 b).*

*(When the time for your pain passes, don't rush to the doctor).*

In the first example, the listener of the speech and the person performing the action, that is, the addressee, is the woman's son. The woman's son is specifically indicated to leave the current concern and refrain from such an action. Here, we will analyze the example in Japanese:

Imperative sentence:

「本当に大事にして御上げなさい」と奥さんも言った。

「毒が脳に廻るようになると、もうそれっきりよ、あなた。笑いことじゃないわ。」

(夏目漱石「こころ」: 105)

- “Really, you take care”, said his wife.

- “When the poison gets into the brain, that's all you are, it's not something to laugh about (don't laugh)”.

Imperative Proverb:

善は急げ悪は延べよ。

*Hurry the good, delay the bad.*

From the above examples, it is clear that in the structure of simple imperative sentences there is a place for the speaker and the addressee, and in this case, according to the relationship between the two participants, the listener appears as the person providing the performance of the required action. However, although imperative sentences formally end with the imperative form of the verb, they deviate from the typical pattern according to the speech intention understood from the text of the conversation and differ from the imperative sentence.

Along with the above, in the case of imperative sentences or those that call the interlocutor to action in the text of the conversation, the speech act occurs according to the speaker's desire, while in imperative sentences, the speaker does not have such an opportunity. For example, 「今日考えて明日語れ。」(*Think today, speak tomorrow*) in this proverb the speech intention encourages a person to be careful about using inappropriate sentences that appear in his imagination in situations where he is angry or is experiencing various emotions, to analyze them in depth today, and if possible, to express them the next day, and to hope that today's critical situation can change for the better tomorrow. Naturally, the author of this sentence is not the speaker himself, but rather the expressions expressing a certain set of values inherited from ancestors.

In the third section of the fourth chapter, entitled “**Expression of Japanese and Uzbek national character through imperative proverbs**” proverbs reflecting the culture, lifestyle, national values, mentality, behavior of the Japanese and Uzbek peoples, as well as their views on various social phenomena, were analyzed.

If we focus on Japanese communication, we can encounter cases where the speaker skillfully resorts to proverbs as confirmation or decoration of speech in news or weather forecasts broadcast in the press, as well as in television animations. For example, the Japanese language is characterized by an abundance of proverbs about natural phenomena. Based on the analysis of the following proverbs, we will try to clarify the philosophical worldview and characteristic features of the Japanese people:

「暑さ寒さも彼岸まで。」(暮らしの中のことわざ辞典, 29).

*Heat and cold until the equinox.*

The long winter cold subsides on the day of the vernal equinox (around March 20), and the long summer heat is relieved on the autumnal equinox (around September 20). This proverb emphasizes that no matter how difficult the situation is, it will eventually come to an end and it will be possible to overcome it, while the

imperative content that encourages people to be patient and not give in to life's blows is clarified.

It is known that large atmospheric currents near Japan flow from West to East, and the weather changes from West to East. This can be observed in the following proverbs:

「朝焼けは雨夕焼けは晴れ<sup>76</sup>。」

*Dawn is a sign of rain, and dusk is a sign of sunshine.*

If the sky in the East turns red in the morning, it will rain, while a red dawn that appears in the West as the sun sets indicates that the next morning will usually be sunny. Therefore, the proverb indicates that the Japanese sky will be sunny tomorrow.

塵も積もれば山となる。(暮らしの中のことわざ辞典:298).

*The dust also gathers and turns into a mountain.*

In Uzbek:

*Birin-birin ming bo'lar,*

*Toma-toma ko'l bo'lar.*

*(One by one, there will be thousands, and one by one, there will be a lake).*

Proverbs that contain national words are of particular importance in illustrating the national and cultural characteristics of the Japanese and Uzbek peoples. Therefore, in Japanese culture, sake is considered a national drink that has the property of intoxicating a person. A person who drinks one cup of it can control himself well, but after the second cup, chaos begins in the person. Finally, in the third cup, sake completely takes over the person's body and he cannot control himself, causing unpleasant events. This feature of sake drinking is reflected in the following proverb, which describes how people adhere to the norm:

一杯は人酒を飲む、二杯は酒酒を飲む、三杯は酒人を飲む<sup>77</sup>。

*In the first cup, a person drinks Sake, in the second, Sake drinks Sake, and in the third, Sake drinks a person.*

In Uzbek:

*Nafsi buzuiq hayitda o'lar, dini buzuiq – masjidida<sup>78</sup>.*

*(A perverted soul dies at Eid, a perverted religion dies in a mosque).*

In Japanese and Uzbek, there are proverbs that were formed under the influence of the religious beliefs of both peoples. For example, in Japanese:

知らぬが仏。

*Ignorance is equal to Buddha.*

Being aware of a situation makes a person worry about it. Ignorance is equal to being calm like Buddha.

In Uzbek:

*Musofir bo'lmay, musulmon bo'lmas.*

*Otang ishga buyursa, namozingni buzib ayt.*

*(One cannot be a Muslim without being a traveller.*

*If your father orders you to work, break your prayer and respond).*

<sup>76</sup> <http://www7a.biglobe.ne.jp>

<sup>77</sup> <https://imidas.jp/proverb>

<sup>78</sup> <https://n.ziyouz.com>

Although the beliefs of the speakers of the languages being compared are fundamentally different, the goal that is understood from them is to encourage members of society to be good and religious.

The last - fourth section of the chapter is called *“Factors used in the translation of Japanese proverbs into Uzbek”*, which discusses some of the problems encountered in translating Japanese proverbs with an imperative content into Uzbek and their translation into Uzbek.

The nature, structural features and formal similarity of grammatical constructions of the Uzbek and Japanese languages do not cause any difficulties in translating free combinations in both languages. However, this situation has exceptions in the process of translating some proverbs and expressions. For example, the Japanese proverb 「隣の芝生は青い」(*The neighbor's lawn is green*) is a semantic alternative to the Uzbek proverb “*Qo‘shniga qo‘shnining tovug‘i ko‘rkli ko‘rinar*” (*The neighbor's chicken looks beautiful to the neighbor*). However, although the absence of the verb 「見える」[mieru] “to see” in the Japanese proverb is in accordance with the structural norms of the Japanese language, the use of the verb to see in Uzbek distorts the meaning of the proverb. In this case, the intention of the speech in the proverbs in both languages encourages the listener to appreciate what is at their disposal and to refrain from stinginess.

Usually, when translating proverbs, it is justified to rely on the method of translation based on meaning. In this case, it is necessary to interpret with careful understanding of the meaning understood from the metaphorical content. For example, when adapting the Japanese proverb 「蛇に噛まれて朽ち縄に怖じる。」(*Once bitten by a snake, one is more afraid of a rotten rope*) to Uzbek, one can rely on the proverb “*Qaynoq sut ichib og‘zi kuygan qatiqni ham puflab ichar*” (*Who burns his mouth by drinking boiling milk, drinks yogurt by swallowing it*) as an alternative. If in this process, each element of the proverb is translated literally, that is, each element in the sentence is translated literally, the content of the text is damaged and the intended purpose of the speech is ineffective.

Japanese proverbs can be translated into Uzbek based on the following three types:

1. Proverbs with exactly the same expression in literal translation:

二兎を追う者は一兎をも得ず。(ミニことわざ辞典, 283).

*He who chases two rabbits cannot catch one.*

Uzbek translation:

*Ikki quyonni quvlagan bittasini ham tutolmas*<sup>79</sup>.

*(He chases two rabbits and cannot catch one).*

2. Proverbs with a different expression plan, but the same content plan:

蛙の子は蛙。(暮らしの中のことわざ辞典:109).

*A baby frog is a frog.*

Uzbek interpretation:

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<sup>79</sup> <https://www.ziyouz.com>

*Ilonning bolasi ilon, chayonning bolasi chayon.*  
(*A snake's child is a snake, a scorpion's child is a scorpion.*)

### 3. Unique proverbs of each nation:

武士に二言なし。(暮らしの中のことわざ辞典:438).

*A samurai doesn't speak twice.*

Uzbek interpretation:

*Yigit so 'zidan, arslon izidan qaytmaydi.*

(*A young man does not go back on his word, a lion does not go back on its trail.*)

In this case, the word Samurai in the proverb is a foreign concept to representatives of other nations. Therefore, when translating proverbs of this type, it is advisable to rely on the realities of the people and replace the words with elements with an alternative meaning, while maintaining the meaning of the sentence.

Uzbek proverbs:

1) *O 'ttiz kun ro 'zaning bir kun bayrami bor.*

(*Thirty days of fasting are followed by one day of celebration.*)

2) *Yirtiq to 'nga zar yamoq.* (O'zbek xalq maqollari, 98, 177).

(*A torn garment is a patch of gold.*)

In addition, Japanese proverbs are usually expressed in short and incomplete sentences using kanji (hieroglyphs). This feature does not correspond to the norms of the Uzbek language, and a literal translation of such sentences into Uzbek can distort the meaning of the sentence. Therefore, when translating such proverbs into Uzbek, the sentence structure changes stylistically under the influence of extralinguistic factors. For example:

耳学問。The science of the ear. In Uzbek: *Izlanib emas, tinglab o 'rgan.*

(*Who mows the grass by listening others, he will eat without searching for it.*)

三日坊主。Three days monk. In Uzbek: *Sabr etgan yetar murodga, besabr qolar uyatga.* (*The patient reaches the goal, the impatient remains the shame.*)

So, the correct translation of proverbs and the interpretation of their original meaning are different from the translation of free combinations. Consequently, it is necessary to distinguish the literal and figurative types of meaning conveyed by each word in proverbs.

## CONCLUSION

1. Proverbs become prominent in our speech with the aim of promoting moral, social, and spiritual norms in society, and most of them express imperative meanings. However, during the speech process, proverbs may appear not only with imperative content but also intertwined with other semantic functions such as advice, suggestion, warning, request, and more. This phenomenon is related to the speaker's communicative intent in using the proverb and is also characterized by the proverb's pragmatic status. Therefore, proverbs are actively used not only in everyday conversational discourse but also in all forms of speech, particularly in formal and informal communication, as well as in both spoken and written language of mass media.

2. Imperativity usually becomes active in a certain communicative situation and urges the listener to perform or refrain from a particular action. However, when this type of speech instruction is expressed as a command especially in the form of a proverb accepting it and deciding whether to carry out or not carry out the prompted action is often left to the discretion of the addressee, rather than being obligatory.

3. In Uzbek linguistics, proverbs have been studied from structural-semantic, linguistic and cultural, gender, cognitive, and comparative linguistic perspectives. However, the imperative type of proverbs has not been specifically examined from a pragmatic standpoint. In Japanese, the issue of imperative semantics and its expression has been addressed, but imperative proverbs have not been treated as a separate object of study. This situation highlights the relevance of investigating imperative proverbs in Uzbek and Japanese from a pragma-discursive perspective.

4. Studying proverbs from a pragma-discursive approach allows for the exploration not only of their semantic content but also of their communicative purpose, social function, and contextual dependence. Through proverbs, speech acts such as warning, advice, evaluation, and criticism are carried out in communication discourse. In this regard, proverbs can be recognized not only as an aesthetic tool of folk oral tradition but also as a social-interactive tool.

5. In Japanese and Uzbek, imperativity can be expressed either explicitly through specific linguistic units or implicitly through the indication of certain expressions. When the speaker's intention is not directly expressed using specific language forms but only hinted at, imperativity emerges in an implicit manner. Moreover, unlike in Uzbek, there are certain constraints on the explicit expression of communicative intent in Japanese interaction. According to Japanese speech norms, it is considered inappropriate to state one's intentions too directly, and this principle is widely observed in the realization of speech acts.

6. In Japanese, the activation of speech acts belonging to the class of directives reflects not only the speaker's communicative intent but also the social status and personal qualities of the interlocutor. Therefore, in order for the intention to prompt an action to be positively received, it is important to appropriately use grammatical constructions that correspond to the subject's social rank. In many cases in Japanese, the absence of personal indicators in imperative sentences cannot be considered a definitive feature of commands, as this characteristic also applies to other speech acts. In such situations, the subject of the sentence can often be inferred from the context of the interaction.

7. Proverbs with an imperative character hold a special place among the people due to their educational and moral significance. At the same time, the use of proverbs with educational content in Japanese and Uzbek requires particular sensitivity. For instance, the explicit use of morally instructive imperative proverbs by the speaker during a conversation may cause discomfort for the listener. Therefore, it is more appropriate to express such imperative proverbs as implicit speech acts, depending on the context.

8. Proverbs in the Uzbek language are mostly in the form of complete declarative sentences, from which a clear idea can be understood. Such proverbs are usually easily accepted and understood by the listener. Sometimes, in Uzbek proverbs,

cases of parallel usage of literal and figurative meanings can be observed. However, Japanese proverbs are characterized by the strength of metaphorical meaning and the diversity of expression methods. Therefore, certain difficulties may arise in their comprehension by the listener. Presenting ideas in a metaphorical manner and based on ambiguous expressions is considered a unique way of reflecting the deeply modest and sincere nature of the Japanese people. In this case, during communication, the main focus is on not offending the interlocutor and avoiding any negative impact on their emotional state.

9. Japanese and Uzbek imperative proverbs are structurally divided into simple and complex forms. Simple proverbs consist only of imperative sentences, while complex proverbs have a parallel construction. Proverbs are often composed of simple sentences and contain widely used vocabulary. The conciseness and clarity of expression are evident not only in simple proverbs but also in compound sentence-based proverbs. Based on this, the second part of compound sentence proverbs is often presented in an incomplete form. Most Uzbek proverbs are generally expressed as complete sentences using the imperative form of verbs. In contrast, many Japanese proverbs are formed with short sentences and abbreviated forms of action-inducing verbs.

10. Regardless of the structural components or syntactic variations of Japanese and Uzbek proverbs, it is possible to identify their invariance and variance. These patterns lead to the formal classification of proverbs based on their syntactic structure. Most of the differences among variants of the same proverb can be observed in the diversity of their grammatical elements and the lexical choice of key meaningful words.

11. In the formation of Japanese and Uzbek proverbs, the fauna code stands out for its active role. In particular, Japanese proverbs frequently include animal names such as fish, crab, frog, monkey, lion, snake, pig, horse, dog, and cat, while Uzbek proverbs commonly feature zoonymic elements such as sheep, ram, cow, cattle, calf, ox, heifer, bull, goat, horse, foal, colt, and donkey. This can be explained by the fact that the Japanese people have traditionally engaged in agriculture and fishing, whereas the Uzbek people have primarily relied on livestock breeding for their livelihood. Proverbs containing zoonym components metaphorically reflect the life experiences of both peoples, revealing both positive and negative axiological perspectives embedded within each national culture.

12. Proverbs that include culturally specific words play a significant role in expressing the mentality of the Japanese and Uzbek peoples and in illustrating their unique national and cultural characteristics. For instance, Japanese proverbs often contain cultural elements such as 酒 [*sake*] (traditional Japanese alcoholic drink), 団子 [*dango*] (traditional Japanese national dish), 焼き餅 [*yakimochi*] (a rice-based dish), 花 [*hana*] (flower, often referring to cherry blossoms), 侍 [*samurai*] 武士 [*bushi*] (a synonym for samurai), 円 [*en*] (Japanese currency, yen), and 桜 [*sakura*] (cherry blossom). In contrast, Uzbek proverbs prominently feature

cultural realia such as *do'ppi* (skullcap), *chopon* (traditional coat), *to'n* (robe), *beshtik* (cradle), *tandir* (clay oven), *uloq* (a traditional game), *baxshi* (folk singer), *ultan* (ultan, respected person), and *osh* (pilaf).

13. The Japanese people follow various religions, especially Buddhism, Shintoism, Christianity, and others. The differences in the religious beliefs of the Japanese and Uzbek peoples are also reflected in their proverbs. For instance, in Japanese proverbs, words such as 仏 [*hotoke*] (Buddha's name), 坊主 [*bouzu*] (monk), 経 [*kyo*] (*sutra*), 念仏 [*nenbutsu*] (In Buddhism, praying by chanting the name of a deity), 石仏 [*sekibutsu*] (Stone Buddha), 東照宮 [*Toshogu*] (shrine) are used, while in Uzbek proverbs, religious terms like *musulmon* (*muslim*), *masjid* (*mosque*), *namoz* (*namaz, prayer*), *hayit* (*Eid*) and *ro'za* (*fasting*) are mentioned, which indicate which religion is being referred to.

14. In the process of adapting Japanese proverbs into Uzbek, not only linguistic aspects but also intercultural communication and translation play a significant role. In this process, beyond literal translation, it is essential to consider the correspondence of meaning and idea in the proverbs, adaptation to the cultural context, expression style and linguistic tools, rhythmic and aesthetic features, as well as the types of translation (direct, equivalent, and explanatory translation).

15. Some phrases and sentences found in Japanese proverbs can be replaced with multiple equivalents in Uzbek. Of course, in such cases, the words or sentences may not be translated literally, but the overall meaning conveyed by the proverb is usually preserved and adapted as a whole.

16. In the course of the research, 4,000 Japanese and 13,000 Uzbek proverbs were analyzed. According to the results of statistical analysis, the majority of proverbs in both languages were created with the aim of promoting moral and ethical values among the members of their respective language communities. For example, 93% of Japanese proverbs are related to education and upbringing, 5% to religious themes, and 2% to other topics, while 91% of Uzbek proverbs focus on education and upbringing, 2% on religion, and 7% on various other themes.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2019.Fil.21.01 ПО  
ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТАШКЕНТСКОМ  
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ ВОСТОКОВЕДЕНИЯ**

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**САМАРКАНДСКИЙ ГОСУДАРСТВЕННЫЙ ИНСТИТУТ  
ИНОСТРАННЫХ ЯЗЫКОВ**

**АЧИЛОВА ОЗОДА ФАРХОДОВНА**

**ПРАГМА-ДИСКУРСИВНЫЕ ОСОБЕННОСТИ ЯПОНСКИХ И  
УЗБЕКСКИХ ИМПЕРАТИВНЫХ ПОСЛОВИЦ**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и  
переводоведение**

**АВТОРЕФЕРАТ**

**диссертации доктора наук (DSc) по филологическим наукам**

**Ташкент - 2025**

Тема диссертации доктора наук (DSc) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан за № B2023.1.DSc/Fil522.

Докторская диссертация выполнена в Самаркандском государственном институте иностранных языков.

Автореферат диссертации на трех языках (узбекский, английский, русский (резюме)) размещен на веб-странице Научного совета ([www.tsuos.uz](http://www.tsuos.uz)) и Информационно-образовательном портале «Ziyounet» ([www.ziyounet.uz](http://www.ziyounet.uz)).

Научный консультант:

Сафаров Шахриёр Сафарович  
доктор филологических наук, профессор

Официальные оппоненты:

Усманова Шоира Рустамовна  
доктор филологических наук, профессор

Сиддикова Ирода Абдузхуровна  
доктор филологических наук, профессор

Мустафаева Самиди Тошмухаммедовна  
доктор филологических наук, доцент

Ведущая организация:

Институт Узбекского языка, литературы и фольклора  
Академии наук Республики Узбекистан

Защита диссертации состоится «19 августа 2025 г. в 10<sup>00</sup> часов на заседании Научного совета DSc.03/30.12.2019.Fil.21.01 по присуждению ученых степеней при Ташкентском государственном университете востоковедения. (Адрес: 100060, г.Ташкент, ул.Амира Темура, 20. Тел.: (99871) 233-45-21; факс: (99871) 233-52-24; электронная почта: [info@tsuos.uz](mailto:info@tsuos.uz))

С диссертацией можно ознакомиться в Информационно-ресурсном центре Ташкентского государственного университета востоковедения (зарегистрирована за № 97). (Адрес: 100060, г. Ташкент, улица Амира Темура, 20. Тел: (99871) 233-45-21).

Автореферат диссертации разослан «30» мая 2025 года.

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А.М.Маяннов

Председатель Научного совета по присуждению ученых степеней, доктор филологических наук, профессор

Н.Р.Исматуллаева

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

Х.З.Алимова

Председатель Научного семинара при Научном совете по присуждению ученых степеней, доктор филологических наук, профессор

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## **ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))**

**Цель исследования** раскрыть суть императивных пословиц в японском и узбекском языках, а также осветить их прагматические и дискурсивные особенности.

**Объектом исследования** являются пословицы, относящиеся к группе побудительных речевых актов в японском и узбекском языках. В анализе императивных пословиц рассматриваются примеры, характерные для разговорной и художественной речи.

### **Научная новизна исследования:**

на основе анализа императивных пословиц, выражающих содержание приказов, указаний или советов, действующих в японском и узбекском коммуникативном дискурсе, определяется их прагматическая функция, и в этом процессе выявляются семантические, грамматические и структурные особенности этих пословиц, научно обоснованы коммуникативная цель, реализуемая посредством императивных пословиц, их социопрагматическая функция в обществе, а также национально-культурные и интерактивные особенности, проявляющиеся в коммуникативном дискурсе;

были выявлены случаи прямого и косвенного выражения императивности в японских и узбекских пословицах, проанализированы лингвопрагматические факторы, создающие имплицитность в речи, а также в ходе исследования было научно доказано, что в отличие от узбекского языка в японской культуре общения эксплицитное выражение говорящим своей коммуникативной цели ограничено, то есть в результате социальных норм и принципов вежливости императивное содержание выражается в более косвенных формах;

подробно описаны семантическая и синтаксическая структура и модели построения императивных пословиц в японском и узбекском языках, установлено, что японские пословицы обычно выражены в форме коротких предложений, в которых глагольные сочетания часто опускаются в зависимости от речевой ситуации, а в узбекских пословицах повелительные пословицы выражены в форме полных предложений с участием глагольных форм, выражающих значение повеления;

проанализированы императивные пословицы в японском и узбекском языках, содержащие лексические единицы, отражающие фауну и флору, религиозные верования, культурные реалии, и с их помощью выявлены национальный характер, мировоззрение и особенности менталитета японского и узбекского народов;

в процессе перевода повелительных пословиц с японского языка на узбекский было доказано, что вместо того, чтобы переводить отдельные структурные элементы пословиц по отдельности, необходимо учитывать их общий контекст и смысловую целостность в речи, а учет семантических и прагматических различий при обеспечении межъязыковой функциональной эквивалентности обеспечивает полный и точный перевод предложения, разработаны методы межкультурного перевода, учитывающие когнитивно-дискурсивную природу перевода.

**Внедрение результатов исследования.** На основе полученных научных результатов исследования прагма-дискурсивных характеристик императивных пословиц японского и узбекского языков:

на основе выводов о эффективных методах использования императивных пословиц в японском и узбекском коммуникативном дискурсе и вопросов перевода пословиц, в инновационном исследовательском проекте Европейского Союза Erasmus+ программы на 2016-2018 годы, с номером 561624-YERR-1-2015-UK-EPPKA2-CBHE-SP-ERASMUS+CBHEIMER: «Модернизация и интернационализация процессов высшего образования в Узбекистане», были использованы результаты (Справка Самаркандского государственного института иностранных языков от 10 сентября 2024 года, № 1785/02). Результаты, связанные с выражением отношения говорящего через императивные пословицы в коммуникативном дискурсе, способствовали повышению эффективности речи;

результаты анализа императивных пословиц с точки зрения дискурсивных, прагматических, когнитивных и социолингвистических аспектов были использованы в проекте с темой «English Access Microscholarship Program», номер 2/24-4/7-690 (Справка Самаркандского государственного института иностранных языков от 10 сентября 2024 года, № 1786/02). В результате был выявлен эффект прагма-дискурсивных факторов на стратегию общения;

информация о пословицах и их значении в повседневном общении была использована в сценарии программы «Маърифат шуъласи» Самаркандской областной телерадиокомпании (Справка Самаркандской областной телерадиокомпании от 26 октября 2024 года, № 01-07/292). Аналитические размышления и теоретические выводы, посвященные концепции исследования, помогли повысить уровень читательской активности среди молодежи;

информация о выражении императивных пословиц в форме прямых и косвенных речевых актов была использована в качестве научного источника при преподавании японского языка в организации «WAGO» Co.LTD в городе Кавасаки, Япония (Справка организации «WAGO» Co.LTD от 13 декабря 2024 года, № 48). Полученные в ходе исследования результаты помогли студентам, изучающим японский язык, расширить представление о выражении повелительного значения через пословицы в процессе общения;

результаты использования императивных пословиц, выражающих уважение и скромность в виде прямых и косвенных речевых актов в японском и узбекском диалогическом дискурсе, были использованы в преподавании японского языка в организации «YM» (VAI-EM) Co.LTD в городе Сайтама, Япония (Справка организации «YM» (VAI-EM) Co.LTD от 24 декабря 2024 года, № 303). В результате было достигнуто обогащение теоретического и практического материала для занятий по предмету «Японский язык»;

результаты исследования функциональных характеристик пословиц с названиями животных и птиц в речи были использованы в проекте на тему «Reinforcing English Language competence at Karshi State University», номер SUZ-800-21GR-381, реализованном в Каршинском государственном

университете в 2021-2023 годах (Справка Каршинского государственного университета от 3 февраля 2024 года, № 03/155). В результате были освещены лингвокультурные и социопрагматические аспекты японских и узбекских императивных пословиц, и достигнут процесс сопоставления этих пословиц в ходе перевода.

**Структура и объем диссертации.** Диссертация состоит из введения, четырех глав, заключения, использованных источников и списка научных работ. Общий объем диссертации составляет 217 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**LIST OF PUBLISHED WORKS**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**I bo'lim (I part, I часть)**

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“AKADEMIYA NOSHIRLIK MARKAZI” DM