

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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2024

SCIENCEPROBLEMS.UZ

ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ

№ 5 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Ҳожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулув Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудир;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Қаюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохидат Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психология кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

Содиқова Шоҳида Мархабоевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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Боғланиш учун телефонлар:

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MUNDARIJA

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THE STYLISTIC FEATURES OF PHRASEOLOGICAL UNITS DENOTING HUMAN INTELLECTUAL ABILITIES IN ENGLISH AND UZBEK LANGUAGES

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Abstract. This paper presents the deep comparative analysis of phraseological units representing human intellectual abilities in the perspective of stylistic aspect especially, by means of stylistic devices. In addition, we have made an attempt to show the etymology of English and Uzbek phraseological units representing human intellectual abilities according to their expressive meanings.

Keywords: phraseological units, stylistics, stylistic device, metaphor, simile, allusion, expressive meaning, human intellectual abilities, psycholinguistics, cognitive linguistics.

INGLIZ VA O'ZBEK TILLARIDA INSON AQLIY QOBILIYATINI IFODALOVCHI FRAZEOLGIK BIRLIKLARNING STILISTIK XUSUSIYATLARI

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Annotatsiya. Ushbu maqolada ingliz va o'zbek tillarida inson aqliy qobiliyatini ifodalovchi frazeologik birliklarning stilistik xususiyatlari uslubiy vositalar yordamida ifodalanishi qiyosiy tahlil qilingan. Bundan tashqari, mazkur ishda ingliz va o'zbek tillarida inson aqliy qobiliyatlarini ifodalovchi frazeologik birliklarning ekspressiv ma'nolariga ko'ra kelib chiqishi ham ko'rsatib o'tilgan.

Kalit so'zlar: frazeologik birliklar, stilistika, stilistik vosita, metafora, o'xshatish ifodali ma'no, insonning intellektual qobiliyatlari, psixolingvistika, kognitiv tilshunoslik.

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Introduction. The phraseology is extra-linguistic approach to the specific, and they are generated according to the communication circumstances. As a result, stylistic devices and expressive means work together to convey the lexical, stylistic, linguistic, and extra linguistic approaches that are embedded in source language phraseological units. Indeed, the stylistic devices and expressive means of source text refer to the author's style, which includes linguistic and extra-linguistic features of utterances, even though phraseological units are obtained through the situational act of nation-to-nation communication, irrelevant to the context, and unique only to source language representatives to comprehend.

Stylistics, as a separate branch involves the stylistic meaning of those devices and expressive means, their usages that occurred in the context relevant to the linguistic and extra-

linguistic approaches of the utterance. As Paul Simpson mentioned “Stylistics is interested in language, as a function of texts in context, and it acknowledges that utterances (literary or otherwise) are produced in a time, a place, and in a cultural and cognitive context”. [5;277p]

The stylistic devices and expressive means, on the other hand, differ from phraseological units in terms of meaning and structure in context, and they have a direct link with one another. Such a relationship between phraseological units and stylistic devices can be established through the use of both units in parallel or at the same time. These identities can be discovered in the phraseological units that comprise stylistic elements, which are referred to as word constructions. As a result, the cognitive and psycholinguistic techniques provide similarity between these units in this case.

Literature review. As A. Naciscione proposed “A cognitive approach to stylistic analysis of phraseological units in discourse is a transdisciplinary search. It calls for new ways of thinking about phraseology and stylistics, and their close links with fringe disciplines, such as psycholinguistics and cognitive linguistics”. [3; 20-30p]

After A.V. Kunin, we maintain that –the stylistic function is a special – in compares on with the neutral way of expression –purposefulness of language means aiming to achieve a stylistic effect alongside with preservation of the general intellectual content of the statement. The stylistic function appeals to and awakens the connotative potential of idioms and other phraseological units in speech. And in the language, as one might agree with A.V. Kunin, there only exists stylistic colouring. As a rule, the hint of that colouring is made by means of stylistic notes and supplementary remarks in dictionaries. Besides, there is one more means that helps to reveal a phraseological unit’s stylistic colouring, and that is a comparison of the idiom or any other set expression with its variable prototype.

However, as E. Black mentioned: “Since pragmatics is the study of language in use (taking into account elements which are not covered by grammar and semantics), it is understandable that stylistics has become increasingly interested in using the insights it can offer”. [4;2p]

Method. In this work method of comparative typological analysis is used.

Results. We are able to see occurrence of some stylistic means in phraseology such as metonymy, metaphor, simile, allusion. A metaphor is a figure of speech that compares two different things by saying that one thing is the other. The comparison in a metaphor can be stated explicitly. The comparisons created by metaphor are not meant to be taken literally. Rather, metaphors are figurative they create meaning beyond the literal meanings of their words. [16]

Metaphor. In English “birdbrain” and in Uzbek “*tovuq miya*” (“Hov tovuq miya, majlis bo’lgandan keyin majlis deyman-da. Nima, men o’ynab yuribmanmi? – endi Rasuljon ham biroz ovozini ko’tarib, dag’dag’a qildi”, “Taqlid” hikoyasidan) [17] which denotes a crazy person. It is fact that the bird and hen’s (tovuq) brain are the smallest organ in their body. In these idioms, the small size of the mind is transferred to a lack of human intellectual abilities. A metaphor is making a direct comparison between two things in the given idioms that are generally not related or similar, but the new meaning is expressed through the comparison.

Metonymy. Metonymy is a figure of speech in which one object or idea takes the place of another with which it has a close association. In fact, metonymy means “change of name.” As

a literary device, it is a way of replacing an object or idea with something related to it instead of stating what is actually meant. Metonymy enables writers to express a word or thought in a different way by using a closely related word or thought. Therefore, this is a method for writers to vary their expression and produce an effect for the reader. [18]

Phraseological units of the English language “*wise head*” (literally wise head) and phraseological units of the Uzbek language “*aqli raso*” represent an easily reconstructed vision in which human consciousness intellectual realm corresponds to the direct meaning of the adjectives clever and wise full congruence between the meaning and picture characterizes these phraseological units. Metonymic reinterpretation of sentences resulted in stylistic coloring.

Simile. Another example of a speech figure in phraseology is simile. The intensification of some features of the concept is realized in a device called simile. The simile sets one object against another although they may be completely alien to each other. The simile gives rise to a new understanding of the object. The properties of an object may be viewed from different angles, for example: its state, its actions, manners. Accordingly, similes may be based on adjective - attributes, adverb - modifiers, verb – predicates. Similes have formal elements in their structure: connective words such as like, as, such as, as if, seem. [19]

In English “*mind like a steel trap*” and in Uzbek “*zehni o’tkir*”- very quick to understand something. The main reason for comparing “mind to steel trap is” that the steel trap in the phrase refers to a trap with a steel jaw and sharp teeth used to catch animals, such as bears and raccoons. Having a “mind like a steel trap” compares a person’s mind to a steel trap, which is designed to close or clamp very quickly so that the animal doesn’t escape. When having “a mind like a steel trap” refers to a person having a good memory, the phrase compares a strong memory to a steel trap clamping down on an animal and never letting get rid of it. In this example, simile likens the snapping shut of an animal trap to a quick mental grasp.

In the Uzbek language “*zehni o’tkir*” means a person who can understand very easily in this idiom the high level of intelligence is expressed with the word “o’tkir” (sharpness) of household appliances. In Uzbek language it is not belong to simile vice versa, this stylistic device is metaphor. However, in both examples, the high quality of tool is compared to the sharpness of trap and both examples denoting positive personality of human being in other word, expressing a high level of mind.

One more sample for smile in English “*as wise as Solomon*” and in Uzbek “*Navoiydek dono*” are used to show one’s intellectual abilities.

According to Bible Solomon was Israel's third and final monarch, according to the Bible. He was David's and Bathsheba's son. King Solomon was both the wisest and the most ignorant guy who ever lived. He was endowed with unrivaled intelligence by God. Solomon's building endeavors, particularly the temple in Jerusalem, are among his most well-known accomplishments. God blessed him with both intellect and wealth. (1Kings3:4-15). In fact, "King Solomon was greater in riches and wisdom than all the other kings of the earth" (1Kings 10:23). God also gave Solomon peace on all fronts during most of his reign (1Kings 4:20-25). Solomon was not only wise in his rule as King but had excellent wisdom as well.

In the same way in Uzbek literature Alisher Navai is a talented poet and an outstanding thinker. Since his childhood, he was gifted and clever he was able to recite many poems written by several poets. Alisher Navai was also a bilingual writer who could write his poem in Turkish

and Persian. He is a great figure in Uzbek literature. The first president of Uzbekistan gave the following description of Alisher Navai. "If we call this great saint a saint, he is the saint of the saints, the thinker, the thinker of the thinkers, the poet, the sultan of the poets," I. Karimov. [1]

If we analyze deeply will see the same stylistic device is used to describe the cleverness or talent of a person. In these examples, simile is functioning to apply the imaginative comparison of two unlike objects in expressive way. The wisdom of "Solomon" in English, and "Navai" in Uzbek is transferred while expressing one's intelligence. Simile helps represent abstract concepts through colorful language.

Allusion. Besides, we can find allusion in idiomatic expressions. Allusion, in literature, is an implied or indirect reference to a person, event, thing or a part of another text. Most allusions are based on the assumption that there is a body of knowledge that is shared by the author and the reader and that therefore the reader will understand the author's referent. [20]

In English "*Tom O' Bedlam*" and in Uzbek "*Majnun*" are used to talk about a crazy person. In English, this idiomatic expression came from the word "Tom O' Bedlam" which is the title of an anonymous poem in the "mad song" genre. The poem was probably composed at the beginning of the 17th century. The terms "Tom O' Bedlam" and "Bedlam beggar" were used to describe beggars and street people who had a mental illness. A wandering beggar. After the dissolution of the religious houses, the poor wandered over the country, many assuming disguises calculated to obtain their charity. Among other disguises, some affected madness and were called Bedlam Beggars. Edgar, in King Lear, ii. iii adopts this disguise. King Lear disguises himself as a mad "*Tom o' Bedlam*". Some of these Bedlam beggars sang mad songs. In Uzbek "*Majnun*"- is one who is mad in the way of love. [2]

Majnun is the nickname of the main hero in "*Layla and Majnun*" by Alisher Navai. His real name was "Qays" but people called him "*Majnun*" which means madman. He fell in love with Layla but Layla had to marry another man. For this reason, Qays went crazy with love and people treated him as Majnun (crazy). That's why Layla's father rejects him. Layla was forced to marry another man, she died because of love for Qays, and was buried in a wedding dress. After hearing of Layla's death, Majnun came to her grave and died there. The young couple united only after their death.

One of the distinguishing features is here in both phraseology denoting absence of mind via allusion. English phraseological unit "*Tom O' Bedlam*" is used to crazy person who is homeless spends his or her time wandering in street. In Uzbek phraseology "*Majnun*" have the same meaning however, describes craziness because of the power of love.

Conclusion. To summarize "phraseological units" are figurative sets of expression that are frequently referred to as "idioms." These units perform a crucial part in human interaction. They have a strong expressive effect because they appeal to the reader's emotions, aesthetic sense, and literary and cultural associations in addition to communicating material. As a result, stylistic devices and expressive techniques work together to convey the lexical, stylistic, linguistic, and extra linguistic approaches that are embedded in source language phraseological units.

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