

**TERMIZ IQTISODIYOT VA SERVIS UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PhD.03/27.12.2025.Fil.13.02 RAQAMLI ILMIY KENGASH**

DENOV TADBIRKORLIK VA PEDAGOGIKA INSTITUTI

QUVVATOV RAHMATULLO HIKMATULLAYEVICH

**FAN VA SAN'ATGA OID AFORIZMLARNING CHOG'ISHTIRMA
TADQIQI (INGLIZ VA O'ZBEK TILLARI MISOLIDA)**

10.00.13 – Qiyosiy va chog'ishtirma tilshunoslik

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

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

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

**The contents of the dissertation abstract for a Doctor of Philosophy (PhD) in
Philology**

Quvvatov Rahmatullo Hikmatullayevich

Fan va san'atga oid aforizmlarning chog'ishtirma tadqiqi (ingliz va o'zbek tillari
misolida).....3

Quvvatov Rahmatullo Hikmatullayevich

Comparative study of aphorisms related to science and art (on the example of
english and uzbek languages)25

Кувватов Рахматулло Хикматуллаевич

Сравнительное исследование афоризмов, связанных с наукой и искусством
(на примере английского и узбекского
языков).....51

E'lon qilingan ishlar ro'yxati

Список опубликованных работ

List of publications60

**TERMIZ IQTISODIYOT VA SERVIS UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
PhD.03/27.12.2025.Fil.13.02 RAQAMLI ILMIY KENGASH**

DENOV TADBIRKORLIK VA PEDAGOGIKA INSTITUTI

QUVVATOV RAHMATULLO HIKMATULLAYEVICH

**FAN VA SAN'ATGA OID AFORIZMLARNING CHOG'ISHTIRMA
TADQIQI (INGLIZ VA O'ZBEK TILLARI MISOLIDA)**

10.00.13 – Qiyosiy va chog'ishtirma tilshunoslik

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

Falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston Respublikasi fanlar akademiyasi huzuridagi Oliy attestatsiya komissiyasida B2026.1.PhD/Fil7147 raqam bilan ro'yxatga olingan.

Dissertatsiya Denov tadbirkorlik va pedagogika institutida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume) Ilmiy kengashning veb-sahifasida (www.tues.uz) va «Ziyonet» Axborot ta'lim portalida (www.ziyonet.uz) joylashtirilgan.

Ilmiy rahbar:

Muratxodjayeva Feruzaxon Xotamovna
filologiya fanlari bo'yicha falsafa doktori (PhD), dotsent

Rasmiy opponenlar:

Bakirov Poyon Uralovich
filologiya fanlari doktori, professor

Jabborov Sherzod Xalikulovich
filologiya fanlari bo'yicha falsafa doktori (PhD), dotsent

Yetakchi tashkilot:

Namangan davlat universiteti

Dissertatsiya himoyasi Termiz iqtisodiyot va servis universiteti huzuridagi hD.03/27.12.2026.Fil.13.02 raqamli Ilmiy kengashning 2026-yil «29» 08 soat 14 00 dagi majlisida bo'lib o'tadi. (Manzil: 190111, Termiz shahri, Termiz shahri, "Yulduz" mahallasi, "Ibn Sino" ko'chasi 38-B uy Tel.: (55) 452 77 77; e-mail: university.tues.uz)

Dissertatsiya bilan Termiz iqtisodiyot va servis universitetining Axborot-resurs markazida tanishish mumkin. (10 -raqami bilan ro'yxatga olingan) Manzil: 190111, Termiz shahri, Termiz shahri, "Yulduz" mahallasi, "Ibn Sino" ko'chasi 38-B uy Tel.: (55) 452 77 77; e-mail: university.tues.uz)

Dissertatsiya avtoreferati 2026-yil «17» 08 kuni tarqatildi.

(2026-yil «17» 08 dagi 10 - raqamli reyestr bayonnomasi.)



O.P.Uralova

Ilmiy darajalar beruvchi ilmiy kengash raisi,
filologiya fanlari doktori, dotsent

Z.R.Narmuratov

Ilmiy darajalar beruvchi ilmiy kengash
ilmiy kotibi, filologiya fanlari doktori,
professor

N.X.Mamataliyeva

Ilmiy darajalar beruvchi ilmiy kengash
qoshidagi Ilmiy seminar raisi, filologiya fanlari
doktori, dotsent

KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Dunyo tilshunosligida aforizmlar paremiologiya, frazeologiya, lingvomadaniyatshunoslik, pragmalingvistika, diskurs tahlili hamda tarjimashunoslik nuqtai nazaridan ham keng tadqiqotlar amalga oshirilgan. Fan va san'atga oid aforizmlar ijodiy dunyoqarash va milliy madaniy qadriyatlarni aks ettiruvchi til birliklari hisoblanadi. Xorijiy olimlar tomonidan aforizmlarning semantik tuzilishi, konseptual mazmuni, metaforik xususiyatlari, kommunikativ vazifalari hamda madaniyatlararo tarjima muammolari bo'yicha ko'plab ilmiy manbalar yaratilgan. Shunga qaramay, fan va san'at konseptlarini ifodalovchi aforizmlarni ingliz va o'zbek tillari kesimida kompleks qiyosiy tahlil amalga oshirib, ularning lingvomadaniy qiymati, qiyosiy elektron korpusini yaratish dolzarb masala hisoblanadi. Mazkur muammolarni bartaraf etish uchun quyidagi yo'nalishlarda amaliy ishlarni kuchaytirish muhim hisoblanadi. Fan hamda san'atga oid aforizmlarning qiyosiy elektron korpusini yaratish va ularni semantik hamda lingvomadaniy mezonlar asosida tizimlashtirish va aforizmlarning konseptual mazmunini kognitiv, pragmatik va lingvomadaniy yondashuvlar dolzarb hisoblanadi. Fan va san'atga oid aforizmlarning chog'ishtirma tadqiqi lingvomadaniyatshunoslik, korpus lingvistikasi hamda zamonaviy raqamli til texnologiyalarini takomillashtirishga muhim amaliy hissa qo'shadi.

Dunyo tilshunosligida aforizmlarni tadqiq etishda kognitiv-semantik tahlil, lingvomadaniy yondashuv, konseptologik tadqiqotlar, korpus lingvistikasi, pragmatik tahlil hamda madaniyatlararo kommunikatsiya ustuvor ilmiy yo'nalishlar sifatida e'tirof etilmoqda. Bundan tashqari, aforizmlarning milliy-madaniy xususiyatlarini qiyosiy o'rganish, ularning tarjima ekvivalentlarini aniqlash, elektron korpuslar yaratish hamda sun'iy intellekt asosida aforizmlarni avtomatik aniqlash va tahlil qilish bo'yicha tadqiqotlar ilmiy hamjamiyat e'tiborida bo'lgan dolzarb yo'nalishlar hisoblanadi. Aforizmlarning diskursdagi funksiyasi, kommunikativ-pragmatik xususiyatlari, zamonaviy media va raqamli kommunikatsiyadagi qo'llanilishi hamda ularning til va tafakkur rivojiga ta'sirini o'rganish istiqbolli ilmiy tadqiqot yo'nalishlardan biri hisoblanadi.

So'nggi yillarda O'zbekistonda tilshunoslik, tarjimashunoslik va lingvomadaniyatshunoslik sohalarini rivojlantirish, xorijiy tillarni chuqur o'rganish hamda ilmiy tadqiqotlar sifatini oshirish borasida keng ko'lamli islohotlar amalga oshirilmoqda. Aforizmlarning qiyosiy elektron korpusini yaratish, ularning semantik, pragmatik va lingvomadaniy xususiyatlarini kompleks tahlil qilish dolzarb vazifalardan hisoblanadi. "Xalqimiz uchun milliy o'zlik va mustaqil davlatchilik timsoli, bebaho ma'naviy boylik, mamlakatimizning siyosiy-ijtimoiy, ma'naviy-ma'rifiy taraqqiyotida g'oyat muhim o'rin egallab kelayotgan buyuk qadriyat"¹ larimizni noqardosh tillar bilan qiyosiy-chog'ishtirilib o'rganishda aforizmlarning ikki tilli izohli lug'atlarini yaratish, sun'iy intellekt va korpus

¹<https://uza.uz> Prezident Shavkat Mirziyoevning o'zbek tiliga davlat tili maqomi berilganining o'ttiz yilligiga bag'ishlangan tantanali marosimdagi nutqi// "O'zbekiston ovozi" gazetasi. 21.10.2019.

lingvistikasi texnologiyalarini tadqiqotlarga joriy etish, olingan natijalarni tarjimashunoslik, xorijiy tillarni o'qitish va madaniyatlararo kommunikatsiya amaliyotida qo'llash ilmiy-amaliy ahamiyatga ega bo'lgan dolzarb yo'nalishlardan biridir.

O'zbekiston Respublikasi Prezidentining 2022-yil 28-yanvardagi PF-60-son "2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida", 2019-yil 8-oktabrdagi PF-5847-son "O'zbekiston Respublikasi oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida", 2020-yil 6-noyabrdagi PF-6108-son "O'zbekistonning yangi taraqqiyot davrida ta'lim-tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to'g'risida"gi Farmonlari, 2018-yil 5-iyundagi PQ-3775-son "Oliy ta'lim muassalarida ta'lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta'minlash bo'yicha qo'shimcha chora-tadbirlar to'g'risida", 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatdan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi Qarorlari va boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalarini rivojlantirishning ustuvor yo'nalishlariga mosligi. Tadqiqot respublika fan va texnologiyalari rivojlanishining

I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-marifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishiga muvofiq bajarilgan.

Muammoning o'rganilganlik darajasi. Jahon tilshunosligida V.A.Avrarin, O.A.Dmitriyeva, Y.V.Zemlyanskaya, L.Van, T.M.Kizlargul, T.V.Sazbandyan, N.G.Dyadk, Y.S.Konovalova, A.V.Eremenko, E.Y.Niktovenko² kabi olimlarning ilmiy tadqiqot ishlarida aforizmlarning ma'naviy va lingvistik tabiati, uslubiy xususiyatlari, hamda ularni boshqa tillardagi turdosh aforizmlar bilan qiyosiy o'rganilish orqali bu yo'nalishdagi ishlar yangi bosqichga chiqqan.

² Аврорин В.А. Проблемы изучения функциональной стороны языка. – Л.: Наука, 1975. – 58с.; Дмитриева О.А. Культурно – языковые характеристики пословиц и афоризмов на материале французского и русского языков; дисс. ...канд. филол. наук. – Волгоград, 1997. – 189 с.; Землянская Е.В. Структурно-семантические и функциональные особенности стилевой интертекстуальности в англоязычном афоризме: дисс. ...канд. филол. наук. – Санкт-Петербург, 2004. – 209 с.; Ван Л. Композиционно-синтаксическая организация русских афоризмов второй половины XIX века: дисс. ...канд. филол. наук. – Санкт-Петербург, 2005. – 157 с.; Кизларгуль Т.М. Русские антиномичные афоризмы: рече-языковые аспекты конфликтности и парадоксальности: дисс. .. доктор филологических наук. – Краснодар, 2007. – 415 с.; Сазбандян Т.В. Функции афоризмов в структуре и динамике познавательной деятельности человека. дисс. ...канд. филол. наук. – Москва, 2008. – 143 с.; Дядык Н.Г. Гносеологический анализ афоризма как специфической семиотической системы: дисс. ...канд. филол. наук. – Челябинск, 2011. – 189 с.; Коновалова Ю.С. Фразеологизмы, паремии и афоризмы как средство объективации возрастных концептов в англоамериканской языковой картине мира: дисс. ...канд. филол. наук. – Воронеж, 2011. – 321 с.; Еременко А.В. Языковая Объективация Цениостного Компонента Концепта Marriage в Афоризмах Американских И Британских Авторы (Сравнительно-Сопоставительный Аспект): дисс. ...канд. филол. наук. – Владивосток, 2012. – 221.; Никтовенко Е.Ю. Семантика конфликтсодержащих паремий и афоризмов в лингвокогнитивном и лингвокультурном аспектах (на материале русского и английского языков): дисс. ...канд. филол. наук. Нальчик, 2015. – 185 с.

Ingliz tilshunosligida M. Robert, Jakob Kets, Robert Farli, A.Taylor, Auden and K.Lous, A.Jon, William Lilly³ kabi olimlar aforizimlarni paremiologik birlik sifatida tadqiq etgan.

O'zbek tilshunosligida M.Fozilov, T.Mirzayev, B.Sarimsoqov, Z.D.Toshpo'latov, P.U.Bakirov, X.Tursunov, M.X.Saidov, Z.T.Tohirov, A.Raimov, N.Raimova, Sh.Nosirov, S.Jo'rayev, N.Toshqulov, Sh.Tojiboyev, R.Egamberdiyev, Z.I.Mirzayunusova, L.V.Polovina, O.P.Uralova, Z.R.Narmuratov, N.Mamataliyeva⁴ kabi olimlarning ilmiy ishlarida aforizmlarning shakllanish bosqichlari, lingvistik tabiati, yondosh hodisalarga bo'lgan munosabati, tadqiqot usuli kabi paremiologiyani turli masalalariga bag'ishlangan ilmiy-tadqiqot ishlari olib borilgan.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya mavzusi Denov tadbirkorlik va pedagogika institutining ilmiy-tadqiqot ishlari rejasiga muvofiq "Tilning leksik – semantik tizimini chog'ishtirma tipologik o'rganishning dolzarb muammolari: diaxroniya va sinxroniya" (ITA-12-09-2019) mavzusidagi ilmiy yo'nalish doirasida bajarilgan.

Tadqiqotning maqsadi ingliz va o'zbek tillaridagi fan va san'at leksikasi asosida shakllangan aforizmlarning semantik, strukturaviy xususiyatlarini aniqlashdan iborat.

Tadqiqotning vazifalari:

hikmatli so'zlarni paremiologik birlik sifatida tadqiq etib, ularning yondosh birliklarga bo'lgan munosabatini ilmiy-nazariy jihatlarini aniqlash;

ingliz va o'zbek tillarida fan va san'at leksikasining tarixiy-tadrijiy

³Robert M. Book of aphorisms. Glasgow, W.R. McPhun, 1834. – 189 p.; Jacob Cats and Robert Farlie Moral Emblems with aphorisms, adages, and proverbs, of all ages and nations. London: longman, green, longman, and roberts, 1860. – 262 p.; Taylor A. Selected Writings on proverbs. Helsinki: Suomalainen Tiedekatemia, 1975. – 130 p.; Auden and Louis K. The viking book of aphorisms. London, The Viking Press, 1981. – 417 p.; John A. A Book of Aphorisms. London, 2017. – 127 p.; William Lilly. Choice aphorisms from the seven segments of cardan" published by Global Grey, 2018. – 336 p.

⁴Хикматли сўзлар, афоризмлар ва мақоллар. Тузувчи: М.Фозилов. – Тошкент: Ўзбекистон, 1967. – 191 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 1.– Тошкент, "Фан", 1987. – 368 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 2. – Тошкент, "Фан", 1988. – 372 б.; Саидов М.Х., Тохиров З.Т. Комиллик ўғитлари. – Тошкент: Молия нашриёти, 2003. – 96 б.; Тошпўлатов З.Д. Афоризмларнинг жанр хусусиятлари ва бадиияти. Филол. фанлари номзоди дисс. Тошкент, 2006. – 122 с.; Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дис... докт. филол. наук. – Ташкент, 2007. – 286 с.; Х.Турсунов "Французча-ўзбекча афоризмлар луғати. Наманган: 2014. – 45 б.; А.Раимов ва Н.Раимова. "Хикматлар шодаси" Тошкент: "Ўзбекистон", 2013. – 400 б.; Носиров Ш. Афоризмлар. – Тошкент: "Камалак", 2015, 48 б.; Жўраев С. Ҳақиқат манзаралари. 100 мумтоз файласуф.–Тошкент: Янги аср авлоди, 2015. – 400 б.; Тошқулов Н. "Хикмат ва мақолларда одоб меваси" Тошкент, Адабиёт учкуни, 2017. – 48 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: Наврўз, 2018. – 76 б.; Мирзаюнусова З.И., Половина Л.В. Талаба-ёшларда меҳнатсеварлик туйғуларини шакллантиришда афоризмлардан фойдаланиш. 2019. – 68 б.; Уралова О.П. Инглиз ва ўзбек тилларида "оила" бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021. – 144 б.; Нармуратов З.Р. Инглиз ва ўзбек тилларида таълим ва илм концептларига оид паремаларнинг лингвимаданий тадқиқи. Филол.фанлари фалсафа доктори дисс. Термиз, 2022. – 129 б.; Нармуратов З.Р. Таълим, илм ҳикматлари. Термиз давлат университети, НММ нашриёти, Термиз - 2022, – 89 б.; Mamataliyeva N.X. Ingliz va o'zbek tillarida "vatan" mazmunli aforizmlarning semantikasi va strukturasi. Filol.fanlari falsafa doktori diss. – Termiz, 2023. – 128 b.

rivojlanish tushunchalarining mazmunini ilmiy adabiyotlar tahlili orqali ochib berish;

chog'ishtirilayotgan tillarda fan va san'at konseptli hikmatli so'zlarning semantik maydonini aniqlash;

fan va san'at konseptli aforizmlarni chog'ishtirish orqali ularning tuzilish jihatdan farqli va o'xshash tomonlarini ochib berish.

Tadqiqotning obyekti sifatida ingliz va o'zbek tillaridagi fan va san'at konseptli hikmatli so'zlar tanlangan.

Tadqiqotning predmetini ingliz va o'zbek tillaridagi fan va san'at konseptli aforizmlarning semantik-struktur xususiyatlari tashkil etadi.

Tadqiqotning usullari. Tadqiqotda leksik-semantik, qiyosiy-chog'ishtirma, tasniflash, struktur va statistik, analitik kabi usullardan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

ingliz va o'zbek tilshunosligida aforizmlarning maqol va matallardan farqli jihatlarini mualliflik xarakteriga ega bo'lishi, muayyan shaxsning ilmiy, falsafiy yoki estetik qarashlarini ixcham shaklda ifodalashi bilan ajralib turishi, aforizmlar, maqollar kabi umumlashgan hayotiy tajribani ifodalashi, matallar singari obrazli va ko'chma ma'noga ega ekanligi aniqlangan;

o'zbek tili aforizmlarida ma'naviyat, odob, ustozga hurmat kabi qadriyatlar ko'proq aks etsa, ingliz tili aforizmlarida individual tajriba, erkin fikrlash, ijodkorlik va shaxsiy rivojlanish tushunchalari faolroq ifodalanishi isbotlangan;

sodda gap shaklidagi aforizmlarda ularning yig'iq va yoyiq, to'liq va to'liqsiz, uyushiq bo'lakli gap shakllarida keng qo'llanishi hamda yig'iq gap shaklidagi aforizmlar fikrning qisqaligi va lo'ndaligini ta'minlasa, yoyiq gap shaklidagi aforizmlar murakkabroq konseptual mazmunni ifodalash imkonini berishi qatorida uyushiq bo'lakli gap shaklidagi aforizmlarda esa semantik parallelizm, taqqoslash va ta'sirchanlik kuchli namoyon bo'lishi dalillangan;

ingliz va o'zbek tillaridagi fan va san'at leksikasi asosida shakllangan aforizmlar ko'p qirrali lingvistik hodisa bo'lib, ular semantik, lingvomadaniy va sintaktik jihatdan murakkab tizimni tashkil etishi, aforizmlarning shakliy tuzilishi va mazmuniy xususiyatlari o'zaro uzviy bog'liq bo'lib, ularning asosiy vazifasi inson bilimini, estetik qarashlarini va hayotiy tajribasini qisqa, lo'nda hamda ta'sirchan shaklda ifodalanishi isbotlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

ingliz va o'zbek tillarida fan va san'at konseptli aforizmlar semantikasi va lingvomadaniyat bilan bog'liq bo'lgan tomonlari hamda o'ziga xos xususiyatlarining chog'ishtirma tahlili ilmiy-nazariy ahamiyat kasb etishi, "Tilshunoslik", "Leksikologiya", "Uslubiyat", "Tarjima nazariyasi va amaliyoti", "Qiyosiy tipologiya", "Lingvomadaniyatshunoslik" kabi fanlardan yaratiladigan darslik va o'quv qo'llanmalarining mukammallashuviga yordam berishi asoslangan;

ingliz va o'zbek tillarida fan va san'at konseptli aforizmlar semantikasi va lingvomadaniyatini tahlil qilish uchun ishlab chiqilgan metodikaning qardosh va qardosh bo'lmagan tillarga xos boshqa tipdagi paremalarni tadqiq qilishda foydalanish mumkinligi dalillangan;

fan va san'at konseptli aforizmlar ingliz va o'zbek tillaridagi qiyosiy-chog'ishtirma tahlili amalga oshirilgan;

aforizmlarning o'ziga xos xususiyatlari madaniyatlararo muloqot jarayonida foydalanilishi va o'rganilishida ishonchli manba bo'lib xizmat qilishi asoslangan.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo'yilganligi, nazariy ma'lumotlarning ilmiy manbalarga asoslanganligi, tanlab olingan manbalarning tadqiqot predmetiga muvofiqligi, obyektga yondashuv hamda qo'llanilgan usullarning tadqiqot maqsadiga mosligi, nazariy fikr va xulosalar leksik-semantik, chog'ishtirma, tasniflash, tavsiflash, lingvomadaniy, statistik, komponent tahlil metodlari bilan asoslanganligi, shuningdek, xulosalar, taklif va tavsiyalar amaliyotga joriy etilganligi, olingan natijalar vakolatli tashkilotlar bilan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati tilshunoslikning yangi yo'nalishlari, xususan, lingvokulturologiyaning nazariy asoslarini o'rganishda, milliy matnlarga xos xususiyatlarni tadqiq etishdagi ahamiyatini yoritishda, lingvomadaniy tadqiqot usullaridan foydalanishda, tadqiq manbalarini aniqlashda, fan va san'at mazmunli aforizmlarning lingvokulturologik qiymatini belgilashda ko'rinadi.

Tadqiqot natijalarining amaliy ahamiyati oliy ta'lim tizimida "Lingvokulturologiya", "Leksikologiya", "Qiyosiy tipologiya" fanlaridan darslik va o'quv qo'llanmalarini yaratishda, ushbu fanlardan nazariy va amaliy mashg'ulotlar olib borishda, magistratura bosqichida "Lingvistik tadqiqot metodlari", "Zamonaviy tilshunoslikning dolzarb muammolari" kabi yo'nalishlarda maxsus kurslarni tashkil etishda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Ingliz va o'zbek tillarida fan va san'at konseptli aforizmlarning semantikasi va struktur tadqiqi tahlili yuzasidan olingan ilmiy natijalar asosida:

ingliz va o'zbek tilshunosligida aforizmlarning maqol va matallardan farqli jihatlari mualliflik xarakteriga ega bo'lishi, muayyan shaxsning ilmiy, falsafiy yoki estetik qarashlarini ixcham shaklda ifodalashi bilan ajralib turishi bilan birga, aforizmlar, maqollar kabi umumlashgan hayotiy tajribani ifodalashi, matallar singari obrazli va ko'chma ma'noga ega ekanligi aniqlanganlik to'g'risidagi mulohazalardan Toshkent davlat o'zbek tili va adabiyoti universitetida 2020-2023-yillarga mo'ljallangan AM-F3-201908172 "O'zbek tilining ta'limiy korpusini yaratish" mavzusidagi nomli amaliy loyihasida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2025-yil 17-sentyabrdagi 01/4-4264-son ma'lumotnomasi). Natijada ingliz va o'zbek tillarida fan va san'at mazmunli aforizmlarning farqli va o'xshash tomonlari aniqlangan;

ingliz va o'zbek tillaridagi fan va san'at leksikasi asosida shakllangan aforizmlar ko'p qirrali lingvistik hodisa bo'lib, ular semantik, lingvomadaniy va sintaktik jihatdan murakkab tizimni tashkil etishi, aforizmlarning shakliy tuzilishi va mazmuniy xususiyatlari o'zaro uzviy bog'liq bo'lib, ularning asosiy vazifasi inson bilimini, estetik qarashlarini va hayotiy tajribasini qisqa, lo'nda hamda ta'sirchan shaklda ifodalaniishi isbotlanganlik to'g'risidagi mulohazalardan Toshkent davlat o'zbek tili va adabiyoti universitetida 2021-2023-yillarga

mo'ljallangan PF-201912258 "O'zbek adabiyotining ko'p tili (o'zbek, rus, ingliz tillarida) elektron platformasini yaratish" nomli amaliy loyihasi doirasida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2025-yil 24-sentyabrdagi 01/4-4428-son ma'lumotnomasi). Natijada Innovatsion tadqiqot loyihasi asosida o'qituvchi va til o'rganuvchilarda kerakli kommunikativ kompetensiyalarni rivojlantirish bo'yicha bilimni oshirish shuningdek, fan va san'at leksemasini aforizmlarda yoritish tadqiqiga lingvomadaniy yondashuvni qo'llash, hikmatli so'zlarni ingliz tilidan boshqa tillarga tarjima qilishda turli ekspressiv-stilistik vositalardan foydalanish hamda aforizmlarni yoritish mexanizmini qo'llash maqsadida yaratilgan uslubiy qo'llanmalar ishlab chiqishda, Oliy ta'lim muassasasida o'tiladigan frazeologiya, paremiologiya, leksikologiya va tarjimaga doir fanlarning mavzu doirasini boyitish hamda ularni mukammallashtirishda foydalanilgan;

ingliz va o'zbek tillaridagi fan va san'at leksikasi asosida shakllangan aforizmlar ko'p qirrali lingvistik hodisa bo'lib, ular semantik, lingvomadaniy va sintaktik jihatdan murakkab tizimni tashkil etishi, aforizmlarning shakliy tuzilishi va mazmuniy xususiyatlari o'zaro uzviy bog'liq bo'lib, ularning asosiy vazifasi inson bilimni, estetik qarashlarini va hayotiy tajribasini qisqa, lo'nda hamda ta'sirchan shaklda ifodalanishi isbotlanganlik ilmiy xulosalaridan "O'zbekiston" telekanalining 2025-yil yanvar-aprel oylari davomida efirga uzatilgan "Assalom, O'zbekiston!", "Ko'ngil obodligi" ko'rsatuvlarining ssenariylarini tayyorlashda foydalanilgan (O'zbekiston milliy teleradiokompaniyasi "O'zbekiston 24 ijodiy birlashmasi" davlat muassasasining 2025-yil 3-iyundagi 05-09-818-son ma'lumotnomasi) Natijada ingliz va o'zbek tillarida fan va san'at leksikasining tarixiy-tadrijiy rivojlanish tushunchalarining mazmunini ilmiy adabiyotlar tahlili orqali ochib berish; chog'ishtirilayotgan tillarda fan va san'at konseptli hikmatli so'zlarning semantik maydonini aniqlash; fan va san'at konseptli aforizmlarni chog'ishtirish orqali ularning tuzilish jihatdan farqli va o'xshash tomonlarini ochib berishga xizmat qilgan.

Tadqiqot natijalarining aprobatyasi. Tadqiqot natijalari 5 ta, jumladan, 2 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida qilingan ma'ruzalarda muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha 12 ta ilmiy ish, jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 7 ta maqola jumladan, 4 ta respublika miqyosidagi va 3 ta xalqaro bazalar ro'yxatiga kirgan xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan iborat. Dissertatsiyaning umumiy hajmi 132 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, o'rganilganlik darajasi yoritilgan; tadqiqotning maqsadi, vazifalari, obyekti va

predmeti aniqlangan; ishning fan va texnologiyalarni rivojlantirishning muhim yo'nalishlariga mosligi ko'rsatilgan hamda tadqiqotning ilmiy yangiligi, amaliy natijalari, natijalarning ishonchliligi, nazariy va amaliy ahamiyati, natijalarning amaliyotga joriy etilishi, e'lon qilinganligi, ishning tuzilishi to'g'risidagi ma'lumotlar o'rin olgan.

Dissertatsiyaning **“Paremiologik birliklarni o'rganishning nazariy asoslari”** deb nomlangan birinchi bobida jahon, ingliz va o'zbek tilshunoslarining paremiologik birliklar ustida olib borgan ilmiy izlanishlari o'rganilgan hamda ular yangi nazariy fikrlar bilan boyitilgan. Olib borilayotgan qiyosiy tadqiqotlarda turli xalq maqol va matallaridagi lingvistik birliklar tillararo aloqa sohalarini tadqiq qilish bilan bog'liq holda zamonaviy tilshunos olimlarning e'tiborini tortmoqda, bu esa fanda turli xalqlarning hayot tarzi, madaniyati, tarixi, ruhiyatining o'xshash hamda farqli jihatlarini o'rganish imkonini yaratadi. Tilning paremiologik tarkibini bilish o'sha til egasi bo'lgan millat mentalitetini yaxshiroq va chuqurroq tushunishga yo'l ochadi. Paremlar tilning milliy xususiyatlarini, uning o'ziga xosligini ifodalaydi, shuningdek, xalqning boy tarixiy tajribasini o'zida mujassam etgani holda insonlarning mehnat faoliyati, hayoti va madaniyati bilan bog'liq qirralarini ifodalaydi. Paremlarni o'rganish tilni o'zlashtirishda, nutq madaniyatini oshirishda zarur bo'g'in hisoblanadi. O'zbekiston xalq shoiri E.V.Vohidov tomonidan “hikmatli so'zlar – hech bir podsho e'lon qilmagan farmon, hech bir prezident muhrlamagan qonun ⁵” deb ta'riflangan aforizmlarning shakllanish tarixi har bir xalqning madaniyati va uzoq asrlik o'tmishiga borib taqalishi bilan bog'liq bo'lishi bilan birga, ushbu birliklarni o'rganish o'zbek va ingliz tillarining leksik fondini boyitishdagi muhim manbalardan sanaladi.

Xorijiy manbalardan olingan ta'riflar aforizm tushunchasini yanada chuqurroq tushunish imkonini beradi hamda uning qo'shimcha xususiyatlarini ham o'zida aks ettiradi. “Aforizm - umumiy haqiqatni ifodalash uchun mo'ljallangan qisqa aqlli so'z”⁶. “Aforizm - umumiy haqiqatni yoki zukko kuzatuvni o'zida mujassam etgan qisqa so'z”⁷. “Aforizm - ta'limot yoki muayyan tamoyilning yoki umume'tirof etilgan haqiqatning esda qolarli shaklda taqdim etilgan qisqacha ifodasi”⁸. “Aforizm - umumiy haqiqatni o'z ichiga olgan qisqa mushohada. Yana bir ta'rifga ko'ra, ilmiy prinsipning qisqacha bayoni, odatda klassik muallif tomonidan taqdim etiladi. Mashxur faylasuf, shoir Robert Maknish (Robert Macnish)ning “Book of aphorisms” nomli kitobida hikmatli so'z bu-muallifi aniq bo'lgan dono fikrli insonlarni ezgulikkka davat etuvchi hikmatli gap deb, ta'rif berilgan. Shuningdek, ushbu kitobda uch minga yaqin aforizmlar jamlangan⁹. Keyingi 40-50 yillar davomida esa hikmatli so'zlar (aforizmlar)ning lisoniy tabiatini tadqiq etish bilan tilshunoslar ham shug'ullana boshladilar. O'zbek tilshunosligida hikmatli so'zlar (aforizmlar)ni lingvistik nuqtayi nazaridan o'rganishga bag'ishlangan qator ishlarning yaratilishi buning yorqin dalili bo'la

⁵ Ш.Шомақсудов, Ш.Шорахмедов. Маънолар маҳзани. – Тошкент. “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2001. – Б. 7.

⁶ <http://popular.academic.ru/293/aforizm>

⁷ <http://www.dictionary.com/browse/aphorism>

⁸ <https://www.britannica.com/art/aphorism>

⁹ Robert M. Book of aphorisms. Glasgow, W.R. McPhun, 1834. – P.8.

oladi¹⁰.

Shu bilan birga, paremiologiya sohasida juda ko‘p tadqiqotlar olib borilgan bo‘lishiga qaramay olimlar va tadqiqotchilar o‘rtasida aforizm va ularga yondosh hodisalarga nisbatan berilgan ta’riflar munozarali bo‘lib qolmoqda. Xorijda aforizmlar adabiyotga emas, balki fanga, xususan, falsafaga tegishli degan nazariyaning tarafdorlari ko‘plab topiladi. Aforizmlar, albatta, adabiy janr hisoblanishi kerak, ammo ular fanga yaqin va bu ularning bizning davrimizda mashhur bo‘lishiga yordam beradi¹¹. Shuni ta’kidlash kerakki, aforizm muhim va qadimiy fan bo‘lsa-da u haqidagi nazariy fikrlar juda noaniqdir. “Aforizm” tushunchasining o‘zi noaniq ta’riflangan va shu sababli uning turlicha tushunilishi kuzatiladi. Olimlar tomonidan taklif qilingan aforizmning juda ko‘p ta’riflari mavjud bo‘lib, ayrimlarning tushunishida aforizm qisqa obrazli shaklda chuqur, ibratli fikr sifatida namoyon bo‘ladi. Yana boshqa olimlarning ta’kidlashicha, aforizm murakkab uslubdagi paradoksal hukm bo‘lib, o‘ziga xoslikka tortiladi. Quyidagi jadvalda berilgan aforizm va maqol orqali ushbu paremalardagi farqni kuzatishimiz mumkin. Unda fan va san’at konseptiga oid bir qator aforizm va maqollar tahlil qilingan bo‘lib, turli manbalardan olingan¹².

¹⁰ Bu haqda qarang: Паремология Узбекистана (библиография). Выпуск 1. Составители: А.М.Бушуй и др. – Самарканд, 1978; Выпуск II. –Самарканд, 1980; Выпуск III. – Самарканд, 1981.

¹¹ Шаталова С.А. Лингвистические основы афоризмов и афористики в художественных текстах Достоевского на материале романов «Бесы» и «Подросток»: дис...канд. филол. н. [Текст] /С.А. Шаталова - М., 2000. – С 7.

¹² Каюмов А., Ҳаққулов А. Ҳикматлар. Тошкент: Адабиёт ва санъат нашриёти. 1991. – 256 б.; Раимов А., Раимова Н. Ҳикматлар шодаси. – Тошкент: “Ўзбекистон”, 2012. – 400 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: “Наврўз”, 2018. – 76 б.; Акбаров М. Немис мутафаккирларининг ҳикматлари афоризм [Матн]: Афоризм. Тошкент: “Ўзбекистон”, 2017. – 224 б.; Алишер Н. Ибратли ҳикоятлар ва ҳислатли ҳикматлар.Сано-стандарт нашриёти, Тошкент 2016. – 519. б.; Жўраев С. Ҳақиқат манзаралари. 100 мумтоз файласуф.–Тошкент: Янги аср авлоди, 2015. – 400 б.; Азаматов М. “Ҳикматлар ҳазинаси”. – Тошкент: Ёш гвардия,1977. – 234 б.; John Cross. The Oxford Book of Aphorisms. Oxford University Press, Walton Street,1983. – 383 p.; John A. A Book of Aphorisms. London, 2017. – 127 p.; Robert M. Book of aphorisms. Glasgow, W.R. McPhun, 1834. – 189 p.; The Collected Works of Abraham Lincoln. The Abraham Lincoln Association. 2006. – 3356 p.; Elizabeth Knowles. The Oxford Dictionary of Quotations. Oxford University Press. 2014. – 1168 p. Бердиёров Ҳ., Расулов Р. Ўзбек тилининг паремнологик луғати. - Тошкент: Ўқитувчи, 1984. – 288 б.; Шомаксудов Ш., Шораҳмедов Ш. Ҳикматнома (ўзбек халқ мақолларининг изоҳли луғати). - Тошкент, 1990. - 528 б.; Шомаксудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент: “Ўзбекистон Миллий Энциклопедияси” Давлат илмий нашриёти, 2001. – 448 б.; Бердиёров Ҳ., Расулов Р. Ўзбек тилининг паремнологик луғати. – Тошкент: Ўқитувчи, 1984. – 288 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Ш.Тожибоев, Р.Эгамбердиев – Тошкент: Наврўз, 2018. – 76 б.; Краткость – душа остроумия. Английские пословицы, поговорки, крылатые выражения: Л.Васильева. – М.: ЗАО Центрполиграф, 2006. – 350 с.; Қисқача ўзбекча-русча мақол-маталлар луғати / Тузувчи: М.Содиқова Тошкент: Ўқитувчи, 1993. – 76 б.; Ўзбек халқ мақоллари: [2томлик]. Масъул муҳаррирлар: Т.Мирзаев, Б.Саримсоқов. Том 1. – Тошкент, «Фан», 1987. – 368 б.; Ўзбек халқ мақоллари: [2томлик]. Масъул муҳаррирлар: Т.Мирзаев, Б.Саримсоқов. Том 2. – Тошкент: Фан, 1988. – 372 б.; Ўзбек халқ мақоллари: Тўпловчилар Т. Мирзаев, Б.Саримсоқов, А. Мусоқулов. – Тошкент: Адабиёт ва санъат нашриёти, 1989. – 512 б.; Ўзбек халқ мақоллари /Тузувчилар: Т. Мирзаев, А.Мусоқулов, Б.Саримсоқов – Тошкент: «Шарқ», 2005. – 253 б.; Ўзбек халқ мақолларининг қисқача синонимик луғати. Тузувчи: Жўраева Б. М. – Тошкент: Фан, 2006. – 96 б.; A complete collection of English proverbs by John Ray published by Forgotten books. London, Dalton house, 60 Windsor Avenue, 2013. – 319 p.; A Dictionary of American Proverbs Wolfgang Mieder first published. – Oxford University Press, 1992. – 710 p.; English proverbs and proverbial phrases a historical dictionary by G. L. Apperson. Published by London: Dent, 1929. – 729 p.; Oxford Concise Dictionary of Proverbs. John Simpson and Jennifer Speake. Oxford University Press, 2003. – 364 p.; Proverbs-мақоллар-пословицы//Тузувчилар. М.М. Кароматова, Ҳ.С. Кароматов. Тошкент: Меҳнат, 2000. – 400 б.; English dictionary of proverbs and sayings. Alexander Margulis and Asya Kholodnaya. Jefferson, North Carolina, 1974. – 494 p.;The Oxford Concise Dictionary of Proverbs. John Simpson and Jennifer Speake. Third Edition, Oxford University Press, 1998. – 364 p.; The Oxford Dictionary of

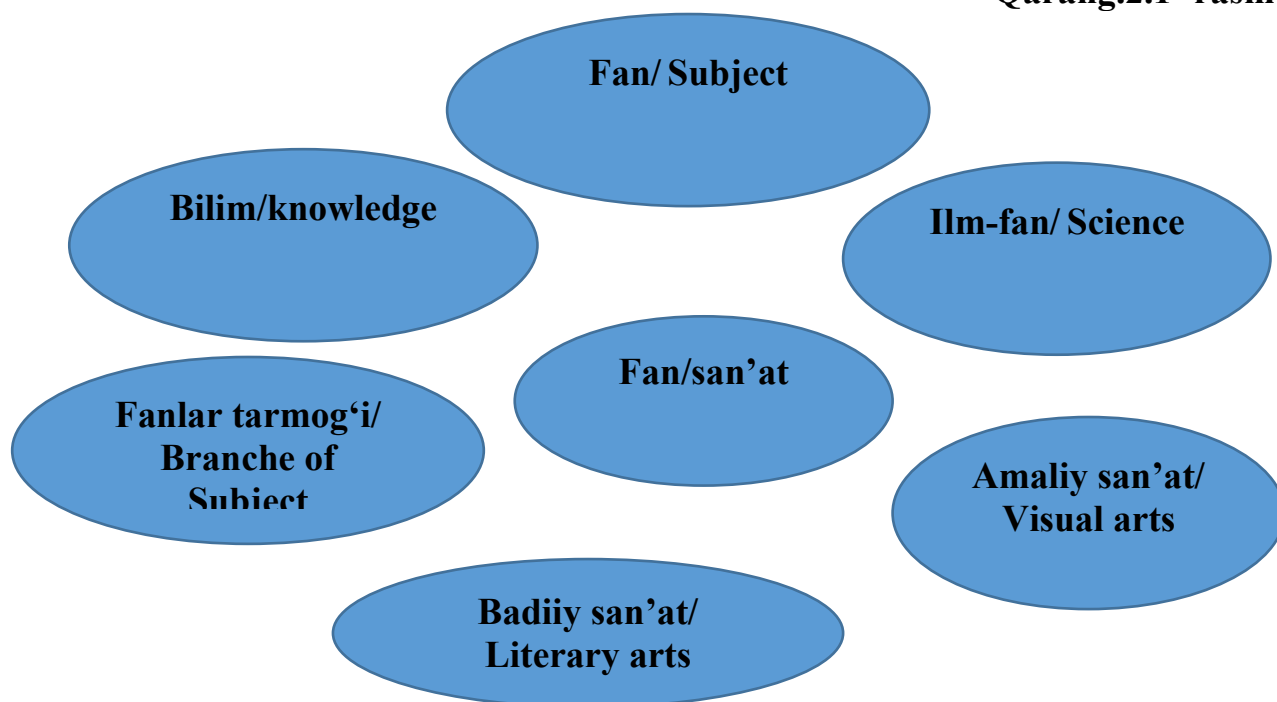
Aforizm va maqollarning farqi tahlillar asosida

Aphorism	Hikmatli soʻzlar	Proverb	Maqol
“An Investment in knowledge pays the best interest” [Benjamin Franklin]	Har kim birovga qozgʻay choh, tushgay ul choh uzra oʻzi nogox A. Navoiy.	“A little education is a dangerous thing	Bilmas tabib jon olar
The man who removes a mountain begins by carrying away small stones. [William Faulkner]	Oz demak xikmatga bois, oz yemak sihatga bois A. Navoiy.	Choose a book as you choose a friend	Takrorlash oʻqishning onasidir.

Yuqoridagi jadvalda keltirilgan misollardan kelib chiqqan holda, ikki birlikka quyidagicha taʼrif berish mumkin: Maqollar – halq ogʻzaki ijodining elementi boʻlsa, aforizm adabiy tilga taʼluqli boʻlib, asosan yozma koʻrinishda ifoda etiladi, maqolning muallifi noaniq boʻlsa, aforizmning muallifi aniq boʻladi.

Dissertatsiyaning ikkinchi bobi “**Ingliz va oʻzbek tillarida fan va sanʼatga oid aforizmlarning semantik tahlili**” deb nomlangan. Bizning tadqiqotimizda esa subject/fan va art/sanʼat konseptual tizimi asosida quyidagi konseptlar aniqlandi:

Qarang.2.1- rasm



Qarang. 2.1 rasm. Fan va sanʼat leksemalarining konseptual tizimi

Ingliz va oʻzbek tilidagi fan va sanʼatga oid aforizmlar semantik maydon, konseptual guruh boʻyicha mikro maydonlarga ajratilganda ikki

Proverbs and Jennifer Speake, John Simpson Fifth Edition, Oxford University Press, 2007. – 625 p.; Нармуратов З.Р. Қискача икки тилли илм-маърифат паремиологик луғат. Тошкент: ADAST POLIGRAF, 2020. – 84 б.; Нармуратов З.Р., Сафармуратова М. Таълим, илм ҳикматлари. Термиз давлат университети, НММ нашриёти, Термиз, 2022, – 89 б.; Collis H. American English Idioms. Mc Graw Hill Education; second edition, 2007. – 1128 p.; Cowie A.P., Mackin R. Oxford Dictionary of Current Idiomatic English. — Vol. 2. Phrase, Clause and Sentence Idioms. – Oxford University Press, 1983. – 1876 p.

chog'ishtirilayotgan tillarda hosil bo'lgan maydon o'rtasida farq kuzatildi. Ushbu farqlar ikki tilning noqardosh til, ularning grammatik qurilishi, struktur tuzilishi kabi jihatlari bilan belgilanadi. Biz tomonimizdan fan va san'atga oid 600 dan ortiq ingliz tilidagi va 400 dan ortiq o'zbek tilidagi aforizmlar aniqlandi. Ilmiy ishning asosiy qismida ulardan san'at konseptli ingliz tilida 46ta, o'zbek tilida 22 ta, o'qituvchi konseptli ingliz tilida 17 ta, o'zbek tilida 15 ta, kitob konseptli ingliz tilida 17 ta, o'zbek tilida 14 ta, san'at leksikasi asosida shakllangan ingliz tilida 14, o'zbek tilida 12 ta, amaliy san'at leksikasi asosida shakllangan ingliz tilida 37 ta, o'zbek tilida 26ta, badiiy san'at leksikasi asosida shakllangan ingliz tilida 25 ta va o'zbek tilida 20 ta aforizmlar tahlil qilindi.

Qarang. 2.2-rasm.



2.2-rasm. Fan va san'atga oid aniqlangan aforizmlarning umumiy statistikasi.

Fan, bilim, ta'lim – jamiyat taraqqiyotining asosi sifatida qaraladi. Shu sababli, har bir tilda ushbu konseptga oid aforizmlar mavjud bo'lib, ular orqali har bir xalqning ilimga bo'lgan munosabati namoyon bo'ladi. Tahlilga tortilgan subject/fan konseptli aforizmlar har bir xalq madaniy qadriyatlari, ilimga bo'lgan munosabati, va til estetikasi kabi muhim ma'lumot beradi. Ingliz tilida aforizmlar ko'proq motivatsion va individual yondashuvda bo'lsa, o'zbek tilida ular axloqiy-ruhiy tarbiyani ko'zda tutadi. Tahlilga tortilgan misollar turli manbalar¹³dan olindi. O'zbek tilida: *Ey o'g'il! Qaysi fan bo'lmasin, to uni mukammal egallamaguningcha harakatni to'xtatma, bir ilm ikkinchi ilmni egallashga yordam beradi.* – Abdibek Sheroziy; Ingliz tilida: *I study myself more than any other subject. That is my metaphysics, that is my physics [Men o'zimni boshqa fanlardan*

¹³ Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: “Наврўз”, 2018. – 76 б.; Алишер Н. Ибратли ҳикоятлар ва ҳислатли ҳикматлар. Сано-стандарт нашриёти, Тошкент 2016. – 519. б.; Жўраев С. Ҳақиқат манзаралари. 100 мумтоз файласуф.–Тошкент: Янги аср авлоди, 2015. – 400 б.; Азаматов М. “Ҳикматлар хазинаси”. – Тошкент: Ёш гвардия, 1977. – 234 б.; Jhon Cross. The Oxford Book of Aphorisms. Oxford University Press, Walton Street, 1983. – 383 p.; John A. A Book of Aphorisms. London, 2017. – 127 p.; Robert M. Book of aphorisms. Glasgow, W.R. McPhun, 1834. – 189 p.; The Collected Works of Abraham Lincoln. The Abraham Lincoln Association. 2006. – 3356 p.; Elizabeth Knowles. The Oxford Dictionary of Quotations. Oxford University Press. 2014. – 1168 p. Бердиёров Х., Расулов Р. Ўзбек тилининг паремиологик луғати. - Тошкент: Ўқитувчи, 1984. – 288 б.; Шомаксудов Ш., Шораҳмедов Ш. Ҳикматнома (ўзбек халқ мақолларининг изоҳли луғати). - Тошкент, 1990. - 528 б.; Шомаксудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент: “Ўзбекистон Миллий Энциклопедияси” Давлат илмий нашриёти, 2001. – 448 б.

ko'ra ko'proq o'rganaman. Bu mening metafizikam, bu mening fizikam]. – Michel de Montaigne; O'zbek tilida: Emish har elg'a qadri ilm balo, O'la ilm maqomi baski bolo. Kishikim ilmu fandin boxabardur, Haloyiqqa mo'tabardur. Tiriklikda kishikim qilsa har kor, Aning osonlig'ina ilm darkor. – Abdulla Avloniy; Ingliz tilida: I am my own muse, the subject I know best (Men o'zimning ilhomim, men eng yaxshi biladigan mavzuman). – Frida Kahlo; O'zbek tilida: Ilm fan yo'llarida mash'aladir, Ilm ista, garchi shohi jahonsan. – Farididdin Attor;

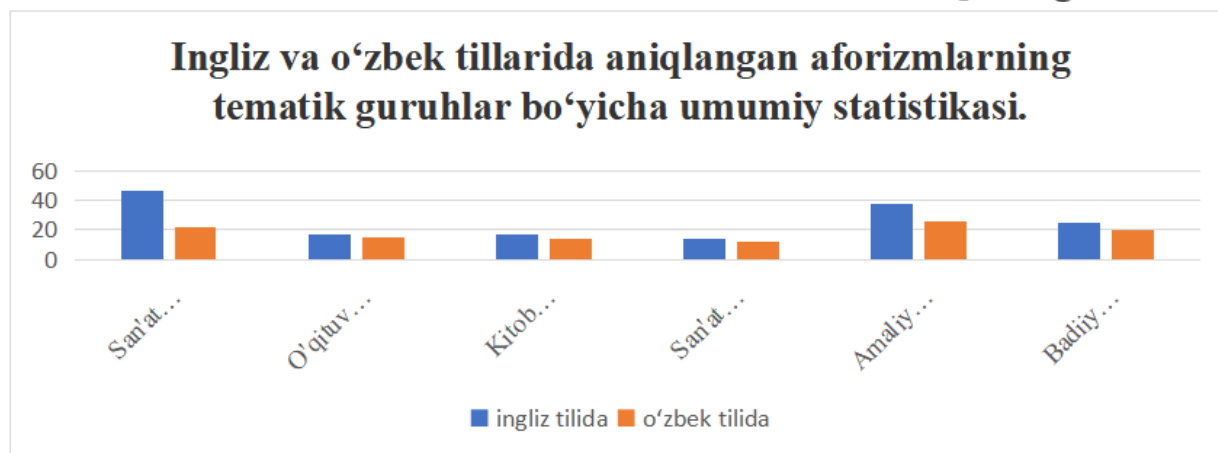
Tahlil natijasida ta'kidlash joizki, ikki tilda tahlilga tortilgan misollardan ma'lumki, subject/fan ishtirok etgan aforizmlarda turlicha ma'zo - mazmun ifoda etilmoqda. Chunki bu asotirlarda o'ziga xos g'oya, mafkura yashiringan. Albatta, g'oyatda boy badiiy an'analar mahsuli hisoblangan xalq og'zaki ijodiyoti, ya'ni xalqimizning orzuistaklari, ezgu o'ylari, o'ziga xos turmush tarzi hamda axloqiy qarashlari mujassamlashgan. Shuning uchun ham hikmatli so'zlar, aforizmlar, matallar, urf-odat, an'ana va marosimlar xalqimizning ma'naviy qiyofasini ko'rsatuvchi ko'zgugina emas, balki milliy tarbiyaning muhim va qudratli vositalaridan biri hamdir. Chunki bizga ajdodlarimizdan meros bo'lib kelayotgan har, hikmatli so'z yoki rivoyatda xalqimizning o'ziga xos milliy qiyofasi, orzu-intilishlari, ezgu maqsadini ifodalovchi g'oyalar o'z ifodasini topgan. Shu bilan birga aynan subject/fan semasi ishtirok etmagan bo'lsa ham uning konseptual tizimiga oid sema asosida shakllangan hukmatli so'zlar ham tahlilga tortildi. Masalan subject/fan konseptining → education/ta'lim, → science/ilm, → knowledge/bilim kabi semalar konseptual tizimini tashkil etadi. Bular esa hikmatli so'zlarni shaklanishida mantiqiy asos vazifasini bajaradi. Masalan, O'zbekcha: *Kishi ta'limdan topsa malomat, Topar ilm ahli oldingda hijolat.* – Alisher Navoiy; Ingliz tilida: *There is no education like adversity* (Qiyinchiliksiz ta'lim yo'q). – Benjamin Disraeli; O'zbek tilida: *Yigitlikda yig' ilmning maxzani, Qarilik chog'i harj qilg'il ani.* – Alisher Navoiy; Ingliz tilida: *Science is facts; just as houses are made of stones, so is science made of facts; but a pile of stones is not a house and a collection of facts is not necessarily science* (Ilm - bu fakt; uylar toshdan yasalganidek, ilm ham faktlardan iborat; ammo tosh uyumi uy emas va faktlar to'plami ilm bo'lishi shart emas). – Jules Henri Poincare; O'zbek tilida: *Agar inson ilm nuri bilan uz yulini yoritmasa, zulmat va nodonlik ko'chasida qoladi.* – Abdibek Sheroziy; Ingliz tilida: *If we succeed in giving the love of learning, the learning itself is sure to follow* (Agar biz o'rganishga bo'lgan muhabbatni berishda muvaffaqiyat qozonsak, o'rganishning o'zi albatta ergashadi). – Sir John Lubbock.

Ingliz tilidagi book tushunchasi o'zbekcha kitob leksemasi orqali ifoda etiladi. "O'zbek tilining izohli lug'ati"ga ko'ra kitob arabcha so'z bo'lib, yozilgan, muqovalangan asar: 1. Ma'lum matnli varaqlardan iborat, juzlab tikilgan muqovalangan hajmi 48 sahifadan kam bo'lmagan bosma (qadim qo'lyozma ham) asar; 2. Umuman ma'lum shaxs voqea hodisaga va boshqalarga oid tugal, odatda nashr etishga, kitob bo'lishga mo'ljallangan asar. O'zbek tilida: *Ey aziz! Kishi uchun kitobdan azizroq va yoqimliroq suhbatdosh yo'qdir. Kitob fasohat, balog'atda, latofatda tengi yo'q, munofiqlikdan xoli hamrohdir. Yolg'izlikda va g'amli ayyomlarda munis ulfatdir. Unda na nifoq boru, na gina. U shunday hamdamki, so'zlarida yolg'on va xato bo'lmaydi. Suhbatidan esa kishiga malollik*

yetmaydi. U o'z do'stining dilini og'ritmaydi. Yuragini esa siqmaydi. U shunday rafiqdirki, kishi orqasidan g'iybat qilib yurmaydi. Uning suhbatidan senga shunday fayzli foydalar yetadiki, bunday foydani odamlardan topa olmaysan. Aksincha, aksar odamlar suhbatidan kishiga zarar yetadi. Kitobdek do'st ichida barcha ilmu hilm mujassamdirki, u kishilarni o'tmishdan va kelajakdan ogoh qilib turadi. Shuning uchun ham: "Kitob aql qal'asidir", deganlar. – Muhammad Jabal Rudi; Ingliz tilida: *One glance at a book and you hear the voice of another person, perhaps someone dead for 1,000 years. To read is to voyage through time* (Kitobga bir nazar tashlasangiz, boshqa odamning ovozi eshitiladi, ehtimol 1000 yil davomida o'lgan kimdir. O'qish - vaqt bo'ylab sayohat qilish). – Carl Sagan;

O'zbek va ingliz tillaridagi subject/fan konseptli aforizmlar tahlili shuni ko'rsatadiki, mazkur aforizmlar ta'lim, ilm-fan va bilish jarayoniga oid ijtimoiy-madaniy qarashlarni aks ettiruvchi muhim paremiologik birliklar hisoblanadi. Ular insonning bilim olishga bo'lgan ehtiyoji, ilmning jamiyat taraqqiyotidagi o'rni hamda aqliy kamolotga erishishdagi ahamiyatini umumlashtirilgan va obrazli shaklda ifodalaydi. Ingliz tilidagi subject/fan konseptli aforizmlarda ilmiy tafakkur, ratsionallik, tajriba va amaliy bilimning ustuvorligi yaqqol namoyon bo'ladi. O'zbek tilidagi aforizmlarda esa ilm-ma'rifatning axloqiy qadriyatlar bilan uyg'unligi, ustoz-shogird an'analari hamda bilimning inson kamolotidagi o'rni ko'proq ta'kidlanadi. Bu holat har ikki xalqning milliy dunyoqarashi va madaniy qadriyatlari bilan bevosita bog'liqdir. Shuningdek, aforizmlarda fan konsepti ko'pincha nur, kalit, xazina, yo'l, qurol kabi metaforik obrazlar orqali ifodalanadi. Bunday metaforalar bilimning inson hayotidagi yo'naltiruvchi va taraqqiy ettiruvchi funksiyasini ochib beradi. O'zbek va ingliz aforizmlarida ilmning cheksizligi, bilim olish jarayonining uzluksizligi hamda insonning intellektual rivojlanishiga xizmat qilishi umumiy semantik xususiyat sifatida namoyon bo'ladi. Shu bilan birga, ingliz va o'zbek tillarida ilm konsepti bilan bog'liq aforizmlar xalq tafakkuri, qadriyatlari va mentalitetining mahsulidir. Ingliz tilida ilm kuch, yutuq va manfaat manbai sifatida talqin qilinsa, o'zbek tilida ilm ma'naviy yuksaklik, axloqiy yetuklik va nurli hayot yo'li sifatida ifodalanadi. Bu esa ikki xalqning ilmga nisbatan yondashuvini va madaniy ustuvorliklarini ochib beradi.

Qarang. 2.3-rasm.



2.3-rasm. Ingliz va o'zbek tillarida aniqlangan aforizmlarning tematik guruhlar bo'yicha umumiy statistikasi.

San'at — ijtimoiy ong va inson faoliyatining o'ziga xos shakli hisoblanib, u qadimiy tarixga ega bo'lib, u jamiyat taraqqiyotining ilk bosqichlarida mehnat jarayoni bilan, kishilar ijtimoiy faoliyatining rivojlanishi bilan bog'liq holda vujudga kela boshlagan. Biz tahlilga tortgan fan va san'at konseptli aforizmlarning mavzuviy maydonlarida farq kuzatildi buning sababi ikki etnosning qarashlari, milliy mentaliteti kabi madaniy birliklar bilan izohlanadi. Buning yaqqol dalilini berilgan misollarda ham kuzatish mumkin. O'zbek tilida: *Ilmni egallab olish bir san'atdir.* – Abdibek Sheroziy; Inglizcha: *The art of teaching is the art of assisting discovery* (O'qitish san'ati - bu kashfiyotga yordam berish san'ati). – Mark Van Doren, American poet; Ingliz tilida: *The purpose of art is washing the dust of daily life off our souls* (San'atdan maqsad kundalik hayotning changini qalbimizdan yuvishdir). – Pablo Picasso; O'zbek tilida: *Har bir ilm va san'atning borib taqaladigan boshlanish joyi bor. Shu boshlanish joyga yaqinlashgan sari, to o'ziga borib yetguncha soddalashib boradi.* – Abu Rayhon Beruniy; Ingliz tilida: *Art is whatever you choose to frame* (San'at - bu siz ramka uchun tanlagan narsangiz). – Fleur Adcock; Ingliz tilida: *I was digging in the backyard to get my own clay and making pottery. And then I started taking pictures and built my own darkroom. I would go out at six in the morning and just take pictures*¹⁴ (O'zim loy olish uchun hovlida yer qazib, kulolchilik qilardim. Va keyin men suratga olishni boshladim va o'zimning qorong'i xonamni qurdim. Ertalab soat oltida tashqariga chiqib, shunchaki suratga olardim). – Steven Klein. Har bir xalqning o'ziga xos milliy an'analari, qadriyatlari va urf-odatlar bo'lgani kabi, hunarmandchiligi ham uning bebaho madaniy meroslaridan biridir. Hunar – bu faqatgina qo'lda yasalgan mahsulot emas, balki ko'ngildan chiqqan, sabr-toqat, mehr va san'at bilan uyg'unlashgan mehnat mahsulidir. O'zbek xalqining ming yillik tarixida zardo'zlik, kulollik, do'ppido'zlik, kashtachilik, temirchilik kabi ko'plab hunarlar rivoj topgan. Bu hunarlar avloddan-avlodga o'tib, o'zining betakror maktabini yaratgan. Xususan, Buxoro, Xiva, Samarqand, Marg'ilon kabi qadimiy shaharlarda hunarmandchilikning o'ziga xos maktablari vujudga kelgan.

Bugungi kunda hunarmandchilik nafaqat milliy o'zligimizni ifoda etuvchi vosita, balki iqtisodiyotni rivojlantirish, yangi ish o'rinlarini yaratish, yoshlarni kasbga yo'naltirishda muhim o'rin tutmoqda. Davlatimiz tomonidan hunarmandlarni qo'llab-quvvatlash, ularga subsidiya va kreditlar ajratish, xalqaro ko'rgazmalarda ishtirok etishlari uchun imkoniyat yaratish – bu sohaning yanada rivojlanishiga xizmat qilmoqda. Yana xalqimizda Hunarli odam – elda hurmatli, degan hikmat bor. Bu shunchaki so'z emas, balki hayotiy haqiqatdir. Hunar egasi doim hurmat topadi, uni jamiyat qadrlaydi. Chunki hunar – bu mehnat, halollik va mahoratning timsolidir. Tahlil natijasida quyidagi sohaga oid aforizmlar uchradi. O'zbek tilida: *Usta bo'lish — faqat asbobni ushlash emas, yurak bilan ishlashdir.* – Tohir Malik; *Har bir zarb — ustaning imzosidir.* – Erkin Vohidov. O'zbek xalqining boy madaniy merosi haqida so'z borganda, kulolchilik san'atini alohida tilga olish lozim. Bu hunar qadim zamonlardan buyon xalqimiz orasida rivojlanib kelayotgan, avloddan-avlodga o'tib kelayotgan nozik san'at turlaridan biridir.

¹⁴ https://www.brainyquote.com/quotes/steven_klein_661571?src=t_pottery

Kulolchilik nafaqat zaruriy idish-tovoqlarni yasash, balki san'at, did, sabr va mahoratning uyg'unlashgan ko'rinishidir. Kulollar yaratgan har bir buyumda xalq ruhi, madaniyati, tarixiy xotirasi mujassam. Shuning uchun ham kulolchilikni asrash, rivojlantirish, yoshlarga o'rgatish – milliy merosimizni asrash demakdir. Tahlil natijasida quyidagi sohaga oid aforizmlar uchradi. O'zbek tilida: *Kulol loyni gapirtirar, zargar tilla bilan so'zlar.* – Xalq hikmati; *Kulolchilik — sabr va mehnatning sinovidir.* – Muhammad Yusuf; *Har bir sopol idish — ustaning yuragidan o'tgan izdir.* – Esanov Yodgor [Termiz shahridan yozib olindi];

Xalq orasida Zargar qo'lida temir ham zar bo'ladi degan naql bejiz aytilmagan. Chunki zargar oddiy metall, tosh yoki tilla parchasiga nafislik baxsh etadi. Uning mehnati ko'z bilan emas, yurak bilan his etiladi. Bu ishda sabr, aniqlik, hushyorlik va did eng muhim fazilat hisoblanadi. Zargarlik nafaqat go'zallik yaratish, balki moddiy va ma'naviy boylikni saqlashning bir yo'li hamdir. Ayniqsa, milliy bayram va marosimlarda zargarlik buyumlarining alohida o'rni bor. Ular nafaqat bezak sifatida, balki avlodlar orasida boy meros sifatida ham qadrlanadi. Bizning tadqiqotimizda quyidagi sohaga oid aforizmlar uchradi. O'zbek tilida: *Zargar qo'lida tosh so'zlaydi, yurak esa kuy chaladi.* – Yangiboyev Turdi (Termiz shahridan yozib olindi); *Zar toshini yaltiratadi, zargar esa uni jonlantiradi.* – Uralova Oysuluv; *Zargarlik ko'zi toshda, yuragi esa san'atda.* – Erkin Vohidov; *Zargar qo'lida tosh so'zlaydi, yurak esa kuy chaladi.* – O'tkir Hoshimov;

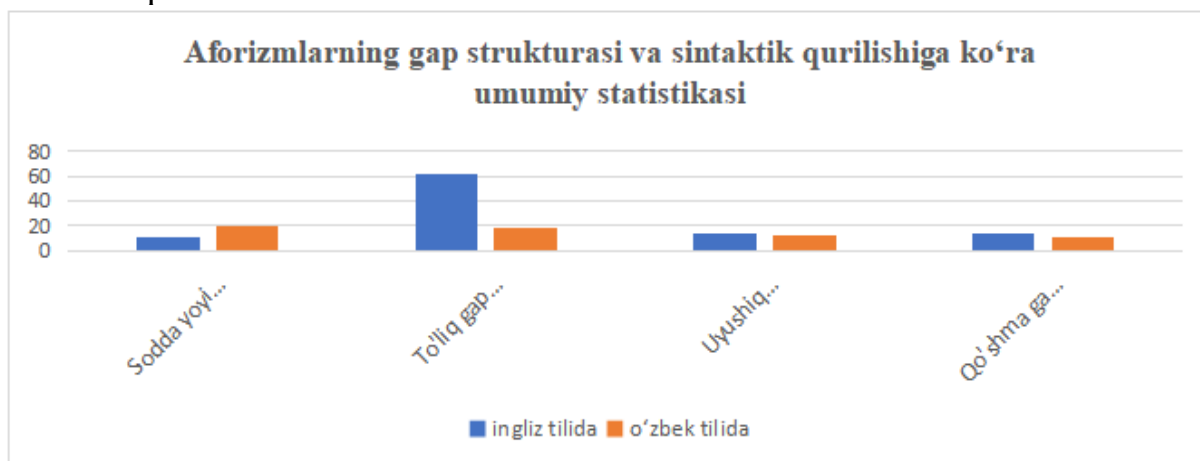
O'zbek ayollari qadimdan buyon to'y liboslari, yostiq jildlari, to'nlar, ro'mol va boshqa uy-ro'zg'or buyumlarini kashtalab bezashgan. Bizning tadqiqotimizda quyidagi aforizmlar uchradi. O'zbek tilida: *Kashtachining ignasi yurakning tilidir.* – Sattorova oynaxol [Boysun tumanidan yozib olindi]; *Kashta tikkan qo'l — yurakdan chiqqan ohangdir.* – Shomurod Nosirov; *Kashtachilik — bu mehr bilan chizilgan san'at.* – Zulfiya; Tadqiqot va tahlil natijasiga ko'ra quyidagi haykaltaroshlik leksemasi asosida shakllangan aforizmlar – uchramadi. Ingliz tilida painting/rasm chizish leksikasi asosida shakllangan quyidagi aforizmlar uchradi. Ingliz tilida: *Painting is easy when you don't know how, but very difficult when you do.* – Edgar Degas; *If you could say it in words, there would be no reason to paint.* – Edward Hopper; *Painting is the silence of thought and the music of sight.* – Orhan Pamuk; *Painting is just another way of keeping a diary.* – Pablo Picasso; *Every good painter paints what he is.* – Jackson Pollock; *I dream my painting and I paint my dream.* – Vincent van Gogh; *To be an artist is to believe in life.* – Henry Moore; Ingliz tilida drawing/rasm chizish leksikasi asosida shakllangan aforizmlar quyidagi aforizmlar uchradi. Ingliz tilida: *Drawing is the artist's most direct and spontaneous expression, a species of writing: it reveals, better than does painting, his true personality.* – Edgar Degas;

Ingliz tilida crafts/hunarmandchilik leksikasi asosida shakllangan quyidagi aforizmlar uchradi. Ingliz tilida: *Without craftsmanship, inspiration is a mere reed shaken in the wind.* – Johannes Brahms; *Skill without imagination is craftsmanship and gives us many useful objects such as wickerwork picnic baskets. Imagination without skill gives us modern art.* – Tom Stoppard; Ingliz tilida: *Literature is the most agreeable way of ignoring life.* – Fernando Pessoa; O'zbek tilida: *Adabiyot —*

bu hayotning badiiy talqinidir. – Abdulla Qahhor; Ingliz tilida: *The purpose of literature is to turn blood into ink.* – T.S. Eliot; O‘zbek tilida: *So‘z — bu qurol.* *Yaxshi qo‘lda u qalbni davolaydi, yomon qo‘lda esa u o‘ldiradi.* – Cho‘lpon; Ingliz tilida: *A writer is someone for whom writing is more difficult than it is for other people.* – Thomas Mann; O‘zbek tilida *Adabiyot va yozuv, Musiqa, Tasviriy san‘at, Teatr, Musiqa Kino san‘ati haqida quyidagi aforizmlar uchradi. Yozuvchi — jamiyatning qalb zarbini his qiluvchi yurakdir.* – Chingiz Aytmatov; *San‘at — bu xalqning yuragidan chiqib, yana yuragiga yo‘l oladigan mo‘jizadir.* – Abdulla Qodiriy. Ingliz tilida tadqiqot natijasida sohaga oid quyidagi aforizmlar uchradi.

Ingliz va o‘zbek tillarida badiiy san‘atga oid aforizmlar har ikki tilning madaniy, estetik va falsafiy yondashuvlarini namoyon etadi. Ingliz tilida san‘at – shaxsiy izlanish va ruhiy ozodlik timsoli bo‘lsa, o‘zbek tilida u – millat ruhi, mehnatsevarlik, sabr va madaniyatni targ‘ib etuvchi kuch sifatida talqin etiladi. Bu tafovutlar ikki xalqning san‘atga bo‘lgan yondashuvi va qadriyatlar tizimining o‘ziga xosligini ko‘rsatadi.

Dissertatsiyaning uchinchi bobi **“Fan va san‘at leksikasi asosida shakllangan aforizmlarning sintaktik-struktur qurilishi”** deb nomlangan. Sintaksisga so‘z birikmasi, gap, gap birikishi strukturasini o‘rganuvchi lingvistika fanining qismi sifatida ta’rif berish bir tarafdin morfologiyadan, ikkinchi tarafdin grammatik stilistikadan farqlashga olib keldi. Buning sababi morfologiya so‘zlarning shakli va qo‘llanishini o‘rgansa, grammatik stilistika strukturani ifodalash maqsadida qo‘llash bilan shug‘ullanadi. Bizningcha: Morfologiya va sintaksisni aniq farqlash zarur, chunki morfologiya formalarning ma’no nazariyasi sifatida ta’riflanadi, sintaksis esa, gap va uning bo‘laklari nazariyasi deb tushuniladi. Demak, morfologiya kelishiklarni, so‘zlarni, so‘z yasallishini o‘rgansa, sintaksis farqli ravishda so‘z birikmasi gaplar va ularning birikishi, gaplar tahlili bilan shug‘ullanadi. Biz ea tadqiqotimizda aforizmlarni sintaktik jihatdan tahlilga tortdik. Olib borilgan izlanishlar natijasida sodda yoyiq gap shaklidagi ingliz tilida 11 ta, o‘zbek tilida 20 ta, to‘liq gap shaklidagi ingliz tilida 61 ta, o‘zbek tilida 18 ta, uyushiq bo‘lakli gap shaklidagi ingliz tilida 13 ta, o‘zbek tilida 12 ta, qo‘shma gap shaklidagi ingliz tilida 13 ta o‘zbek tilida 11 tadan ortiq aforizmlar aniqlandi va tahlil qilindi.



3.1-rasm. Aforizmlarning gap strukturasi va sintaktik qurilishiga ko‘ra umumiy statistikasi

Bosh bo‘laklardan tashqari gap tarkibida ikkinchi darajali bo‘laklar ishtirok etadigan aforizmlar sodda yoyiq gap shakliga egadir. Ingliz va o‘zbek tillaridagi misollarga murojaat qilamiz. Ingliz tilida: *I am my own muse, the subject I know best* (Men o‘zimning ilhomim, men eng yaxshi biladigan mavzuman). – Frida Kahlo; O‘zbek tilida: *Ilm – obi hayotdir kashfi asror.* – Mirzo Abdulqodir Bedil; Ingliz tilida: *Language is only the instrument of science, and words are but the signs of ideas* (Til faqat ilm quroli, so‘zlar yesa g‘oyalarning belgisidir). – Samuel Johnson; O‘zbek tilida: *Hunarga egilmagan bosh, boshqaga egilar* –Yusuf Xos Hojib;

Ingliz va o‘zbek tillarida gaplar o‘zining strukturasida gap bo‘laklarining to‘liq bo‘lishi yoki biror (bir necha) bo‘laklarning sintaktik qurilmada ishtirok etmaganligi, “tushib qolganligi”ga qarab complete sentence/to‘liq gap va incomplete sentence/to‘liqsiz gaplarga bo‘linadi. To‘plangan hikmatli so‘zlarning asosiy qismini complete sentence/to‘liq gap shaklidagi aforizmlar tashkil etadi. Ingliz tilida: *I study myself more than any other subject. That is my metaphysics, that is my physics* (Men o‘zimni boshqa fanlardan ko‘ra ko‘proq o‘rganaman. Bu mening metafizikam, bu mening fizikam). – Michel de Montaigne; O‘zbek tilida: *Usta bo‘lish — faqat asbobni ushlash emas, yurak bilan ishlashdir.* – Tohir Malik. Tahlillar shuni ko‘rsatadiki, ingliz va o‘zbek tillaridagi fan, ta‘lim, o‘qituvchi, talaba, kitob, ilm, bilim hamda san‘at konseptlariga oid aforizmlarning aksariyati sintaktik jihatdan complete sentence (to‘liq gap) shaklida ifodalanadi. Buning asosiy sababi aforizmlarning muayyan hayotiy tajriba, falsafiy qarash yoki axloqiy xulosani yakunlangan fikr sifatida yetkazishga xizmat qilishidir. To‘liq gap shaklidagi aforizmlar mazmunning aniqligi, mantiqiy tugallanganligi va kommunikativ mustaqilligi bilan ajralib turadi. Ingliz tilidagi aforizmlarda darak, buyruq va nasihat mazmunidagi to‘liq gaplar ustun ekanligini ko‘rsatdi. Ular ko‘pincha ilm-fan, ta‘lim, o‘qituvchilik, kitobxonlik va bilimning ahamiyatini ta‘kidlashga xizmat qiladi. O‘zbek tilidagi aforizmlarda esa pand-nasihat, ma‘rifatparvarlik va axloqiy-didaktik mazmun kuchliroq namoyon bo‘lib, ular milliy qadriyatlar, ustoz-shogird an‘analari va hunar egallash g‘oyalari bilan chambarchas bog‘langan.

Har ikki tilda aforizmlarning sintaktik qurilishi o‘xshash bo‘lsa-da, ularning mazmuniy yo‘nalishida ayrim farqlar mavjudligi aniqlandi. Ingliz aforizmlarida individual tafakkur, mustaqil fikrlash, ijodkorlik va bilimning universalligi ko‘proq aks etsa, o‘zbek aforizmlarida ilm va hunarni odob-axloq, ustozga hurmat hamda komil inson tarbiyasi bilan bog‘lash tendensiyasi ustunlik qiladi.

Shuningdek, ayrim aforizmlar incomplete sentence (to‘liqsiz gap) shaklida uchrashi kuzatildi. Bunday birliklarda ma‘no qisqa va lo‘nda ifodalanib, ekspressivlik hamda ta‘sirchanlik kuchaytiriladi. To‘liqsiz gap shakli aforizmning ixchamligi va esda saqlanish darajasini oshiruvchi muhim stilistik vosita sifatida namoyon bo‘ladi. Complete sentence va incomplete sentence shaklidagi aforizmlar ingliz va o‘zbek xalqlarining ilm, ta‘lim, kitobxonlik, ustozlik va san‘at haqidagi lingvomadaniy qarashlarini aks ettiruvchi muhim paremiologik birliklar hisoblanadi. Ularning sintaktik xususiyatlarini qiyosiy o‘rganish ikki tilning nafaqat grammatik, balki kognitiv va madaniy o‘ziga xos jihatlarini ham ochib

berishga xizmat qiladi.

Gap tarkibida bir xil sintaktik vazifani bajarib, o'zaro teng bog'lanish munosabatiga kirishuvchi bo'laklar uyushuq bo'laklar deb ataladi. Bunday aforizmlarda uyushiq ega, kesim, to'ldiruvchi yoki aniqlovchilar vositasida bir-biri bilan mazmunan bog'liq tushunchalar ketma-ket sanaladi va natijada fikrning ta'sirchanligi hamda estetik qiymati ortadi. Ingliz va o'zbek tillaridagi fan konseptli aforizmlar tarkibida uchraydigan uyushuq bo'lakli gaplar qiyosiy jihatdan tahlil qilinib, ularning sintaktik tuzilishi, semantik xususiyatlari hamda lingvopragmatik vazifalari yoritiladi. Bu esa aforizmlarning mazmuniy teranligini ta'minlovchi sintaktik vositalarni aniqlash va ikki tilning paremiologik birliklaridagi umumiy hamda o'ziga xos jihatlarni belgilash imkonini beradi. Ingliz tilida: *Language is only the instrument of science and words are but the signs of ideas* (Til faqat ilm quroli, so'zlar yesa g'oyalarning belgisidir). – Samuel Johnson; Ingliz tilida: *He who has imagination without learning has wings and no feet* (Ilmsiz tasavvurga ega bo'lganning qanoti bor, oyog'i yo'q). – Joseph Joubert. O'zbek tilida: *Dunyoning turgan-bitgani ortiqchadir, lekin, besh narsa bundam mustasno - non, suv, kiyim, uy va foydali ilm.* – Abul Xasan Siriy; O'zbek tilida: *Avval olim o'z ruhini haqiqatni ko'rishga xalal beruvchi turli illatlardan tozalashi zarur. Negaki, yomon odatlar, tarafkashlik, rakobat, tuban extirolarga qul bo'lish, hokimiyat talashish va shu illatlar ko'pchilikni buzadi, odamlarni xaqiqatdan ko'z yumishga olib keladi.* – Abu Rayxon Beruniy.

Tadqiqot natijalari shuni ko'rsatdiki, ingliz va o'zbek tillaridagi aforizmlarda uyushuq bo'lakli gaplar muhim sintaktik vositalardan biri hisoblanadi. Bunday gaplar aforizm mazmunini kengaytirish, bir-biri bilan bog'liq tushunchalarni umumlashtirish hamda fikrning ta'sirchanligini oshirishga xizmat qiladi. Uyushuq bo'laklar orqali muallif bir necha predmet, hodisa, sifat yoki harakatlarni yagona semantik maydonda birlashtirib, aforizmning mazmuniy zichligini kuchaytiradi. Mazmuni, grammatik tuzilishi hamda intonatsiyasiga ko'ra bir butunlikni tashkil etgan, bog'lovchi yoki bog'lovchi vazifasidagi vositalar yordamida birikkan konstruksiyalar qo'shma gapni tashkil etadi. "Bog'langan qo'shma gaplar bog'lovchisiz qo'shma gaplardan farqlanib, yopiq konstruksiyalarni tashkil etadi. Bog'langan qo'shma gaplar ikki qismdan tarkib topadi. Bog'langan qo'shma gap qismlarining o'zaro aloqasi orqali quyidagi mazmun munosabatlari ifodalanadi¹⁵.

1. Qiyoslash munosabatini ifodalovchi bog'langan qo'shma gap shaklidagi aforizmlar. Ingliz tilida: *Science is what you know. Art is what you feel* (Fan – bu sen biladigan narsa. San'at – bu sen his qiladigan narsa). – Scott Adams; *Science is the language of the brain, art is the language of the heart* (Fan bu miya tilidir, san'at esa yurak tilidir). – Stella Adler; *Art is the tree of life. Science is the tree of death* (San'at – bu hayot daraxti. Fan – bu o'lim daraxti). – William Blake; *Science can explain the world, but only art can make us feel its beauty* (Fan olamni tushuntira oladi, ammo faqat san'at uning go'zalligini his qildira oladi). – Charles Percy. Bu turkumdagi tahlilga tortilgan o'zbek xalq aforizmlarining qismlari asosan

¹⁵ Ўзбек тили грамматикаси. II том. Синтаксис [Масъул муҳаррирлар: Ғ.А.Абдурахмонов ва бошқ.]. – Тошкент: Фан, 1976. – Б.333.

bo'lsa, esa bog'lovchilari yordamida bog'lanadi va bu xildagi qo'shma gap qismlarining tuzilishida ma'lum parallelizm kuzatiladi: *Vatanni tark etmok xazil ish emas, Bu ish uchun har kim tob beravermas! Judolik daraxtdir bargi yo'k. yolgiz, Bargi bo'lsa hamki, ammo mevasiz. Bugun ayrilikdan yuragim giryon, Aziz yerni qo'ldan chiqarib hayron.* – Xoja Samandar Termiziy; *Odam ersang ma'ni bil dona-dona, Vatan erur senga ikkinchi ona.* – Anvar Otin kabi hikmatli so'zlar shular jumlasidandi.

2. Biriktiruv munosabatini ifodalovchi bog'langan qo'shma gap shaklidagi aforizmlar. Ingliz tilida biriktiruv (addition) munosabatini ifodalovchi bog'langan qo'shma gap shaklidagi aforizmlarda subject/fan (fan) va art/san'at haqida fikrlar va, ham, nafaqat... balki... ham kabi biriktiruvchi bog'lovchilar yordamida hosil bo'ladi. *Science is not only a discipline of reason, but, also, one of romance* (Fan nafaqat mantiq ilmi, balki romantikaga ham boydir). – Stephen Hawking; *Fan ham, san'at ham jamiyat taraqqiyotining ikkita muhim ustunidir.* – Shavkat Mirziyoyev.

3. Ayiruv munosabatini ifodalovchi bog'langan qo'shma gap shaklidagi aforizmlar. Ingliz tilida: *either write something worth reading, or do something worth writing.* – Benjamin Franklin; *Yo o'rganishni davom ettirasan, yo rivojlanishdan ortda qolasan.* – O.P.Uralova (yo bog'lovchisi bilan); *Goh rassom tabiatni tasvirlaydi, goh tabiat rassomga ilhom beradi.* – Sh.Q.Qayumova (Goh bog'lovchisi bilan)

4. Sabab va natija munosabatini ifodalovchi bog'langan qo'shma gap shaklidagi aforizmlar. Ingliz tilida: *Knowledge is of no value unless you put it into practice; therefore, learning finds its meaning in action.* (Bilim amalda qo'llanmasa qadsizdir; shuning uchun o'rganish o'z ma'nosini faoliyatda topadi). – Anton Chekhov; *Art washes away from the soul the dust of everyday life; therefore, it renews the human spirit.* – Pablo Picasso.

Tahlil etilgan o'zbek aforizmlari orasida ham bog'lovchisi shakldagi paremiyalar uchradi. O'zbek tilida: *Olimlar tinimsiz izlanadi, natijada yangi kashfiyotlar yuzaga keladi.* – A.E.Xudoyqulov; *She'riyat inson tafakkurini boyitadi, shuning uchun ma'naviyat yuksaladi.* – P.U.Bakirov.

5. Izohlash munosabatini ifodalovchi bog'langan qo'shma gap shaklidagi aforizmlar. Ingliz tilida: *Knowledge is a person's greatest wealth; that is, no one can take it away.* – Benjamin Franklin; *Science seeks the truth; in other words, it tries to explain the cause of every phenomenon.* – Albert Einstein; *Music is the voice of emotions; in other words, it speaks directly to the heart.* – Victor Hugo; *Poetry is the mirror of the soul; that is, it reflects inner feelings.* – William Wordsworth. Bu guruhdagi o'zbek paremiyalarida qismlarni birlashtirish uchun ham bog'lovchisi qo'llaniladi: *Fan haqiqatni izlaydi, boshqacha aytganda, u noma'lum narsalarni oydinlashtiradi.* – A.Mengboyev; *Musiqa yurakning ovozidir, ya'ni u so'zsiz ham ma'no anglatadi.* – I.Xolboyeva.

Fan va san'at konseptlariga oid izohlash munosabatli bog'langan qo'shma gap shaklidagi aforizmlarda ikkinchi predikativ qism birinchi qism mazmunini sharhlash, aniqlashtirish va kengaytirish vazifasini bajaradi. O'zbek tilida bu

munosabat ya'ni, demak, boshqacha aytganda, ingliz tilida esa that is, namely, in other words kabi vositalar orqali ifodalanadi.

XULOSA

1. Paremiologiya adabiyotshunoslar va tilshunoslar shug'ullanadigan tarmoq hisoblanadi. Chunki, paremalarning aksariyati ko'pincha she'riy shaklga o'xshaydi va ularda o'xshatish, antiteza, anafora, alliteratsiya, kinoya, piching kabi bir qancha tasviriy vositalar qo'llanadi. Shu qatorida paremalar so'zlardan tuzilib, ma'lum bir fikrni ifodalovchi gaplardan iborat bo'lgani uchun tilshunoslikning ham o'rganish ob'ekti hisoblanadi.

2. Tilshunoslikda paremiologik birliklar tadqiqi nafaqat ularning shakli va mazmuniy xususiyatlarini aniqlash, balki xalqning milliy dunyoqarashi, qadriyatlari, tarixiy tajribasi va madaniy tafakkurini o'rganishga ham xizmat qilishi asoslandi. Paremiologik birliklarning semantik tuzilishi, obrazlilik darajasi, umumlashgan ma'no ifodalashi hamda nutq jarayonidagi pragmatik vazifalari ularni tilning alohida qatlamlaridan biri sifatida tadqiq etishni taqozo etadi.

3. Ingliz va o'zbek tilshunosligida aforizmlar tadqiqi tahlili natijasida ushbu birliklarning maqol va matallardan farqli jihatlari aniqlandi. Aforizm mualliflik xarakteriga ega bo'lishi, muayyan shaxsning ilmiy, falsafiy yoki estetik qarashlarini ixcham shaklda ifodalashi bilan ajralib turadi. Shu bilan birga, aforizmlar maqollar kabi umumlashgan hayotiy tajribani ifodalashi, matallar singari obrazli va ko'chma ma'noga ega bo'lishi mumkin.

4. Aforizmning maqol va matalga munosabatini o'rganish jarayonida ularning umumiy va farqli xususiyatlari belgilandi. Jumladan, maqol va matallar ko'proq xalq ijodi mahsuli sifatida namoyon bo'lsa, aforizmlar ko'pincha mualliflik tafakkurining mahsuli hisoblanadi. Biroq uchala birlik ham qisqalik, mazmuniy teranlik, didaktik yo'nalish va obrazlilik kabi umumiy belgilar asosida o'zaro yaqinlashadi.

5. Aforizmlarning semantik maydonini o'rganish natijasida fan konseptiga oid birliklarda bilim, ilm, tajriba, tadqiqot, ustoz, talaba, kitob, tafakkur, haqiqat, kashfiyot kabi semantik komponentlar faol ishtirok etishi aniqlandi. Ushbu birliklar insonning intellektual rivoji, ilmiy izlanishi va ma'naviy kamolotini aks ettiradi.

6. Teacher/o'qituvchi va student/talaba konseptlari asosida shakllangan aforizmlarda ustozning bilim beruvchi, yo'l ko'rsatuvchi, tarbiyachi sifatidagi funksiyasi hamda talabaning izlanish, o'rganish va rivojlanishga intilishi ifodalangan. Ingliz va o'zbek tillaridagi bunday aforizmlar ta'lim jarayonining ijtimoiy-madaniy ahamiyatini aks ettiruvchi vosita sifatida namoyon bo'ladi.

7. Book/kitob konseptli aforizmlar tahlili shuni ko'rsatdiki, kitob ikki xalq lingvomadaniyatida ham bilim manbai, ma'naviy boylik, tafakkur rivoji va inson kamolotining asosiy vositasi sifatida talqin qilinadi.

8. San'at konseptiga oid aforizmlarda esa ijod, go'zallik, musiqa, rang-tasvir, adabiyot, estetik zavq, ilhom, tuyg'u kabi semantik belgilar ustunlik qiladi. Visual arts/amaliy san'at va Literary arts/badiiy san'at yo'nalishidagi aforizmlar

tahlili natijasida san'at insonning ichki dunyosi, hissiy tajribasi va jamiyatning ma'naviy qiyofasini aks ettiruvchi vosita ekanligi aniqlandi.

9. Ingliz va o'zbek tillaridagi fan va san'atga oid aforizmlarda umumiy universal tushunchalar mavjudligini, biroq ularning ifodalanishida milliy-madaniy xususiyatlar namoyon bo'lishini ko'rsatdi. Xususan, o'zbek aforizmlarida ma'naviyat, odob, ustozga hurmat kabi qadriyatlar ko'proq aks etsa, ingliz aforizmlarida individual tajriba, erkin fikrlash, ijodkorlik va shaxsiy rivojlanish tushunchalari faolroq ifodalanadi.

10. Aforizmlarning gapning ifoda maqsadiga ko'ra turlarga mosligi tahlil qilinganda, ular asosan darak, buyruq-istak va so'roq gap shakllarida uchrase aniqlandi. Darak gap shaklidagi aforizmlar ilmiy yoki falsafiy xulosalarni ifodalashga xizmat qilsa, buyruq-istak gap shaklidagi aforizmlar tarbiyaviy va motivatsion xususiyat kasb etadi.

11. Sodda gap shaklidagi aforizmlar tahlili natijasida ularning yig'iq va yoyiq, to'liq va to'liqsiz, uyushiq bo'lakli gap shakllarida keng qo'llanishi aniqlandi. Yig'iq gap shaklidagi aforizmlar fikrning qisqaligi va lo'ndaligini ta'minlasa, yoyiq gap shaklidagi aforizmlar murakkabroq konseptual mazmunni ifodalash imkonini beradi. Uyushiq bo'lakli gap shaklidagi aforizmlarda esa semantik parallelizm, taqqoslash va ta'sirchanlik kuchli namoyon bo'ladi.

12. Qo'shma gap shaklidagi aforizmlar tahlili ularning struktur jihatdan bog'langan qo'shma gap va bog'lovchisiz qo'shma gap shakllarida faol ishlatilishini ko'rsatdi. Bog'langan qo'shma gap shaklidagi aforizmlarda sabab-natija, izohlash, ayiruv va qarama-qarshilik munosabatlari turli bog'lovchilar yordamida ifodalangan. Masalan, fan konseptiga oid aforizmlarda bilim va tajriba o'rtasidagi munosabat, san'at konseptiga oid aforizmlarda esa ijod va estetik ta'sir o'rtasidagi bog'liqlik aks etadi.

13. Bog'lovchisiz qo'shma gap shaklidagi aforizmlar esa fikrning ixchamligi, kuchli intonatsiya va semantik zichligi bilan ajralib turadi. Bunday tuzilmalarda qismlar o'rtasidagi munosabat tinch belgilari va mazmuniy yaqinlik orqali yuzaga keladi. Ushbu sintaktik shakl aforizmlarning qisqa, ammo chuqur mazmun ifodalash imkoniyatini oshiradi.

14. Ingliz va o'zbek tillaridagi fan va san'at leksikasi asosida shakllangan aforizmlar ko'p qirrali lingvistik hodisa bo'lib, ular semantik, lingvomadaniy va sintaktik jihatdan murakkab tizimni tashkil etadi. Aforizmlarning shakliy tuzilishi va mazmuniy xususiyatlari o'zaro uzviy bog'liq bo'lib, ularning asosiy vazifasi inson bilimini, estetik qarashlarini va hayotiy tajribasini qisqa, lo'nda hamda ta'sirchan shaklda ifodalashdan iboratdir. Tahlil natijasiga ko'ra aforizmlarning mavzuiy guruhlariga bo'yicha miqdori bir xil emasligi aniqlandi. O'zbek tilida fan va san'at mazmunli hikmatli so'zlarning miqdori ko'pligi kuzatiladi.

SCIENTIFIC COUNCIL PhD.03/27.12.2025.Fil.13.02
SCIENTIFIC DEGREES AT
TERMEZ UNIVERSITY OF ECONOMYCS AND SERVICE

DENOV INSTITUTE OF ENTREPRENEURSHIP AND PEDAGOGY

KUVVATOV RAHMATULLO HIKMATULLAYEVICH

**COMPARATIVE STUDY OF APHORISMS RELATED TO SCIENCE AND
ART (ON THE EXAMPLE OF ENGLISH AND UZBEK LANGUAGES)**

10.00.13—Comparative and Contrastive Linguistics

DISSERTATION ABSTRACT
for the doctor of philosophy (PhD) on philological sciences

The theme of the Doctor of Philosophy (PhD) dissertation is registered in the Supreme Attestation Commission under the Academy of Sciences of the Republic of Uzbekistan under registration number №B2026.1.PhD/Fil7147

The doctoral thesis has been carried out at Denov Institute of Entrepreneurship and Pedagogy. The abstract of the dissertation in three languages (Uzbek, Russian, English (resume)) has been placed on the webpage of the Scientific Council at www.tues.uz and on the web-site of educational portal «Ziyonet» www.ziyonet.uz.

Scientific supervisor:

Muratxodjayeva Feruzaxon Xotamovna

Doctor of Philosophy (PhD) in Philological Sciences,
Associate Professor

Official opponents:

Bakirov Poyon Uralovich

Doctor of Philological Sciences (DSc), professor

Jabborov Sherzod Xalikulovich

Doctor of Philosophy (PhD) in Philological
sciences, Associate Professor

Leading organization:

Namangan State University

The dissertation defense will be held on " 30 " 08 2026 at 11 00 at the meeting of the Scientific Council PhD.03/27.12.2025.Fil.13.02 at Termez University of economics and service (Address: 190111, Termez, "Ibn Sino" street, 38-B Tel.: (55) 452 77 77; e-mail: university.tues.uz).

The dissertation is available at the Information-resource center of Termez University of economics and service, (registration number 10). Address: 190111, Termez, "Ibn Sino" street, 38-B Tel.: (55) 452 77 77; e-mail: university.tues.uz)

The dissertation abstract is distributed on " 17 " 08 2026.

(Mailing report № 10 on " 17 " 08 2026).



O.P.Uralova

Chairperson of the Scientific Council awarding
scientific degrees, Doctor of Science in Philology,
Associate professor

Z.R.Narmuratov

Scientific Secretary of the Scientific Council
awarding scientific degrees, Doctor of Science in
Philology, Professor

N.X.Mamataliyeva

Chairperson of the Scientific Seminar under
Scientific Council awarding scientific degrees,
Doctor of Science in Philology, Associate professor

INTRODUCTION (thesis annotation)

The relevance and necessity of the dissertation thesis. The absence of a single universally recognized and comprehensive approach to paremiological units in world linguistics continues to provoke ongoing debate and encourages the study of their characteristic features. In particular, research devoted to studying proverbs in connection with social life, especially contemporary science and art, is of significant importance.

Research is being conducted in world linguistics on studying the linguistic features of wise sayings and the factors of their formation from a linguocultural perspective. In particular, special attention is being given to the development of scientifically grounded conceptions aimed at providing a scientific-theoretical substantiation of aphorisms formed on the basis of science and art, which reflect the worldview, customs, and traditions of a particular nation, elucidating them from a semantic-structural standpoint, and resolving problems that arise through the identification of their equivalents in non-related languages.

To date, there is an insufficient number of works devoted to the linguistic status of aphorisms in Uzbek linguistics. More specifically, wise sayings have been only partially studied in Uzbek linguistics thus far. Nevertheless, in Uzbek paremiology, there is a need for semantic-structural research in the comparative study of our great values with non-related languages, which are “a symbol of national identity and independent statehood for our people, an invaluable spiritual treasure, and a great value that has been occupying an extremely important place in the political-social, spiritual-educational development of our country”.¹⁶ In particular, the study of aphorisms formed on the basis of science and art lexicon in English and Uzbek languages holds its own significance among the issues facing Uzbek and English linguists.

This dissertation research serves to a certain extent in the implementation of the tasks set forth in the Decrees of the President of the Republic of Uzbekistan: No. PF-60 dated January 28, 2022 “On the Development Strategy of New Uzbekistan for 2022-2026,” No. PF-5847 dated October 8, 2019 “On the Approval of the Concept for the Development of the Higher Education System of the Republic of Uzbekistan until 2030,” No. PF-6108 dated November 6, 2020 “On Measures for the Development of Education, Upbringing, and Science in the New Period of Development of Uzbekistan,” the Resolutions of the Cabinet of Ministers of the Republic of Uzbekistan: No. 610 dated August 11, 2017 “On Measures to Improve the Quality of Teaching Foreign Languages in Educational Institutions,” No. PQ-3775 dated June 5, 2018 “On Additional Measures to Improve the Quality of Education in Higher Education Institutions and Ensure Their Active Participation in the Comprehensive Reforms Being Carried Out in the Country,” No. PQ-5117 dated May 19, 2021 “On Measures to Bring the Activity of Popularizing the Learning of Foreign Languages in the Republic of Uzbekistan to a Qualitatively New Stage,” and other regulatory legal documents.

¹⁶ <https://uza.uz> Prezident Shavkat Mirziyoevning o‘zbek tiliga davlat tili maqomi berilganining o‘ttiz yilligiga bag‘ishlangan tantanali marosimdagi nutqi// “O‘zbekiston ovozi” gazetasi. 21.10.2019.

Relevant research priority areas of science and developing technology of the Republic.

The research was carried out in accordance with the priority direction of the development of science and technology of the Republic: 1. “Formation of a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state”.

The level of study of the problem. In world linguistics, the scientific research works of scholars such as V.A. Avrorin, O.A. Dmitrieva, Y.V. Zemlyanskaya, L. Wang, T.M. Kizlargul, T.V. Sazbandyan, N.G. Dyadk, Y.S. Konovalova, A.V. Eremenko, E.Y. Niktovenko¹⁷ on the semantic and linguistic nature of aphorisms, their stylistic features, as well as their comparative study with cognate aphorisms in other languages, have brought the work in this direction to a new stage.

In English linguistics, scholars such as M. Robert, Jakob Kets, Robert Farley, A. Taylor, Auden and K. Lous, A. John, William Lilly¹⁸ have studied aphorisms as paremiological units.

In Uzbek linguistics, scientific research works devoted to various issues of paremiology, such as the stages of formation of aphorisms, their linguistic nature, their relation to adjacent phenomena, and research methods, have been carried out in the scientific works of scholars such as M. Fozilov, T. Mirzayev, B. Sarimsoqov, Z.D. Toshpulatov, P.U. Bakirov, K.H. Tursunov, M.Kh. Saidov, Z.T. Tokhirov, A. Raimov, N. Raimova, Sh. Nosirov, S. Jurayev, N. Toshqulov, Sh. Tojiboyev, R. Egamberdiyev, Z.I. Mirzayunusova, L.V. Polovina, O.P. Uralova, Z.R. Narmuratov, N. Mamataliyeva.¹⁹

¹⁷ Аврорин В.А. Проблемы изучения функциональной стороны языка. – Л.: Наука, 1975. – 58с.; Дмитриева О.А. Культурно – языковые характеристики пословиц и афоризмов на материале французского и русского языков; дисс. ...канд. филол. наук. – Волгоград, 1997. – 189 с.; Землянская Е.В. Структурно-семантические и функциональные особенности стилиевой интертекстуальности в англоязычном афоризме: дисс. ...канд. филол. наук. – Санкт-Петербург, 2004. – 209 с.; Ван Л. Композиционно-синтаксическая организация русских афоризмов второй половины XIX века: дисс. ...канд. филол. наук. – Санкт-Петербург, 2005. – 157 с.; Кизларгуль Т.М. Русские антиномичные афоризмы: рече-языковые аспекты конфликтности и парадоксальности: дисс. ...доктор филологических наук. – Краснодар, 2007. – 415 с.; Сазбандян Т.В. Функции афоризмов в структуре и динамике познавательной деятельности человека. дисс. ...канд. филол. наук. – Москва, 2008. – 143 с.; Дядык Н.Г. Гносеологический анализ афоризма как специфической семиотической системы: дисс. ...канд. филол. наук. – Челябинск, 2011. – 189 с.; Коновалова Ю.С. Фразеологизмы, паремии и афоризмы как средство объективации возрастных концептов в англоамериканской языковой картине мира: дисс. ...канд. филол. наук. – Воронеж, 2011. – 321 с.; Еременко А.В. Языковая Объективация Цениостного Компонента Концепта Marriage в Афоризмах Американских И Британских Авторы (Сравнительно-Сопоставительный Аспект): дисс. ...канд. филол. наук. – Владивосток, 2012. – 221.; Никтовенко Е.Ю. Семантика конфликт содержащих паремий и афоризмов в лингвокогнитивном и лингвокультурном аспектах (на материале русского и английского языков): дисс. ...канд. филол. наук. Нальчик, 2015. – 185 с.

¹⁸ Robert M. Book of aphorisms. Glasgow, W.R. McPhun, 1834. – 189 p.; Jacob Cats and Robert Farlie Moral Emblems with aphorisms, adages, and proverbs, of all ages and nations. London: longman, green, longman, and roberts, 1860. – 262 p.; Taylor A. Selected Writings on proverbs. Helsinki: Suomalainen Tiedeakatemia, 1975. – 130 p.; Auden and Louis K. The viking book of aphorisms. London, The Viking Press, 1981. – 417 p.; John A. A Book of Aphorisms. London, 2017. – 127 p.; William Lilly. Choice aphorisms from the seven segments of cardan” published by Global Grey, 2018. – 336 p.

¹⁹ Ҳикматли сўзлар, афоризмлар ва мақоллар. Тузувчи: М.Фозилов. – Тошкент: Ўзбекистон, 1967. – 191 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 1. – Тошкент, “Фан”, 1987. – 368 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 2. – Тошкент, “Фан”, 1988. – 372 б.; Саидов М.Х., Тоҳиров З.Т. Комиллик ўғитлари. – Тошкент: Молия

The connection of the research to the research plans of the higher education or research institution where the dissertation was completed. The dissertation topic is a component part of the prospective scientific research work plan being carried out at the Department of Foreign Languages and Literature (lower courses) of the Denov Institute of Entrepreneurship and Pedagogy on the topic "Actual problems of comparative typological study of the lexical-semantic system of language: diachrony and synchrony" (SRA-12-09-2019).

The aim of the research is to identify the semantic and structural features of aphorisms formed on the basis of science and art lexicon in English and Uzbek languages.

The objectives of the work:

- to study wise sayings as paremiological units and to substantiate on a scientific-theoretical basis their relation to adjacent units;
- to reveal the content of the concepts of historical-gradual development of science and art lexicon in the English and Uzbek languages through the analysis of scientific literature;
- to identify the semantic field of wise sayings with the concept of science and art in the compared languages;
- to reveal the structural similarities and differences of aphorisms with the concept of science and art through their comparative analysis.

The object of the research is wise sayings with the concept of science and art in the English and Uzbek languages.

The subject of the research. The semantic-structural features of aphorisms with the concept of science and art in the English and Uzbek languages constitute the subject of the research.

Research methods. Lexical-semantic, comparative-contrastive, classificatory, structural and statistical, and analytical methods were used in elucidating the research topic.

The scientific novelty of the study is as follows:

- as a result of the analysis of aphorism research in English and Uzbek linguistics, it has been determined that these units differ from proverbs and sayings by possessing an authorial character and expressing the scientific, philosophical, or

нашриёти, 2003. – 96 б.; Тошпўлатов З.Д. Афоризмларнинг жанр хусусиятлари ва бадиияти. Филол. фанлари номзоди дисс. Тошкент, 2006. – 122 с.; Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дис... докт. филол. наук. – Ташкент, 2007. – 286 с.; Х.Турсунов “Французча-ўзбекча афоризмлар лугати. Наманган: 2014. – 45 б.; А.Раимов ва Н.Раимова. “Ҳикматлар шодаси” Тошкент: “Ўзбекистон”, 2013. – 400 б.; Носиров Ш. Афоризмлар. – Тошкент: “Камалак”, 2015, 48 б.; Жўраев С. Ҳақиқат манзаралари. 100 мумтоз файласуф.–Тошкент: Янги аср авлоди, 2015. – 400 б.; Тошқулов Н. “Ҳикмат ва мақолларда одоб меваси” Тошкент, Адабиёт учкуни, 2017. – 48 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: Наврўз, 2018. – 76 б.; Мирзаюнусова З.И., Половина Л.В. Талаба-ёшларда меҳнатсеварлик туйғуларини шакллантиришда афоризмлардан фойдаланиш. 2019. – 68 б.; Уралова О.П. Инглиз ва ўзбек тилларида "оила" бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021. – 144 б.; Нармуратов З.Р. Инглиз ва ўзбек тилларида таълим ва илм концептларига оид паремаларнинг лингвомаданий тадқиқи. Филол.фанлари фалсафа доктори дисс. Термиз, 2022. – 129 б.; Нармуратов З.Р. Таълим, илм ҳикматлари. Термиз давлат университети, НММ нашриёти, Термиз - 2022, – 89 б.; Mamataliyeva N.X. Ingliz va o'zbek tillarida “vatan” mazmunli aforizmlarning semantikasi va strukturasi. Filol.fanlari falsafa doktori diss. – Termiz, 2023. – 128 b.

aesthetic views of a particular individual in a concise form, while at the same time, aphorisms, like proverbs, express generalized life experience and, like sayings, possess figurative and metaphorical meaning;

- it has been proven that in Uzbek aphorisms, values such as spirituality, morality, and respect for the teacher are more prominently reflected, whereas in English aphorisms, concepts of individual experience, free thinking, creativity, and personal development are more actively expressed;

- as a result of the analysis of aphorisms in the form of simple sentences, it has been substantiated that they are widely used in contracted and extended, complete and incomplete, and compound-member sentence forms, and that aphorisms in contracted sentence form ensure brevity and conciseness of thought, aphorisms in extended sentence form provide the possibility of expressing more complex conceptual content, while in aphorisms in the form of sentences with homogeneous members, semantic parallelism, comparison, and expressiveness are strongly manifested;

- it has been proven that aphorisms formed on the basis of science and art lexicon in the English and Uzbek languages constitute a multifaceted linguistic phenomenon, forming a complex system from semantic, linguocultural, and syntactic perspectives, and that the formal structure and content features of aphorisms are organically interconnected, with their main function being the expression of human knowledge, aesthetic views, and life experience in a brief, concise, and expressive form.

The practical results of the study are as follows:

- it has been substantiated that the comparative analysis of the semantics and linguocultural aspects and distinctive features of aphorisms with the concept of science and art in the English and Uzbek languages is of scientific-theoretical significance and contributes to the improvement of textbooks and manuals created for such disciplines as “Linguistics”, “Lexicology”, “Stylistics”, “Theory and Practice of Translation,” “Comparative Typology,” and “Linguoculturology”;

- it has been proven that the methodology developed for analyzing the semantics and linguoculture of aphorisms with the concept of science and art in the English and Uzbek languages can be used in the study of other types of paroemias characteristic of related and non-related languages;

- a comparative-contrastive analysis of aphorisms with the concept of science and art in the English and Uzbek languages has been carried out;

- it has been substantiated that the distinctive features of aphorisms serve as a reliable source in the process of their use and study in intercultural communication.

The reliability of the research results is explained by the precise formulation of the problem, the grounding of theoretical data on scientific sources, the conformity of selected sources to the subject of the research, the approach to the object, and the correspondence of the applied methods to the aim of the research, the substantiation of theoretical ideas and conclusions by lexical-semantic, comparative, classificatory, descriptive, linguocultural, statistical, and component analysis methods, as well as the implementation of conclusions,

proposals, and recommendations into practice, and the validation of the obtained results by competent organizations.

Scientific significance of the research results. The scientific significance of the research results is manifested in studying the theoretical foundations of new directions of linguistics, in particular linguoculturology, in elucidating the significance of investigating the characteristic features inherent in national texts, in utilizing linguocultural research methods, in identifying research sources, and in determining the linguoculturological value of aphorisms with the content of science and art. The ideas and considerations presented in the dissertation serve as a scientific source in elucidating the linguocultural features of English and Uzbek paroemias with the concept of science and art.

The practical significance of the research results can be used in the higher education system in creating textbooks and manuals for the disciplines of “Linguoculturology”, “Lexicology,” and “Comparative Typology”, in conducting theoretical and practical classes in these disciplines, and in organizing special courses at the master's degree level in such directions as “Methods of Linguistic Research” and “Actual Problems of Modern Linguistics”.

Application of research results. On the basis of the scientific results obtained from the analysis of the semantic and structural study of aphorisms with the concept of science and art in the English and Uzbek languages:

The research findings establishing that, in English and Uzbek linguistics, aphorisms are distinguished from proverbs and sayings by their authorial nature and by their concise expression of the scientific, philosophical, or aesthetic views of a particular individual, while simultaneously, like proverbs, reflecting generalized life experience and, like sayings, possessing figurative and metaphorical meanings, were utilized in the applied research project “Creation of the Educational Corpus of the Uzbek Language” (Project No. AM-F3-201908172), carried out at the Alisher Navoi Tashkent State University of Uzbek Language and Literature during 2020–2023 (Reference No. 01/4-4264, dated 17 September 2025). As a result, the common and distinctive features of scientific and artistic aphorisms in the English and Uzbek languages were identified;

The research findings demonstrating that aphorisms formed on the basis of the lexicon of science and art in the English and Uzbek languages constitute a multifaceted linguistic phenomenon, representing a complex semantic, linguocultural, and syntactic system; that the formal structure and semantic characteristics of aphorisms are intrinsically interconnected; and that their primary function is to convey human knowledge, aesthetic views, and life experience in a concise, succinct, and expressive manner, were utilized within the framework of the applied research project “Creation of a Multilingual Electronic Platform of Uzbek Literature (in Uzbek, Russian, and English)” (Project No. PF-201912258), implemented at the Alisher Navoi Tashkent State University of Uzbek Language and Literature during 2021–2023 (Reference No. 01/4-4428, dated 24 September 2025). As a result, the research findings were employed in the development of methodological manuals designed to enhance the communicative competence of teachers and language learners within the

framework of the innovative research project, to promote the application of a linguocultural approach to the study of science- and art-related lexemes in aphorisms, to facilitate the use of diverse expressive and stylistic devices in translating aphorisms from English into other languages, and to apply effective mechanisms for the analysis and interpretation of aphorisms. Furthermore, the findings contributed to enriching and improving the content of university courses in phraseology, paremiology, lexicology, and translation studies;

The research findings demonstrating that aphorisms formed on the basis of the lexicon of science and art in the English and Uzbek languages constitute a multifaceted linguistic phenomenon, representing a complex semantic, linguocultural, and syntactic system; that the formal structure and semantic characteristics of aphorisms are intrinsically interconnected; and that their primary function is to convey human knowledge, aesthetic views, and life experience in a concise, succinct, and expressive manner, were employed in the preparation of scripts for the television programs “Assalom, O‘zbekiston!” and “Ko‘ngil obodligi”, broadcast on the “O‘zbekiston” TV Channel between January and April 2025 (Reference No. 05-09-818, dated 3 June 2025, issued by the “O‘zbekiston 24 Creative Association” of the National Television and Radio Company of Uzbekistan). As a result, the research contributed to elucidating the historical and diachronic development of the concepts of science and art lexicon in the English and Uzbek languages through the analysis of scholarly literature, identifying the semantic field of science- and art-oriented aphorisms in the compared languages, and revealing their structural similarities and differences through a comparative analysis of science- and art-related aphorisms;

Approbation of research results. The research findings have been presented and discussed in a total of 5 academic conferences, including 2 international and 3 national (republic-level) scientific-practical conferences.

Publication of research findings. A total of 12 scientific publications have been produced on the dissertation topic, including 7 articles published in journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for presenting the main findings of doctoral dissertations. Among them, 4 were published in national journals, and 3 appeared in foreign journals indexed in international scientific databases.

The structure and volume of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, and a list of references. The dissertation is 132 pages long.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the dissertation topic have been substantiated, the degree of study has been elucidated; the aim, objectives, object, and subject of the research have been identified; the conformity of the work to the important directions of the development of science and technologies has been indicated, and information on the scientific novelty, practical results, reliability of the results, theoretical and practical significance, implementation of

the results into practice, publications, and the structure of the work has been presented.

In the first chapter of the dissertation entitled "**Theoretical foundations of studying paremiological units**", the scientific research conducted by world, English, and Uzbek linguists on paremiological units has been studied and enriched with new theoretical ideas. In the ongoing comparative studies, linguistic units in proverbs and sayings of various peoples are attracting the attention of modern linguists in connection with the investigation of interlingual contact areas, which creates the opportunity in science to study the similar and distinctive aspects of the way of life, culture, history, and mentality of various peoples. Knowledge of the paremiological composition of a language opens the way to a better and deeper understanding of the mentality of the nation that is the bearer of that language. Paroemias express the national features of the language and its distinctiveness, and at the same time, embodying the rich historical experience of the people, they express aspects related to the labor activity, life, and culture of people. The study of paroemias is an essential link in mastering a language and improving the culture of speech. Along with the fact that the history of the formation of aphorisms, described by the People's Poet of Uzbekistan E.V. Vokhidov as "hikmatli so'zlar – hech bir podsho e'lon qilmagan farmon, hech bir prezident muhrlamagan qonun"²⁰, is connected with the culture and centuries-old past of each people, the study of these units is considered one of the important sources in enriching the lexical fund of the Uzbek and English languages.

Definitions drawn from foreign sources allow for a deeper understanding of the concept of "aphorism" and also reveal its additional characteristics. "An aphorism is a short, clever saying intended to express a general truth"²¹. "An aphorism is a concise saying that embodies a general truth or a shrewd observation"²². "An aphorism is a brief expression of a doctrine, a particular principle, or a generally accepted truth, presented in a memorable form"²³. "An aphorism is a brief reflection that contains a general truth. According to another definition, it is a concise statement of a scientific principle, usually formulated by a classical author". In Book of Aphorisms by the renowned philosopher and poet Robert Macnish, a wise saying is defined as a sage utterance by an identifiable author that calls thoughtful people to virtue. The book also brings together approximately three thousand aphorisms²⁴. Over the past 40–50 years, linguists have likewise begun to study the linguistic nature of wise sayings (aphorisms). The emergence of a number of works in Uzbek linguistics devoted to examining wise sayings (aphorisms) from a linguistic perspective serves as clear evidence of this²⁵.

At the same time, despite the extensive research that has been conducted in

²⁰ Ш.Шомақсудов, Ш.Шорахмедов. Маънолар маҳзани. – Тошкент. "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2001. – Б. 7.

²¹ <http://popular.academic.ru/293/aforizm>

²² <http://www.dictionary.com/browse/aphorism>

²³ <https://www.britannica.com/art/aphorism>

²⁴ Robert M. Book of aphorisms. Glasgow, W.R. McPhun, 1834. – P.8.

²⁵ Bu haqda qarang: Паремнология Узбекистана (библиография). Выпуск 1. Составители: А.М.Бушуй и др. – Самарканд, 1978; Выпуск II. –Самарканд, 1980; Выпуск III. – Самарканд, 1981.

the field of paremiology, the definitions provided by scholars and researchers regarding aphorisms and related phenomena remain a subject of debate. In foreign scholarship, one finds numerous proponents of the theory that aphorisms belong not to literature but to science specifically, to philosophy. Aphorisms should, of course, be regarded as a literary genre; however, they remain close to science, and this proximity contributes to their popularity in our era²⁶. It should be noted that although aphorism is an important and ancient field, theoretical views concerning it remain rather imprecise. The very concept of "aphorism" is defined ambiguously, and consequently, various interpretations of it can be observed. Numerous definitions of aphorism have been proposed by scholars: in the understanding of some, an aphorism appears as a profound, edifying thought expressed in a brief, figurative form. According to other scholars, an aphorism is a paradoxical judgment articulated in a complex style and inclined toward originality. Through the aphorisms and proverbs presented in the table below, we can observe the differences between these paremias. The table analyzes a number of aphorisms and proverbs pertaining to the concepts of science and art, drawn from various sources²⁷.

²⁶ Шаталова С.А. Лингвистические основы афоризмов и афористики в художественных текстах Достоевского на материале романов «Бесы» и «Подросток»: дис...канд. филол. н. [Текст] /С.А. Шаталова - М., 2000. – С 7.

²⁷ Каюмов А., Ҳаққулов А. Ҳикматлар. Тошкент: Адабиёт ва санъат нашриёти. 1991. – 256 б.; Раимов А., Раимова Н. Ҳикматлар шодаси. – Тошкент: «Ўзбекистон», 2012. – 400 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: «Наврўз», 2018. – 76 б.; Акбаров М. Немис мутафаккирларининг ҳикматлари афоризм [Матн]: Афоризм. Тошкент: «Ўзбекистон», 2017. – 224 б.; Алишер Н. Ибратли ҳикоятлар ва ҳислатли ҳикматлар. Сано-стандарт нашриёти, Тошкент 2016. – 519. б.; Жўраев С. Ҳақиқат манзаралари. 100 мумтоз файласуф. – Тошкент: Янги аср авлоди, 2015. – 400 б.; Азаматов М. «Ҳикматлар хазинаси». – Тошкент: Ёш гвардия, 1977. – 234 б.; John Cross. The Oxford Book of Aphorisms. Oxford University Press, Walton Street, 1983. – 383 p.; John A. A Book of Aphorisms. London, 2017. – 127 p.; Robert M. Book of aphorisms. Glasgow, W.R. McPhun, 1834. – 189 p.; The Collected Works of Abraham Lincoln. The Abraham Lincoln Association. 2006. – 3356 p.; Elizabeth Knowles. The Oxford Dictionary of Quotations. Oxford University Press. 2014. – 1168 p. Бердиёров Ҳ., Расулов Р. Ўзбек тилининг паремиологик луғати. - Тошкент: Ўқитувчи, 1984. – 288 б.; Шомаксудов Ш., Шорахмедов Ш. Ҳикматнома (Ўзбек халқ мақолларининг изоҳли луғати). - Тошкент, 1990. - 528 б.; Шомаксудов Ш., Шорахмедов Ш. Маънолар маҳзани. – Тошкент: «Ўзбекистон Миллий Энциклопедияси» Давлат илмий нашриёти, 2001. – 448 б.; Бердиёров Ҳ., Расулов Р. Ўзбек тилининг паремиологик луғати. – Тошкент: Ўқитувчи, 1984. – 288 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Ш.Тожибоев, Р.Эгамбердиев – Тошкент: Наврўз, 2018. – 76 б.; Краткость – душа остроумия. Английские пословицы, поговорки, крылатые выражения: Л.Васильева. – М.: ЗАО Центрполиграф, 2006. – 350 с.; Қискача ўзбекча-русча мақол-маталлар луғати / Тузувчи: М.Содиқова Тошкент: Ўқитувчи, 1993. – 76 б.; Ўзбек халқ мақоллари: [2томлик]. Масъул муҳаррирлар: Т.Мирзаев, Б.Саримсоқов. Том 1. – Тошкент, «Фан», 1987. – 368 б.; Ўзбек халқ мақоллари: [2томлик]. Масъул муҳаррирлар: Т.Мирзаев, Б.Саримсоқов. Том 2. – Тошкент: Фан, 1988. – 372 б.; Ўзбек халқ мақоллари: Тўпловчилар Т. Мирзаев, Б.Саримсоқов, А. Мусоқулов. – Тошкент: Адабиёт ва санъат нашриёти, 1989. – 512 б.; Ўзбек халқ мақоллари /Тузувчилар: Т. Мирзаев, А.Мусоқулов, Б.Саримсоқов – Тошкент: «Шарқ», 2005. – 253 б.; Ўзбек халқ мақолларининг қискача синонимик луғати. Тузувчи: Жўраева Б. М. – Тошкент: Фан, 2006. – 96 б.; A complete collection of English proverbs by John Ray published by Forgotten books. London, Dalton house, 60 Windsor Avenue, 2013. – 319 p.; A Dictionary of American Proverbs Wolfgang Mieder first published. – Oxford University Press, 1992. – 710 p.; English proverbs and proverbial phrases a historical dictionary by G. L. Apperson. Published by London: Dent, 1929. – 729 p.; Oxford Concise Dictionary of Proverbs. John Simpson and Jennifer Speake. Oxford University Press, 2003. – 364 p.; Proverbs-мақоллар-пословицы//Тузувчилар. М.М. Кароматова, Ҳ.С. Кароматов. Тошкент: Мехнат, 2000. – 400 б.; English dictionary of proverbs and sayings. Alexander Margulis and Asya Kholodnaya. Jefferson, North Carolina, 1974. – 494 p.; The Oxford Concise Dictionary of Proverbs. John Simpson and Jennifer Speake. Third Edition, Oxford University Press, 1998. – 364 p.; The Oxford Dictionary of Proverbs and Jennifer Speake, John Simpson Fifth Edition, Oxford University Press, 2007. – 625 p.; Нармуратов З.Р. Қискача икки тилли илм-маърифат паремиологик луғат. Тошкент: ADAST POLIGRAF, 2020. – 84 б.;

Table 1.1

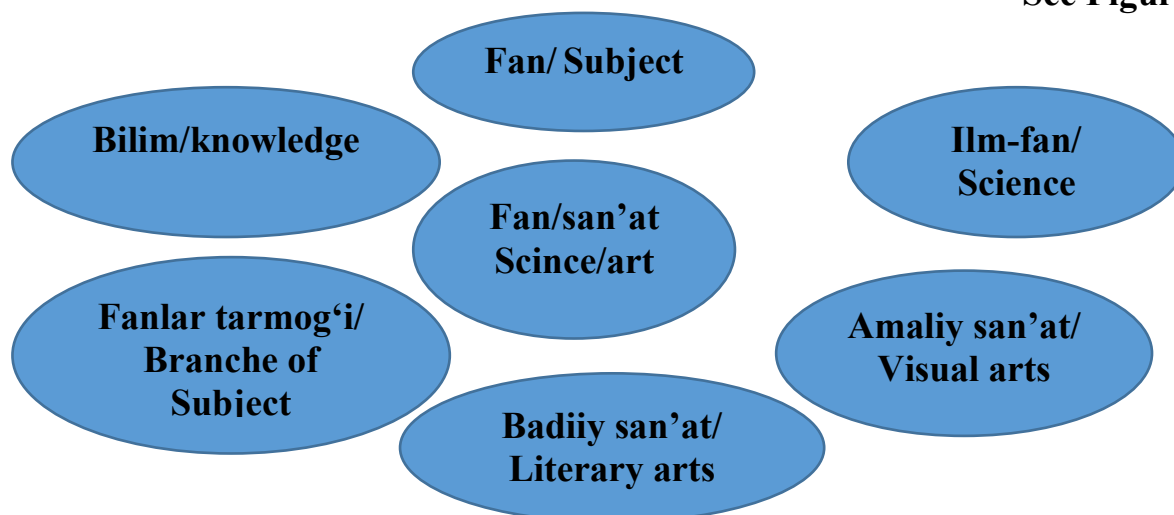
Differences between aphorisms and proverbs based on comparative analysis

Aphorism	Hikmatli so‘z (Uzbek wise saying)	Proverb	Maqol (Uzbek proverb)
“An Investment in knowledge pays the best interest” (Benjamin Franklin)	Har kim birovga qozg‘ay choh, tushgay ul choh uzra o‘zi nogoh. — A. Navoiy (“Whoever digs a pit for another will himself unexpectedly fall into it.”)	“A little education is a dangerous thing.”	Bilmas tabib jon olar. (“An ignorant physician takes lives.”)
The man who removes a mountain begins by carrying away small stones. (William Faulkner)	Oz demak hikmatga bois, oz yemak sihatga bois. — A. Navoiy (“Speaking little leads to wisdom; eating little leads to health.”)	Choose a book as you choose a friend!	Takrorlash o‘qishning onasidir.

Based on the examples presented in the table above, the two units can be defined as follows: proverbs are elements of folk oral creativity (folklore), whereas aphorisms belong to the literary language and are primarily expressed in written form; while the author of a proverb is anonymous, the author of an aphorism is identifiable.

The second chapter of the dissertation is titled **"Semantic Analysis of Aphorisms Related to Science and Art in the English and Uzbek Languages."** In our research, the following concepts were identified on the basis of the conceptual framework of subject/fan and art/san‘at:

See Figure 2.1.



See Figure 2.1. The conceptual system of the lexemes fan (science) and san‘at (art).

When aphorisms related to science and art in English and Uzbek were divided into micro-fields according to their semantic fields and conceptual groups,

Нармуратов З.Р., Сафармуратова М. Таълим, илм ҳикматлари. Термиз давлат университети, НММ нашриёти, Термиз, 2022, – 89 б.; Collis H. American English Idioms. Mc Graw Hill Education; second edition, 2007. – 1128 p.; Cowie A.P., Mackin R. Oxford Dictionary of Current Idiomatic English. — Vol. 2. Phrase, Clause and Sentence Idioms. – Oxford University Press, 1983. – 1876 p.

differences were observed between the fields formed in the two languages under comparison. These differences are determined by such factors as the unrelated nature of the two languages, their grammatical structure, and their structural organization.

We identified more than 600 aphorisms in English and more than 400 aphorisms in Uzbek related to science and art. In the main body of the research, the following aphorisms were analyzed: 46 in English and 22 in Uzbek with the concept of art; 17 in English and 15 in Uzbek with the concept of teacher; 17 in English and 14 in Uzbek with the concept of book; 14 in English and 12 in Uzbek formed on the basis of the lexicon of art; 37 in English and 26 in Uzbek formed on the basis of the lexicon of applied art; and 25 in English and 20 in Uzbek formed on the basis of the lexicon of fine art.

See Figure 2.2.

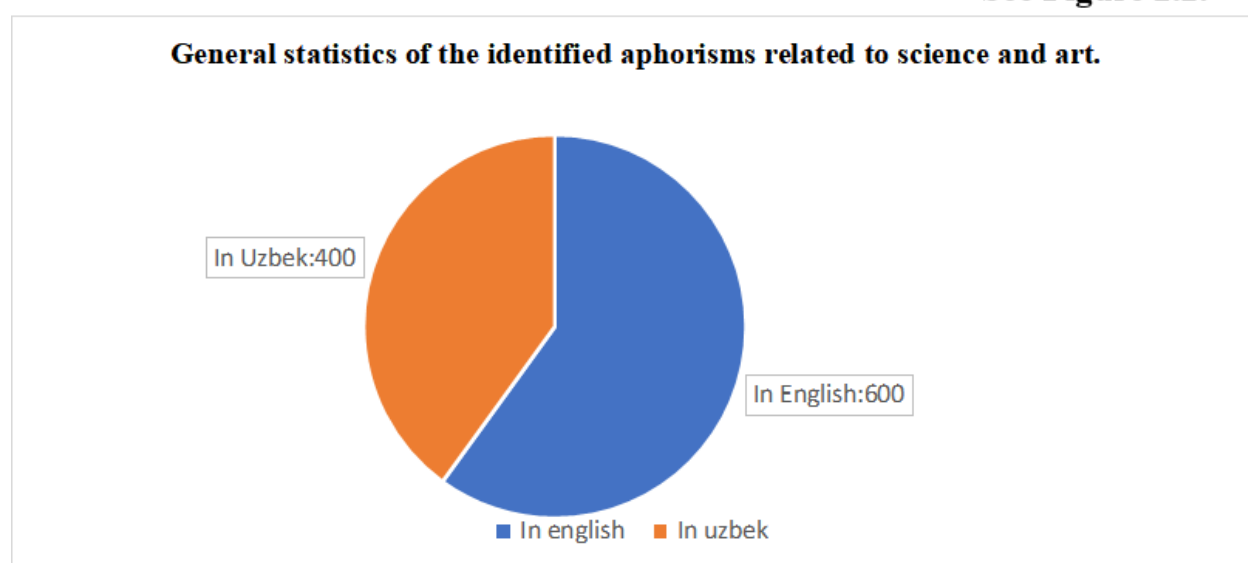


Figure 2.2. Overall distribution of the identified aphorisms related to science and art.

Science, knowledge, and education are regarded as the foundation of societal development. For this reason, aphorisms related to this concept exist in every language, manifesting each people's attitude toward learning. The aphorisms with the *subject/fan* concept analyzed in this study provide important insights into the cultural values of each people, their attitude toward knowledge, and the aesthetics of their respective languages. Whereas English aphorisms tend to adopt a more motivational and individualistic approach, Uzbek aphorisms emphasize moral and spiritual upbringing. The examples examined in this study were drawn from various sources²⁸.

²⁸ Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва ҳикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: “Наврўз”, 2018. – 76 б.; Алишер Н. Ибратли ҳикоятлар ва хислатли ҳикматлар. Сано-стандарт нашриёти, Тошкент 2016. – 519. б.; Жўраев С. Ҳақиқат манзаралари. 100 мумтоз файласуф. – Тошкент: Янги аср авлоди, 2015. – 400 б.; Азаматов М. “Ҳикматлар хазинаси”. – Тошкент: Ёш гвардия, 1977. – 234 б.; Jhon Cross. The Oxford Book of Aphorisms. Oxford University Press, Walton Street, 1983. – 383 p.; John A. A Book of Aphorisms. London, 2017. – 127 p.; Robert M. Book of aphorisms. Glasgow, W.R. McPhun, 1834. – 189 p.; The Collected Works of Abraham Lincoln. The Abraham Lincoln Association. 2006. – 3356 p.; Elizabeth Knowles. The Oxford Dictionary of Quotations. Oxford University Press. 2014. – 1168 p. Бердиёров Х., Расулов Р. Ўзбек тилининг паремиологик луғати. - Тошкент: Ўқитувчи, 1984. – 288 б.; Шомақсудов Ш., Шораҳмедов Ш. Ҳикматнома (ўзбек халқ мақолларининг изоҳли луғати). - Тошкент, 1990.

In Uzbek: *Ey o'g'il! Qaysi fan bo'lmasin, to uni mukammal egallamaguningcha harakatni to'xtatma, bir ilm ikkinchi ilmni egallashga yordam beradi.* ("O my son! Whatever field of knowledge it may be, do not cease your efforts until you have mastered it completely; one branch of learning aids in mastering another.") – Abdibek Sheroziy; In English: *"I study myself more than any other subject. That is my metaphysics, that is my physics."* – Michel de Montaigne; In Uzbek: *Emish har elg'a qadri ilm balo, O'la ilm maqomi baski bolo. Kishikim ilmu fandin boxabardur, Haloyiqqa mo'tabardur. Tiriklikda kishikim qilsa har kor, Aning osonlig'ina ilm darkor.* ("For every people, knowledge is held in highest esteem; the station of learning is most exalted. Whoever is versed in knowledge and science is honored among the people. Whatever task one undertakes in life, knowledge is essential for its accomplishment.") – Abdulla Avloniy; In English: *"I am my own muse, the subject I know best."* – Frida Kahlo; In Uzbek: *Ilm fan yo'llarida mash'aladir, Ilm ista, garchi shohi jahonsan.* ("Knowledge is a torch upon the paths of science; seek learning, though you be the sovereign of the world.") – Fariduddin Attor;

The analysis demonstrates that, as evident from the examples examined in both languages, aphorisms involving the subject/fan concept express varied meanings and content, since these sayings encapsulate distinctive ideas and worldviews. Folk oral creativity being the product of an exceptionally rich artistic tradition embodies the dreams and aspirations, noble thoughts, distinctive way of life, and moral outlook of our people. For this reason, wise sayings, aphorisms, proverbial expressions, customs, traditions, and rituals serve not merely as a mirror reflecting the spiritual identity of our people, but also as one of the essential and powerful instruments of national upbringing. Indeed, every wise saying or legend inherited from our ancestors gives expression to ideas reflecting our people's distinctive national identity, aspirations, and noble aims. At the same time, even when the subject/fan seme itself was not directly present, wise sayings formed on the basis of semes belonging to its conceptual system were also included in the analysis. For instance, the conceptual system of the subject/fan concept comprises such semes as → education/ta'lim, → science/ilm, and → knowledge/bilim. These, in turn, serve as the logical foundation for the formation of wise sayings. For example: In Uzbek: *Kishi ta'limdan topsa malomat, Topar ilm ahli oldingda hijolat* ("Should a person earn reproach through their learning, the people of knowledge shall feel shame before you") – Alisher Navoiy; In English: *"There is no education like adversity"* – Benjamin Disraeli; In Uzbek: *Yigitlikda yig' ilmning maxzani, Qarilik chog'i harj qilg'il ani* ("In youth, gather the treasury of knowledge; in old age, expend it") – Alisher Navoiy; In English: *"Science is built up of facts, as a house is built of stones; but an accumulation of facts is no more a science than a heap of stones is a house"* – Henri Poincaré; In Uzbek: *Agar inson ilm nuri bilan o'z yo'lini yoritmasa, zulmat va nodonlik ko'chasida qoladi* ("If a person does not illuminate their path with the light of knowledge, they will remain in the alley of

darkness and ignorance”) – Abdibek Sheroziy; In English: “*If we succeed in giving the love of learning, the learning itself is sure to follow*” — Sir John Lubbock.

The English concept of book is expressed in Uzbek through the lexeme *kitob*. According to the Explanatory Dictionary of the Uzbek Language, *kitob* is a word of Arabic origin denoting a written, bound work: (1) a printed work (in ancient times, also a manuscript) consisting of pages with a specific text, stitched in quires and bound, comprising no fewer than 48 pages; (2) generally, a complete work concerning a particular person, event, or other subject, usually intended for publication and for being made into a book. In Uzbek: *Ey aziz! Kishi uchun kitobdan azizroq va yoqimliroq suhbatdosh yo'qdir. Kitob fasohat, balog'atda, latofatda tengi yo'q, munofiqlikdan xoli hamrohdir. Yolg'izlikda va g'amli ayyomlarda munis ulfatdir. Unda na nifoq boru, na gina. U shunday hamdamki, so'zlarida yolg'on va xato bo'lmaydi. Suhbatidan esa kishiga malollik yetmaydi. U o'z do'stining dilini og'ritmaydi. Yuragini esa siqmaydi. U shunday rafiqdirki, kishi orqasidan g'iybat qilib yurmaydi. Uning suhbatidan senga shunday fayzli foydalar yetadiki, bunday foydani odamlardan topa olmaysan. Aksincha, aksar odamlar suhbatidan kishiga zarar yetadi. Kitobdek do'st ichida barcha ilmu hilm mujassamdirki, u kishilarni o'tmishdan va kelajakdan ogoh qilib turadi. Shuning uchun ham: “Kitob aql qal'asidir”, deganlar (“O dear one! For a person, there is no companion more precious and more pleasant than a book. A book is a companion unmatched in eloquence, rhetoric, and refinement, and free from hypocrisy. It is an affectionate friend in solitude and in days of sorrow. In it there is neither discord nor rancor. It is such a confidant that no falsehood or error is found in its words. Its company never wearies a person. It does not wound the heart of its friend, nor does it oppress the soul. It is such a companion that never speaks ill of one behind one's back. From its company one derives such gracious benefits as cannot be obtained from people. On the contrary, from the company of most people one suffers harm. In a friend such as a book are gathered all knowledge and wisdom, keeping people informed of the past and the future. For this reason it has been said: 'A book is the fortress of the intellect'”) – Muhammad Jabal Rudi; In English: “*One glance at a book and you hear the voice of another person, perhaps someone dead for 1,000 years. To read is to voyage through time*”— Carl Sagan;*

The analysis of aphorisms with the subject/fan concept in the Uzbek and English languages demonstrates that these aphorisms constitute significant paremiological units reflecting the socio-cultural views concerning education, science, and the process of cognition. They express in a generalized and figurative form the human need for acquiring knowledge, the role of science in the development of society, and the significance of attaining intellectual maturity. In English aphorisms with the subject/fan concept, the primacy of scientific thought, rationality, experience, and practical knowledge is clearly manifested. In Uzbek aphorisms, by contrast, greater emphasis is placed on the harmony of knowledge and enlightenment with moral values, the traditions of the teacher–disciple relationship, and the role of knowledge in the perfection of the human being. This circumstance is directly connected with the national worldview and cultural values

of both peoples. Furthermore, in these aphorisms the concept of science is often expressed through metaphorical images such as light, key, treasure, path, and weapon. Such metaphors reveal the guiding and developmental function of knowledge in human life. In both Uzbek and English aphorisms, the boundlessness of knowledge, the continuity of the process of learning, and its service to the intellectual development of the individual emerge as common semantic features. At the same time, aphorisms associated with the concept of knowledge in the English and Uzbek languages are the product of the thought, values, and mentality of each people. Whereas in English knowledge is interpreted as a source of power, achievement, and benefit, in Uzbek it is expressed as moral elevation, ethical perfection, and a luminous path of life. This reveals the differing approaches of the two peoples toward knowledge and their respective cultural priorities.

See Figure 2.3-rasm.

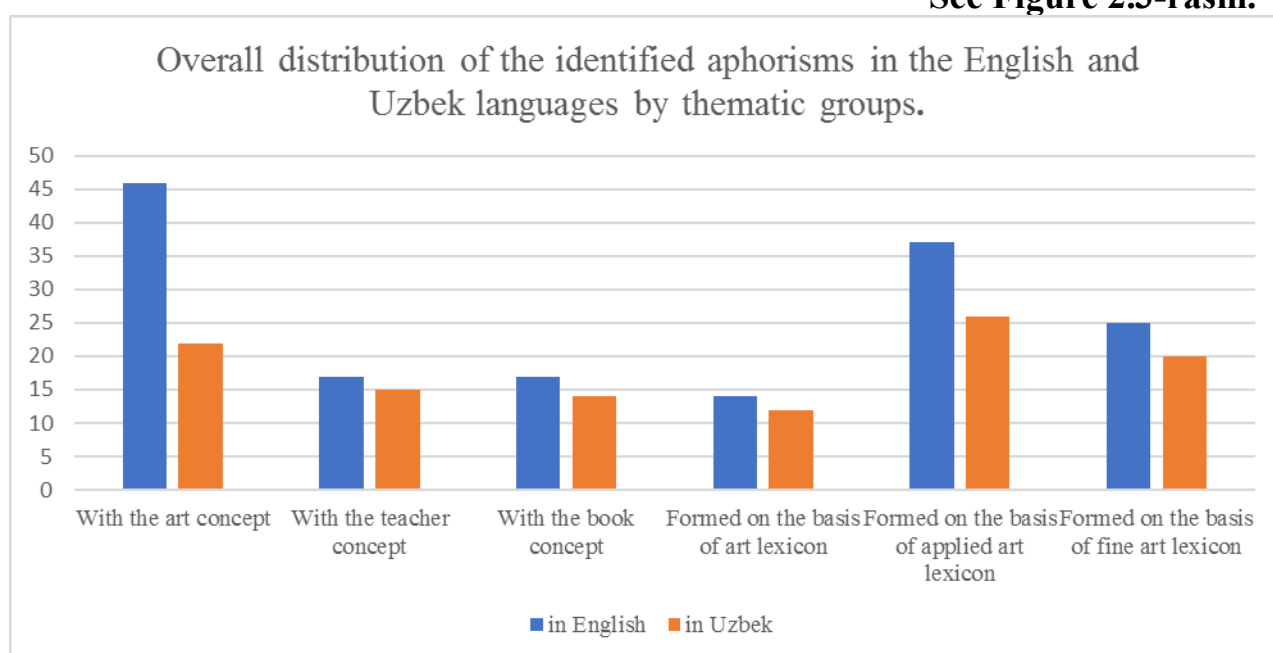


Figure 2.3. Overall distribution of the identified aphorisms in the English and Uzbek languages by thematic groups.

Art is regarded as a distinctive form of social consciousness and human activity. Possessing an ancient history, it began to emerge in the early stages of societal development in connection with the labor process and the evolution of people's social activity. In the thematic fields of the aphorisms with the science and art concepts that we analyzed, differences were observed, which are explained by such cultural units as the worldviews and national mentality of the two ethnic groups. Clear evidence of this can also be observed in the examples provided. In Uzbek: *Ilmni egallab olish bir san'atdir* ("To master knowledge is an art in itself") – Abdibek Sheroziy; In English: "*The art of teaching is the art of assisting discovery*" – Mark Van Doren, American poet; In English: "*The purpose of art is washing the dust of daily life off our souls*" – Pablo Picasso. In Uzbek: *Har bir ilm va san'atning borib taqaladigan boshlanish joyi bor. Shu boshlanish joyga yaqinlashgan sari, to o'ziga borib yetguncha soddalashib boradi* ("Every branch

of knowledge and art has an originating point to which it ultimately traces back. The closer one approaches this point of origin, the more it becomes simplified, until one finally arrives at it”) – Abu Rayhan Beruni; In English: “*Art is whatever you choose to frame*” – Fleur Adcock; In English: “*I was digging in the backyard to get my own clay and making pottery. And then I started taking pictures and built my own darkroom. I would go out at six in the morning and just take pictures*”²⁹ — Steven Klein; Just as every people possesses its own distinctive national traditions, values, and customs, its handicrafts likewise constitute one of its invaluable cultural heritages. A craft is not merely a product made by hand; it is the product of labor that emerges from the soul and is interwoven with patience, devotion, and art. Throughout the millennial history of the Uzbek people, numerous crafts have flourished, such as gold embroidery (zardo‘zlik), pottery (kulollik), skullcap-making (do‘ppido‘zlik), embroidery (kashtachilik), and blacksmithing (temirchilik). These crafts have been passed down from generation to generation, creating their own inimitable schools. In particular, distinctive schools of handicraft have emerged in such ancient cities as Bukhara, Khiva, Samarkand, and Margilan.

Today, handicraft serves not only as a means of expressing our national identity but also plays an important role in developing the economy, creating new employment opportunities, and guiding young people toward a profession. The support extended by our state to artisans through the allocation of subsidies and credits and through the provision of opportunities for participation in international exhibitions contributes to the further development of this sphere. Moreover, there is a saying among our people: “A person with a craft is respected among the people.” This is not merely a phrase but a truth of life. The possessor of a craft always earns respect and is valued by society, for a craft is the embodiment of labor, integrity, and mastery. The analysis revealed the following aphorisms pertaining to this sphere: In Uzbek: *Usta bo‘lish – faqat asbobni ushlash emas, yurak bilan ishlashdir* (“To be a master is not merely to hold the tools, but to work with the heart”) – Tohir Malik; In Uzbek: *Har bir zarb – ustaning imzosidir* (“Every stroke is the master's signature”) – Erkin Vohidov; When speaking of the rich cultural heritage of the Uzbek people, the art of pottery deserves particular mention. This craft is one of the refined art forms that has developed among our people since ancient times and has been passed down from generation to generation. Pottery is not merely the making of necessary vessels and utensils; it is the harmonious manifestation of art, taste, patience, and mastery. In every item created by potters, the spirit, culture, and historical memory of the people are embodied. For this reason, preserving and developing pottery and teaching it to the younger generation means safeguarding our national heritage. The analysis revealed the following aphorisms pertaining to this sphere: In Uzbek: *Kulol loyni gapirtirar, zargar tilla bilan so‘zlar* (“The potter makes the clay speak; the jeweler converses with gold”) – folk wisdom; In Uzbek: *Kulolchilik – sabr va mehnatning sinovidir* (“Pottery is the trial of patience and labor”) – Muhammad Yusuf; In Uzbek: *Har*

²⁹ https://www.brainyquote.com/quotes/steven_klein_661571?src=t_pottery

bir sopol idish — ustaning yuragidan o'tgan izdir ("Every earthenware vessel is a trace that has passed through the master's heart") – Esanov Yodgor (recorded in the city of Termez);

Among the people, the saying In the hands of a jeweler, even iron becomes gold is not uttered without reason. For the jeweler imparts refinement to an ordinary piece of metal, stone, or gold. The jeweler's labor is felt not with the eyes but with the heart. In this craft, patience, precision, vigilance, and taste are regarded as the most essential virtues. Jewelry-making is not only the creation of beauty but also a means of preserving both material and spiritual wealth. Jewelry objects hold a particular place, especially in national festivities and ceremonies. They are valued not only as adornments but also as a rich legacy passed down among generations. In our research, the following aphorisms pertaining to this sphere were encountered: In Uzbek: *Zargar qo'lida tosh so'zlaydi, yurak esa kuy chaladi* ("In the jeweler's hands, the stone speaks, while the heart plays a melody") – Yangiboyev Turdi [recorded in the city of Termez]; In Uzbek: *Zar toshini yaltiratadi, zargar esa uni jonlantiradi* ("Gold lends luster to the stone; the jeweler brings it to life") – Uralova Oysuluv; In Uzbek: *Zargarning ko'zi toshda, yuragi esa san'atda* ("The jeweler's eye is on the stone, while the heart is on the art") – Erkin Vohidov; In Uzbek: *Zargar qo'lida tosh so'zlaydi, yurak esa kuy chaladi* ("In the jeweler's hands, the stone speaks, while the heart plays a melody") – O'tkir Hoshimov;

Since ancient times, Uzbek women have adorned wedding garments, pillowcases, robes, headscarves, and other household items with embroidery. In our research, the following aphorisms were encountered: In Uzbek: *Kashtachining ignasi yurakning tilidir* ("The embroiderer's needle is the tongue of the heart"); – Sattorova Oynaxol (recorded in the Boysun district); In Uzbek: *Kashta tikkan qo'l – yurakdan chiqqan ohangdir* ("The hand that embroiders is a melody emerging from the heart") – Shomurod Nosirov; In Uzbek: *Kashtachilik – bu mehr bilan chizilgan san'atdir* ("Embroidery is an art drawn with affection") – Zulfiya; According to the results of the research and analysis, no aphorisms formed on the basis of the lexeme sculpture were encountered. In English, the following aphorisms formed on the basis of the lexicon of painting were encountered: In English: "*Painting is easy when you don't know how, but very difficult when you do*" – Edgar Degas; In English: "*If you could say it in words, there would be no reason to paint*" – Edward Hopper; In English: "*Painting is the silence of thought and the music of sight*" – Orhan Pamuk; In English: "*Painting is just another way of keeping a diary*" – Pablo Picasso; In English: "Every good painter paints what he is" – Jackson Pollock; In English: "*I dream my painting and I paint my dream*" – Vincent van Gogh; In English: "*To be an artist is to believe in life*" – Henry Moore; In English, the following aphorisms formed on the basis of the lexicon of drawing were encountered: In English: "*Drawing is the artist's most direct and spontaneous expression, a species of writing: it reveals, better than does painting, his true personality*" – Edgar Degas;

In English, the following aphorisms formed on the basis of the lexicon of crafts were encountered. In English: "*Without craftsmanship, inspiration is a mere*

reed shaken in the wind” – Johannes Brahms; In English: “*Skill without imagination is craftsmanship and gives us many useful objects such as wickerwork picnic baskets. Imagination without skill gives us modern art*” – Tom Stoppard; In English: “*Literature is the most agreeable way of ignoring life*” – Fernando Pessoa; In Uzbek: *Adabiyot – bu hayotning badiiy talqinidir* (“Literature is the artistic interpretation of life”) – Abdulla Qahhor; In English: “*The purpose of literature is to turn blood into ink*” – T.S. Eliot; In Uzbek: *So‘z – bu qurol. Yaxshi qo‘lda u qalbni davolaydi, yomon qo‘lda esa u o‘ldiradi* (“The word is a weapon. In good hands it heals the soul; in evil hands it kills”) – Cho‘lpon; In English: “*A writer is someone for whom writing is more difficult than it is for other people*” – Thomas Mann; In Uzbek, the following aphorisms concerning literature and writing, music, fine arts, theater, music, and cinematic art were encountered. In Uzbek: *Yozuvchi – jamiyatning qalb zarbini his qiluvchi yurakdir* (“A writer is the heart that feels the heartbeat of society”) – Chingiz Aytmatov; In Uzbek: *San‘at – bu xalqning yuragidan chiqib, yana yuragiga yo‘l oladigan mo‘jizadir* (“Art is the miracle that emerges from the heart of the people and finds its way back to that very heart”) – Abdulla Qodiriy; In English, the following aphorisms pertaining to this sphere were encountered as a result of the research.

Aphorisms related to fine art in the English and Uzbek languages manifest the cultural, aesthetic, and philosophical approaches of both languages. Whereas in English art is interpreted as a symbol of personal inquiry and spiritual freedom, in Uzbek it is understood as a force promoting the spirit of the nation, diligence, patience, and culture. These differences reveal the distinctive nature of each people's approach to art and their respective systems of values.

The third chapter of the dissertation is titled “**The Syntactic-Structural Organization of Aphorisms Formed on the Basis of the Lexicon of Science and Art.**” Defining syntax as the branch of linguistics that studies the structure of word combinations, sentences, and the connection between sentences has led, on the one hand, to its differentiation from morphology, and, on the other hand, from grammatical stylistics. The reason for this is that, whereas morphology studies the form and usage of words, grammatical stylistics is concerned with employing structure for the purpose of expression. In our view, it is necessary to distinguish clearly between morphology and syntax, since morphology is defined as the theory of the meaning of forms, while syntax is understood as the theory of the sentence and its constituents. Thus, whereas morphology studies cases, words, and word formation, syntax, by contrast, is concerned with word combinations, sentences and their connections, and the analysis of sentences.

In our research, we examined aphorisms from a syntactic perspective. As a result of the investigations conducted, the following aphorisms were identified and analyzed: 11 in English and 20 in Uzbek in the form of extended simple sentences; 61 in English and 18 in Uzbek in the form of complete sentences; 13 in English and 12 in Uzbek in the form of sentences with homogeneous parts; and more than 13 in English and more than 11 in Uzbek in the form of compound sentences.

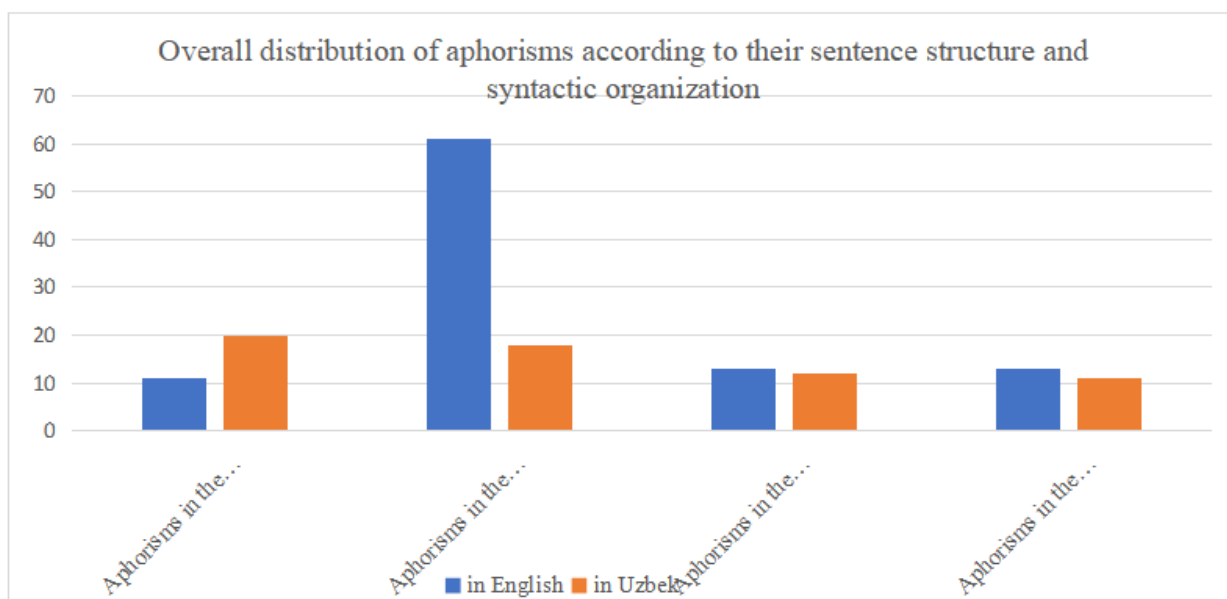


Figure 3.1. Overall distribution of aphorisms according to their sentence structure and syntactic organization

Aphorisms in which secondary parts, in addition to the principal parts, participate in the composition of the sentence have the form of extended simple sentences. Let us turn to examples in the English and Uzbek languages. In English: “*I am my own muse, the subject I know best*” – Frida Kahlo; In Uzbek: *Ilm – obi hayotdir kashfi asror* (“Knowledge is the water of life, the revelation of mysteries”) – Mirzo Abdulqodir Bedil; In English: “*Language is only the instrument of science, and words are but the signs of ideas*” – Samuel Johnson; In Uzbek: *Hunarga egilmagan bosh, boshqaga egilar* (“A head that does not bow before a craft will bow before something else”) – Yusuf Khass Hajib;

In the English and Uzbek languages, sentences are divided into complete sentences and incomplete sentences according to whether all parts of the sentence are fully present in their structure, or whether one or several parts are absent that is, “omitted” from the syntactic construction. The principal portion of the wise sayings collected consists of aphorisms in the form of complete sentences. In English: “*I study myself more than any other subject.*” “*...That is my metaphysics, that is my physics*” – Michel de Montaigne; In Uzbek: *Usta bo‘lish – faqat asbobni ushlash emas, yurak bilan ishlashdir* (“To be a master is not merely to hold the tools, but to work with the heart”) – Tohir Malik; The analyses demonstrate that the majority of aphorisms pertaining to the concepts of science, education, teacher, student, book, learning, knowledge, and *art* in the English and Uzbek languages are syntactically expressed in the form of complete sentences. The principal reason for this lies in the fact that aphorisms serve to convey a particular life experience, philosophical view, or moral conclusion as a finalized thought. Aphorisms in the form of complete sentences are distinguished by the clarity of their content, their

logical completeness, and their communicative independence. The analysis revealed that, in English aphorisms, complete sentences with declarative, imperative, and admonitory content prevail. They frequently serve to emphasize the significance of science, education, the teaching profession, reading, and knowledge. In Uzbek aphorisms, by contrast, didactic and edifying content rooted in enlightenment ideals is more strongly manifested, and these aphorisms are closely interwoven with national values, the traditions of the teacher–disciple relationship, and the ideas concerning the mastery of a craft.

Although the syntactic structure of aphorisms in both languages exhibits notable similarities, certain differences have been identified in their semantic orientation. While English aphorisms more prominently reflect individual cognition, independent thinking, creativity, and the universality of knowledge, Uzbek aphorisms demonstrate a predominant tendency to associate knowledge and craftsmanship with ethical-moral principles, reverence for the mentor, and the cultivation of the perfect human being.

Furthermore, it was observed that certain aphorisms appear in the form of incomplete sentences. In such units, meaning is expressed concisely and succinctly, thereby intensifying expressiveness and emotive impact. The incomplete sentence structure emerges as a significant stylistic device that enhances both the compactness of the aphorism and its mnemonic potential. Aphorisms in the form of complete and incomplete sentences constitute important paremiological units that reflect the linguocultural perspectives of the English and Uzbek peoples regarding knowledge, education, reading, mentorship, and art. A comparative study of their syntactic features serves to reveal not only the grammatical, but also the cognitive and cultural distinctive characteristics of the two languages.

The parts of a sentence that perform the same syntactic function and enter into a relationship of coordinative connection with one another are termed homogeneous parts (*uyushuq bo'laklar*). In aphorisms of this kind, semantically interrelated notions are enumerated successively by means of homogeneous subjects, predicates, objects, or attributes, as a result of which the expressiveness and aesthetic value of the thought are enhanced. The sentences with homogeneous parts found within science-concept aphorisms in English and Uzbek are subjected to comparative analysis, and their syntactic structure, semantic features, and linguopragmatic functions are elucidated. This, in turn, makes it possible to identify the syntactic means that ensure the semantic depth of aphorisms and to determine both the common and the distinctive aspects within the paremiological units of the two languages. In English: “*Language is only the instrument of science, and words are but the signs of ideas.*” – Samuel Johnson; In English: “*He*

who has imagination without learning has wings and no feet.” – Joseph Joubert; In English: “Everything in the world is superfluous, except for five things –bread, water, clothing, shelter, and beneficial knowledge.” – Abul-Hasan Sirri; In Uzbek: *Avval olim o‘z ruhini haqiqatni ko‘rishga xalal beruvchi turli illatlardan tozalashi zarur. Negaki, yomon odatlar, tarafkashlik, rakobat, tuban extiroslarga qul bo‘lish, hokimiyat talashish va shu illatlar ko‘pchilikni buzadi, odamlarni xaqiqatdan ko‘z yumishga olib keladi.* (“First and foremost, a scholar must purify his soul from the various vices that impede the perception of truth. For bad habits, partisanship, rivalry, enslavement to base passions, the struggle for power, and similar vices corrupt the majority and lead people to turn away from the truth.”) – Abu Rayhan Beruni;

The results of the research demonstrated that sentences containing homogeneous parts constitute one of the significant syntactic devices employed in aphorisms in both English and Uzbek. Such sentences serve to broaden the content of the aphorism, to generalize semantically related notions, and to intensify the expressive force of the idea. By means of homogeneous parts, the author unites several objects, phenomena, qualities, or actions within a single semantic field, thereby reinforcing the semantic density of the aphorism. Constructions that form a unified whole in terms of meaning, grammatical structure, and intonation, and that are joined by conjunctions or by means functioning as conjunctions, constitute compound sentences. Conjunctive compound sentences, in contradistinction to asyndetic compound sentences, form closed constructions. A conjunctive compound sentence consists of two components. Through the mutual interconnection of the components of a conjunctive compound sentence, the following semantic relations are expressed³⁰.

1. Aphorisms in the form of conjunctive compound sentences expressing comparative (contrastive) relations. In English: “*Science is what you know. Art is what you feel.*” – Scott Adams; “*Science is the language of the brain, art is the language of the heart.*” – Stella Adler; “*Art is the tree of life. Science is the tree of death.*” – William Blake; “*Science can explain the world, but only art can make us feel its beauty.*” – Charles Percy; In the Uzbek folk aphorisms subjected to analysis within this category, the constituent components are predominantly joined by means of the conjunctions *bo‘lsa* (“as for”) and *esa* (“whereas/however”), and a certain syntactic parallelism is observable in the structural composition of such compound sentences. Aphoristic utterances of this kind include the following examples: *Vatanni tark etmoq hazil ish emas, Bu ish uchun har kim tob beravermas! Judolik daraxtdir bargi yo‘q, yolg‘iz, Bargi bo‘lsa hamki, ammo*

³⁰ Ўзбек тили грамматикаси. II том. Синтаксис [Масъул муҳаррирлар: Ғ.А.Абдурахмонов ва бошқ.]. – Тошкент: Фан, 1976. – Б.333.

mevasiz.

Bugun ayriliqdan yuragim giryon, Aziz yerni qo'ldan chiqarib hayron. (To forsake one's Homeland is no trifling matter, Not every soul possesses the strength to bear it! Separation is a tree devoid of leaves, solitary, And even were it to bear leaves, yet it would remain without fruit. Today my heart weeps from the agony of parting, Bewildered, having let slip the precious land from my grasp.) – Khoja Samandar Termiziy; *Odam ersang ma'ni bil dona-dona, Vatan erur senga ikkinchi ona* (If thou art truly human, comprehend the meaning fully and distinctly, The Homeland is unto thee a second mother.) – Anvar Otin;

2. Aphorisms in the form of conjunctive compound sentences expressing additive (copulative) relations. In English, aphorisms in the form of conjunctive compound sentences expressing additive (addition) relations, which articulate ideas concerning the subjects of science (fan) and art (san'at), are formed by means of copulative conjunctions such as and, also, and the correlative pair not only... but also. “*Science is not only a discipline of reason, but, also, one of romance.*” – Stephen Hawking; *Fan ham, san'at ham jamiyat taraqqiyotining ikkita muhim ustunidir.* (Both science and art constitute two essential pillars of the development of society.) – Shavkat Mirziyoyev;

3. Aphorisms in the form of conjunctive compound sentences expressing disjunctive (alternative) relations. In English: “*Either write something worth reading, or do something worth writing.*” – Benjamin Franklin; In Uzbek: *Yo o'rganishni davom ettirasan, yo rivojlanishdan ortda qolasan.* (Either you continue learning, or you fall behind in development.) – O. P. Uralova (formed by means of the conjunction yo); *Goh rassom tabiatni tasvirlaydi, goh tabiat rassomga ilhom beradi.* (At one moment the artist depicts nature, at another nature inspires the artist.) – Sh. K. Kayumova (formed by means of the conjunction goh);

4. Aphorisms in the form of conjunctive compound sentences expressing cause-and-effect (causal-consecutive) relations. In English: “*Knowledge is of no value unless you put it into practice; therefore, learning finds its meaning in action.*” (Bilim amalda qo'llanmasa qadrsizdir; shuning uchun o'rganish o'z ma'nosini faoliyatda topadi.) – Anton Chekhov; “*Art washes away from the soul the dust of everyday life; therefore, it renews the human spirit.*” – Pablo Picasso;

Among the Uzbek aphorisms subjected to analysis, paremiological units formed by means of the conjunction natijada (“as a result”) were likewise encountered. In Uzbek: *Olimlar tinimsiz izlanadi, natijada yangi kashfiyotlar yuzaga keladi.* (Scholars conduct their research unceasingly, and as a result new discoveries come into being.) – A. E. Xudoyqulov; *She'riyat inson tafakkurini boyitadi, shuning uchun ma'naviyat yuksaladi.* (Poetry enriches human cognition; therefore, spirituality is elevated.) – P. U. Bakirov.

5. Aphorisms in the form of conjunctive compound sentences expressing explicative (appositive) relations. In English: “*Knowledge is a person's greatest wealth; that is, no one can take it away.*” – Benjamin Franklin; “*Science seeks the truth; in other words, it tries to explain the cause of every phenomenon.*” – Albert Einstein; “*Music is the voice of emotions; in other words, it speaks directly to the heart.*” – Victor Hugo; “*Poetry is the mirror of the soul; that is, it reflects inner feelings.*” – William Wordsworth. In the Uzbek paremiological units belonging to this category, conjunctive devices are likewise employed to connect the constituent components: *Fan haqiqatni izlaydi, boshqacha aytganda, u noma'lum narsalarni oydinlashtiradi.* (Science searches for the truth; in other words, it elucidates that which is unknown.) – A. Mengboyev.; *Musiqi yurakning ovozidir, ya'ni u so'zsiz ham ma'no anglatadi.* (Music is the voice of the heart; that is, it conveys meaning even without words.) – I. Xolboyeva;

In aphorisms in the form of conjunctive compound sentences expressing explicative relations pertaining to the concepts of science and art, the second predicative component performs the function of commenting upon, specifying, and expanding the content of the first component. In Uzbek, this relation is expressed by means of such linguistic devices as *ya'ni* (“that is”), *demak* (“hence/therefore”), and *boshqacha aytganda* (“in other words”), whereas in English it is conveyed through such markers as *that is*, *namely*, and *in other words*.

CONCLUSION

1. Paremiology is a discipline within which both literary scholars and linguists engage. This is owing to the fact that the majority of paremiological units frequently resemble poetic forms in their structural configuration, and within them a considerable number of expressive devices are employed, such as simile, antithesis, anaphora, alliteration, irony, and innuendo. At the same time, since paremiological units are composed of words and consist of sentences that articulate a particular thought, they likewise constitute an object of investigation within the domain of linguistics.

2. It has been substantiated that the study of paremiological units in linguistics serves not only to identify their formal and semantic characteristics, but also to investigate the national worldview, value system, historical experience, and cultural cognition of a given people. The semantic structure of paremiological units, their degree of figurativeness, their capacity to express generalized meaning, as well as their pragmatic functions within the process of discourse, necessitate that they be examined as one of the distinct strata of language.

3. As a result of the analytical investigation of aphorisms within English and Uzbek linguistics, the distinctive features that differentiate these units from

proverbs and sayings have been identified. The aphorism is distinguished by its authorial character and by the fact that it articulates, in a concise form, the scientific, philosophical, or aesthetic views of a particular individual. At the same time, aphorisms — much like proverbs — may express generalized life experience, and — to sayings — they may possess figurative and metaphorical meaning.

4. In the course of examining the relationship of the aphorism to the proverb and the saying, both their shared and their distinguishing characteristics have been delineated. In particular, whereas proverbs and sayings manifest themselves predominantly as the products of folk creativity, aphorisms are most frequently considered to be the products of authorial cognition. Nevertheless, all three units converge with one another on the basis of such common attributes as conciseness, semantic depth, didactic orientation, and figurativeness.

5. As a result of the investigation of the semantic field of aphorisms, it has been established that within units pertaining to the concept of science (*fan*), such semantic components as knowledge, learning, experience, research, mentor, student, book, cognition, truth, and discovery participate actively. These units reflect the intellectual development of the human being, scientific inquiry, and spiritual perfection.

6. In aphorisms formed on the basis of the concepts teacher (*o'qituvchi*) and student (*talaba*), the function of the mentor as a transmitter of knowledge, a guide, and an educator, as well as the student's aspiration toward inquiry, learning, and self-development, find their expression. Aphorisms of this kind in both English and Uzbek manifest themselves as a means of reflecting the socio-cultural significance of the educational process.

7. The analysis of aphorisms associated with the concept of book (*kitob*) has demonstrated that, within the linguocultural traditions of both peoples, the book is interpreted as a source of knowledge, a form of spiritual wealth, a vehicle for the development of cognition, and a fundamental instrument in the perfection of the human being.

8. In aphorisms pertaining to the concept of art (*san'at*), by contrast, such semantic markers as creativity, beauty, music, painting, literature, aesthetic pleasure, inspiration, and emotion predominate. As a result of the analysis of aphorisms within the domains of visual arts (*amaliy san'at*) and literary arts (*badiiy san'at*), it has been established that art constitutes a means of reflecting the inner world of the human being, his or her emotional experience, and the spiritual countenance of society as a whole.

9. It has been demonstrated that, while universal conceptual categories common to both traditions are present in the aphorisms pertaining to science and art in the English and Uzbek languages, distinctive national-cultural features are

nonetheless manifested in the manner of their expression. In particular, whereas in Uzbek aphorisms such values as spirituality, ethical conduct, and reverence for the mentor are more prominently reflected, in English aphorisms the notions of individual experience, free thinking, creativity, and personal development find a more active expression.

10. Upon analysis of the conformity of aphorisms to the categories of sentences classified according to communicative purpose, it has been established that they occur predominantly in the forms of declarative, imperative-optative, and interrogative sentences. While aphorisms in the form of declarative sentences serve to articulate scientific or philosophical conclusions, those in the form of imperative-optative sentences acquire an instructive and motivational character.

11. As a result of the analysis of aphorisms in the form of simple sentences, it has been established that they are widely employed in the forms of unextended and extended, complete and incomplete, as well as homogeneous-part sentences. Whereas aphorisms in the form of unextended sentences ensure the conciseness and succinctness of thought, those in the form of extended sentences afford the possibility of expressing more complex conceptual content. In aphorisms in the form of sentences containing homogeneous parts, by contrast, semantic parallelism, juxtaposition, and expressive force are vigorously manifested.

12. The analysis of aphorisms in the form of compound sentences has demonstrated that, in structural terms, they are actively employed in the forms of both conjunctive and asyndetic compound sentences. In aphorisms in the form of conjunctive compound sentences, such relations as causality-consequence, explication, disjunction, and contrast are expressed by means of various conjunctive devices. For instance, in aphorisms pertaining to the concept of science, the relationship between knowledge and experience is reflected, whereas in aphorisms pertaining to the concept of art, the interconnection between creativity and aesthetic effect finds its expression.

13. Aphorisms in the form of asyndetic compound sentences, in turn, are distinguished by the compactness of thought, by intense intonational patterning, and by semantic density. In such constructions, the relationship between the constituent components arises through punctuation marks and semantic proximity. This syntactic form enhances the capacity of aphorisms to convey concise yet profound content.

14. Aphorisms formed on the basis of the lexicon of science and *art* in the English and Uzbek languages constitute a multifaceted linguistic phenomenon, forming a complex system in semantic, linguocultural, and syntactic respects. The formal structure and the semantic characteristics of aphorisms are inextricably interconnected, and their principal function consists in articulating human

knowledge, aesthetic perceptions, and life experience in a concise, succinct, and expressive form. According to the results of the analysis, it has been established that the quantitative distribution of aphorisms by thematic groups is not uniform. In the Uzbek language, a numerical predominance of maxims pertaining to the content of science and art is observed.

**НАУЧНЫЙ СОВЕТ PhD.03/27.12.2025.Fil.13.02 ПО
ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ ТЕРМЕЗСКОМ
УНИВЕРСИТЕТЕ ЭКОНОМИКИ И СЕРВИСА**

**ДЕНАУСКОМ ИНСТИТУТЕ ПРЕДПРИНИМАТЕЛЬСТВА И
ПЕДАГОГИКИ**

КУВВАТОВ РАХМАТУЛЛО ХИКМАТУЛЛАЕВИЧ

**СРАВНИТЕЛЬНОЕ ИССЛЕДОВАНИЕ АФОРИЗМОВ, СВЯЗАННЫХ С
НАУКОЙ И ИСКУССТВОМ (НА ПРИМЕРЕ АНГЛИЙСКОГО И
УЗБЕКСКОГО ЯЗЫКОВ)**

10.00.13 – Сравнительное и сопоставительное языкознание

АВТОРЕФЕРАТ

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

Термез – 2026

Тема диссертации на соискание степени доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Академии наук Республики Узбекистан под номером B2026.1.PhD/Fil7147

Диссертация выполнена в Денауском институте предпринимательства и педагогики.

Автореферат диссертации на трех языках (русский, узбекский и английский (резюме)) размещен на веб-странице Научного совета (www.tues.uz) и Информационно-образовательном портале «Ziyonet» (www.ziyonet.uz).

Научный руководитель: **Муратходжаева Ферузахон Хотамовна**
доктор филологических наук (PhD), доцент

Официальные оппоненты: **Бакиров Поён Уралович**
доктор филологических наук (DSc), профессор

Жабборов Шерзод Халикулович
доктор филологических наук (PhD), доцент

Ведущая организация: **Наманганский государственный университет**

Защита диссертации состоится «29» 08 2026 г. в 1100 часов на заседании Научного совета PhD.03/27.12.2025.Fil.13.02 по присуждению ученых степеней при Термезском университете экономики и сервиса. Адрес: (Адрес: 190111, город Термез, улица Ибн Сина, дом 38Б. Тел.: (99855) 452-77-77; e-mail: university@tues.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Термезского университета экономики и сервиса. (зарегистрировано за № 10) Адрес: 190111, город Термез, улица Ибн Сина, дом 38-Б. Тел.: (99855) 452-77-77; e-mail: university@tues.uz.

Автореферат диссертации разослан «17» 08 2026 года).

(Реестр протокола рассылки № 10 от «17» 08 2026 года).



О.П.Урлова
Председатель Научного совета по присуждению учёных степеней, доктор филологических наук (DSc), доцент

З.Р.Нармуротов
Учёный секретарь Научного совета по присуждению учёных степеней, доктор филологических наук (DSc), доцент

Н.Х.Маматалиева
Председатель Научного семинара при научном совете по присуждению ученых степеней, доктор филологических наук (DSc), доцент

ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Актуальность и востребованность темы диссертации. Отсутствие единого и совершенного представления о паремиологических единицах в мировой лингвистике делает этот вопрос предметом постоянных споров и побуждает к изучению их характерных особенностей. В частности, большое значение имеют исследования по изучению паремий в связке с общественной жизнью, в частности, с современной наукой и искусством.

В мировой лингвистике проводятся исследования лингвистических особенностей мудрых изречений и факторов их формирования в лингвокультурологическом аспекте. В частности, особое внимание уделяется разработке научно обоснованных концепций по преодолению проблем, возникающих при научно-теоретическом обосновании афоризмов, сформулированных на основе науки и искусства, отражающих мировоззрение, обычаи и традиции конкретного народа, их семантико-структурном освещении, и при выявлении альтернатив в неродственных языках.

На сегодняшний день в узбекском языкознании недостаточно работ, посвященных лингвистическому статусу афоризмов. Точнее говоря, на сегодняшний день в узбекской лингвистике мудрые изречения изучены лишь частично. Тем не менее, в узбекской паремиологии существует необходимость в семантико-структурных исследованиях в сравнительно-сопоставительном изучении нашего языка, который является «символом национальной идентичности и независимой государственности для нашего народа, бесценным духовным богатством и огромной ценностью, играющей чрезвычайно важную роль в политическом, социальном, духовном и образовательном развитии нашей страны»³¹ с неродственными языками. В частности, изучение афоризмов, сформулированных на основе научной и художественной лексики на английском и узбекском языках, занимает важное место среди вопросов, стоящих перед узбекскими и английскими лингвистами.

Данное диссертационное исследование в определённой степени служит реализации задач, поставленных в Указах Президента Республики Узбекистан, от 28.01.2022 г. № УП-60 “О Стратегии развития Нового Узбекистана на 2022 — 2026 годы”, от 08.10.2019 г. № УП-5847 “Об утверждении Концепции развития системы высшего образования Республики Узбекистан до 2030 года”, от 06.11.2020 г. № УП-6108 “О мерах по развитию сфер образования и воспитания, и науки в новый период развития Узбекистана”, в Постановлении Президента Республики Узбекистан, от 05.06.2018 г. № ПП-3775 “О дополнительных мерах по повышению качества образования в высших образовательных учреждениях и обеспечению их активного участия в осуществляемых в стране широкомасштабных

³¹<https://uza.uz> Выступление Президента Шавката Мирзиёева на торжественном собрании, посвященной тридцатилетию придания узбекскому языку статуса государственного языка //газета“Голос Узбекистана”. 21.10.2019.

реформах”, Постановление Президента Республики Узбекистан, от 19.05.2021 г. № ПП-5117 “О мерах по поднятию на качественно новый уровень деятельности по популяризации изучения иностранных языков в Республике Узбекистан”, а также Постановления Кабинета Министров Республики Узбекистан, от 11.08.2017 г. № 610 “О мерах по дальнейшему совершенствованию качества преподавания иностранных языков в образовательных учреждениях”, и другими нормативными правовыми актами.

Соответствие исследования приоритетным направлениям развития науки и технологий республики. Данное исследование выполнено в соответствии с приоритетным направлением развития науки и технологии Республики Узбекистан: I. «Формирование системы инновационных идей и пути их реализации по социальному, правовому, экономическому, культурному, духовно-просветительскому развитию информационного общества и демократического государства».

Степень изученности проблемы.

семантическая и лингвистическая природа афоризмов, их стилистические особенности, а также их сравнительное изучение с родственными афоризмами в других языках вывели работу в этом направлении на новый уровень.

Благодаря научным исследованиям таких учёных как В.А. Аворин, О.А. Дмитриева, Ю.В. Землянская, Л. Ван, Т.М. Кизларгуль, Т.В. Сазбандян, Н.Г. Дядьк, Ю.С. Коновалова, А.В. Ерёмченко, Е.Ю. Никтошенко³² изучение афоризмов вышло на новый этап, в центре внимания которого находятся их семантическая и лингвистическая сущность, стилистические особенности, а также их сравнительное изучение с аналогичными афоризмами на других языках.

В области английской лингвистики такие учёные, как М. Роберт, Якоб Кетс, Роберт Фарли, А. Тейлор, Оден и К. Лус, А. Джон и Уильям Лилли³³,

³² Аворин В.А. Проблемы изучения функциональной стороны языка. – Л.: Наука, 1975. – 58с.; Дмитриева О.А. Культурно – языковые характеристики пословиц и афоризмов на материале французского и русского языков; дисс. ...канд. филол. наук. – Волгоград, 1997. – 189 с.; Землянская Е.В. Структурно-семантические и функциональные особенности стиливой интертекстуальности в англоязычном афоризме: дисс. ...канд. филол. наук. – Санкт-Петербург, 2004. – 209 с.; Ван Л. Композиционно-синтаксическая организация русских афоризмов второй половины XIX века: дисс. ...канд. филол. наук. – Санкт-Петербург, 2005. – 157 с.; Кизларгуль Т.М. Русские антиномичные афоризмы: рече-языковые аспекты конфликтности и парадоксальности: дисс. .. доктор филологических наук. – Краснодар, 2007. – 415 с.; Сазбандян Т.В. Функции афоризмов в структуре и динамике познавательной деятельности человека. дисс. ...канд. филол. наук. – Москва, 2008. – 143 с.; Дядьк Н.Г. Гносеологический анализ афоризма как специфической семиотической системы: дисс. ...канд. филол. наук. – Челябинск, 2011. – 189 с.; Коновалова Ю.С. Фразеологизмы, паремии и афоризмы как средство объективации возрастных концептов в англоамериканской языковой картине мира: дисс. ...канд. филол. наук. – Воронеж, 2011. – 321 с.; Еременко А.В. Языковая Объективация Цениостного Компонента Концепта Marriage в Афоризмах Американских И Британских Авторы (Сравнительно-Сопоставительный Аспект): дисс. ...канд. филол. наук. – Владивосток, 2012. – 221.; Никтошенко Е.Ю. Семантика конфликтсодержащих паремий и афоризмов в лингвокогнитивном и лингвокультурном аспектах (на материале русского и английского языков): дисс. ...канд. филол. наук. Нальчик, 2015. – 185 с.

³³ Robert M. Book of aphorisms. Glasgow, W.R. McPhun, 1834. – 189 p.; Jacob Cats and Robert Farlie Moral Emblems with aphorisms, adages, and proverbs, of all ages and nations. London: longman, green, longman, and roberts, 1860. – 262 p.; Taylor A. Selected Writings on proverbs. Helsinki: Suomalainen Tiedekatemia, 1975. – 130

исследовали афоризмы как паремиологические единицы.

В научных трудах таких учёных, как М.Фозилов, Т.Мирзаев, Б.Саримсоков, З.Д.Тошпулатов, П.У.Бакиров, Х.Турсунов, М.Х.Саидов, З.Т.Тохиров, А.Раимов, Н.Раимова, Ш.Носиров, С.Джураев, Н.Тошкулов, Ш.Тоджибоев, Р.Эгамбердиев, З.И.Мирзаюнусова, Л.В.Половина, О.П.Уралова, З.Р.Нармуратов, Н.Маматалиева³⁴ проводились исследования, посвященные различным вопросам паремиологии, таким как этапы формирования афоризмов, их лингвистическая природа, их отношение к смежным явлениям и методы исследования.

Связь диссертационного исследования с планами научно-исследовательских работ высшего образовательного учреждения, где выполнена диссертация. Тема диссертации является частью перспективного научно-исследовательского плана, реализуемого на кафедре иностранных языков и литературы Денауского института предпринимательства и педагогики по теме «Актуальные проблемы сравнительного типологического исследования лексико-семантической системы языка: диахрония и синхрония» (ИТА-12-09-2019).

Целью исследования является выявление семантических и структурных особенностей афоризмов, образованных на основе лексики науки и искусства в английском и узбекском языках.

Задачи исследования:

исследовать мудрые изречения как паремиологические единицы и обоснованно изучить их научно-теоретические аспекты в отношении к смежным единицам;

раскрыть содержание понятий историко-эволюционного развития лексики науки и искусства на английском и узбекском языках посредством

p.; Auden and Louis K. The viking book of aphorisms. London, The Viking Press, 1981. – 417 p.; John A. A Book of Aphorisms. London, 2017. – 127 p.; William Lilly. Choice aphorisms from the seven segments of cardan" published by Global Grey, 2018. – 336 p.

³⁴ Хикматли сўзлар, афоризмлар ва мақоллар. Тузувчи: М.Фозилов. – Тошкент: Ўзбекистон, 1967. – 191 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 1.– Тошкент, “Фан”, 1987. – 368 б.; Ўзбек халқ мақоллари: [2 томлик]. Масъул муҳаррирлар: Мирзаев Т., Саримсоқов Б. Том 2. – Тошкент, “Фан”, 1988. – 372 б.; Саидов М.Х., Тохиров З.Т. Комиллик ўғитлари. – Тошкент: Молия нашриёти, 2003. – 96 б.; Тошпўлатов З.Д. Афоризмларнинг жанр хусусиятлари ва бадиияти. Филол. фанлари номзоди дисс. Тошкент, 2006. – 122 с.; Бакиров П. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Дис... докт. филол. наук. – Ташкент, 2007. – 286 с.; Х.Турсунов “Французча-ўзбекча афоризмлар луғати. Наманган: 2014. – 45 б.; А.Раимов ва Н.Раимова. “Хикматлар шодаси” Тошкент: “Ўзбекистон”, 2013. – 400 б.; Носиров Ш. Афоризмлар. – Тошкент: “Камалак”, 2015, 48 б.; Жўраев С. Ҳақиқат манзаралари. 100 мумтоз файласуф.–Тошкент: Янги аср авлоди, 2015. – 400 б.; Тошкулов Н. “Хикмат ва мақолларда одоб меваси” Тошкент, Адабиёт учкуни, 2017. – 48 б.; Илм ҳикмати (Илм ҳақидаги ҳадис, мақол ва хикматли сўзлар тўплами) Тузувчилар: Тожибоев Ш., Эгамбердиев Р. – Тошкент: Наврўз, 2018. – 76 б.; Мирзаюнусова З.И., Половина Л.В. Талаба-ёшларда меҳнатсеварлик туйғуларини шакллантиришда афоризмлардан фойдаланиш. 2019. – 68 б.; Уралова О.П. Инглиз ва ўзбек тилларида "оила" бош лексемали мақоллар семантикаси ва структураси. Филол. фанлари фалсафа д-ри... дисс. – Самарқанд, 2021. – 144 б.; Нармуратов З.Р. Инглиз ва ўзбек тилларида таълим ва илм концептларига оид паремаларнинг лингвимаданий тадқиқи. Филол.фанлари фалсафа доктори дисс. Термиз, 2022. – 129 б.; Нармуратов З.Р. Таълим, илм хикматлари. Термиз давлат университети, НММ нашриёти, Термиз - 2022, – 89 б.; Mamataliyeva N.X. Ingliz va o'zbek tillarida “vatan” mazmunli aforizmlarning semantikasi va strukturasi. Filol.fanlari falsafa doktori diss. – Termiz, 2023. – 128 b.

анализа научной литературы;

определение семантического поля мудрых слов в концепте науки и искусства в сопоставляемых языках;

выявление структурных различий и сходств между афоризмами, относящимися к науке и искусству, путем их сопоставления.

Объект исследования были отобраны мудрые изречения на английском и узбекском языках, связанные с наукой и искусством.

Предмет исследования являются семантические и структурные особенности афоризмов, содержащих концепты науки и искусства, на английском и узбекском языках.

Методы исследования. При освещении темы исследования использовались лексико-семантический, сравнительно-сопоставительный, классификационный, структурно-статистический и аналитический методы.

Научная новизна исследования заключается в следующем:

в результате анализа исследований афоризмов в английском и узбекском языкознании установлено, что эти единицы отличаются от пословиц и изречений тем, что обладают авторским характером, характеризуются тем, что выражают в лаконичной форме научные, философские или эстетические взгляды конкретного человека, афоризмы, как пословицы, выражают обобщенный жизненный опыт, обладают таким же образным и переносным значением, как и поговорки;

доказано, что, в то время как узбекские афоризмы чаще отражают такие ценности, как духовность, нравственность и уважение к учителю, английские афоризмы более активно выражают понятия индивидуального опыта, свободного мышления, творчества и личностного развития;

в результате анализа афоризмов в форме простых предложений было доказано, что они широко используются в коротких и длинных, полных и неполных, а также связных предложениях, и что афоризмы в форме коротких предложений обеспечивают краткость и лаконичность мысли, в то время как афоризмы в форме длинных предложений позволяют выразить более сложное концептуальное содержание, а афоризмы в форме связных предложений ярко демонстрируют семантический параллелизм, сравнение и выразительность;

афоризмы английского и узбекского языков, сформированные в концепте лексики науки и искусства являются многогранным лингвистическим явлением, образующим сложную в семантическом, лингвокультурном и синтаксическом отношении систему, формальная структура и содержательные особенности афоризмов неразрывно связаны между собой, основной задачей которых является краткое, лаконичное и выразительное изложение человеческих знаний, эстетических взглядов и жизненного опыта.

Практические результаты исследования:

обосновано, что сравнительный анализ семантики и лингвокультурологических аспектов афоризмов, в концепте науки и искусства, на английском и узбекском языках имеет научно-теоретическое

значение, а так же способствует совершенствованию учебников и учебных пособий в таких дисциплинах, как «Лингвистика», «Лексикология», «Методология», «Теория и практика перевода», «Сравнительная типология» и «Лингвистика и культурология»;

доказано, что разработанная методология анализа семантики и языковой культуры афоризмов в концепте науки и искусства в английском и узбекском языках может быть использована для изучения других типов парем, специфичных для родственных и неродственных языков;

проведён сравнительно-сопоставительный анализ афоризмов в концепте науки и искусства на английском и узбекском языках;

доказано, что уникальные особенности афоризмов служат надёжным источником для использования и изучения в процессе межкультурной коммуникации.

Достоверность результатов исследования определяется конкретной постановкой проблемы, обоснованностью теоретических данных научными источниками, соответствием выбранных источников предмету исследования, целесообразностью применяемых методов исследования и подхода к объекту, обоснованностью теоретических суждений и выводов лексико-семантическими, сопоставительными, классификационными, описательными, лингвокультурными, статистическими и компонентными методами анализа. Выводы, предложения и рекомендации внедрены в практику. Полученные результаты подтверждены компетентными структурами.

Научная значимость результатов исследования. Научная значимость результатов исследований видна в новых направлениях языкознания, в частности, в изучении теоретических основ лингвокультурологии, в освещении значимости в исследовании особенностей национальных текстов, в использовании лингвокультурных методов исследования, в определении источников исследования, в установлении лингвокультурной ценности афоризмов научного и художественного содержания. Представленные в диссертации мнения служат научным источником для освещения языковых и культурных особенностей английского и узбекского языков в контексте науки и искусства.

Практическая значимость результатов исследования может быть использована в системе высшего образования при создании учебников и учебных пособий по дисциплинам “лингвокультурология”, “лексикология”, “сравнительная типология”, при проведении теоретических и практических занятий по этим дисциплинам, при организации спецкурсов в магистратуре по таким направлениям, как “методы лингвистических исследований”, “актуальные проблемы современного языкознания”.

Внедрение результатов исследования. На основе научных результатов, полученных в ходе анализа семантики и структуры концептуальных афоризмов в области науки и искусства на английском и узбекском языках:

Научные положения, устанавливающие, что в английском и узбекском языкознании афоризмы отличаются от пословиц и поговорок авторским

характером и лаконичным выражением научных, философских или эстетических взглядов конкретной личности, а также тем, что, подобно пословицам, отражают обобщённый жизненный опыт и, подобно поговоркам, обладают образным и переносным значением, были использованы при реализации прикладного проекта «Создание образовательного корпуса узбекского языка» (проект № АМ-ФЗ-201908172), выполнявшегося в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои в 2020–2023 годах (справка № 01/4-4264 от 17 сентября 2025 года). В результате были выявлены общие и отличительные особенности афоризмов научной и художественной тематики в английском и узбекском языках.

Научные положения, подтверждающие, что афоризмы, сформированные на основе лексики науки и искусства в английском и узбекском языках, представляют собой многогранное лингвистическое явление, образующее сложную семантическую, лингвокультурологическую и синтаксическую систему; что структурная организация и содержательные особенности афоризмов находятся в неразрывной взаимосвязи; а их основная функция заключается в кратком, лаконичном и выразительном отражении человеческих знаний, эстетических взглядов и жизненного опыта, были использованы в рамках прикладного проекта «Создание многоязычной электронной платформы узбекской литературы (на узбекском, русском и английском языках)» (проект № РГ-201912258), реализованного в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои в 2021–2023 годах (справка № 01/4-4428 от 24 сентября 2025 года). В результате результаты исследования были использованы при разработке методических пособий, направленных на повышение уровня коммуникативной компетентности преподавателей и изучающих язык в рамках инновационного исследовательского проекта, применение лингвокультурологического подхода к исследованию лексики науки и искусства в афоризмах, использование различных экспрессивно-стилистических средств при переводе афоризмов с английского языка на другие языки, а также разработку механизмов анализа и интерпретации афоризмов. Кроме того, результаты исследования были использованы для расширения и совершенствования содержания учебных дисциплин по фразеологии, паремиологии, лексикологии и теории перевода, преподаваемых в высших образовательных учреждениях.

Научные выводы, подтверждающие, что афоризмы, сформированные на основе лексики науки и искусства в английском и узбекском языках, представляют собой многогранное лингвистическое явление, образующее сложную семантическую, лингвокультурологическую и синтаксическую систему; что структурная организация и содержательные особенности афоризмов находятся в неразрывной взаимосвязи; а их основная функция заключается в кратком, лаконичном и выразительном отражении человеческих знаний, эстетических взглядов и жизненного опыта, были использованы при подготовке сценариев телевизионных программ «Assalom,

О‘zbekiston!» и «Ko‘ngil obodligi», транслировавшихся на телеканале «О‘zbekiston» в период с января по апрель 2025 года (справка Государственного учреждения «Творческое объединение “О‘zbekiston 24”» Национальной телерадиокомпании Узбекистана № 05-09-818 от 3 июня 2025 года). В результате результаты исследования способствовали раскрытию содержания понятий историко-эволюционного развития лексики науки и искусства в английском и узбекском языках на основе анализа научной литературы, определению семантического поля афоризмов, репрезентирующих концепты науки и искусства в сопоставляемых языках, а также выявлению их структурных сходств и различий посредством сопоставительного анализа афоризмов, связанных с концептами науки и искусства.

Апробация результатов исследования. Результаты исследования были обсуждены в 5 докладах, в том числе на 2 международных и 3 республиканской научно-практической конференциях.

Публикация результатов исследования. По основному содержанию диссертации опубликовано 12 научных работ, из них 7 статей в изданиях, рекомендованных Высшей аттестационной комиссией при Кабинете Министров Республики Узбекистан для публикации основных результатов докторских диссертаций, в частности, в 4 республиканских и 3 в зарубежных научных журналах.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, выводов по главам, заключения, списка использованной литературы и приложения. Общий объем работы составляет 132 страниц.

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

1. Quvvatov R.H. Ingliz va o'zbek tillarida san'atga oid aforizmlar tahlili // Tamaddun nuri. ISSN: 2181-8258 (Online) – 2024. – № 9 (60). – B.96-98. (10.00.00 № 28). <https://jurnal.tamaddunnuri.uz/index.php/tnj/issue/view/13/14>
2. Quvvatov R.H. San'at bilan bog'liq aforizmlarni qiyosiy o'rganish (ingliz va o'zbek tillari asosida) // NamDU ilmiy axborotnomasi. ISSN: 2181-1458 (Online) – 2024. – № 12. – B.429-431. (10.00.00 № 26). <https://journal.namdu.uz/archive/2024-issue-12/maqola-70954-1731945224>
3. Quvvatov R.H. Fanga oid aforizmlarning chog'ishtirma tadqiqi // Ilm sarchashmalari. ISSN:2091-5853 (Online) – 2025. – №1. – B.170-173. (10.00.00 № 3). https://ilmsarchashmalari.urdu.uz/user-media/issues_files/2025-1.pdf
4. Quvvatov R.H. Semantic Analysis of Aphorisms Related to Science and Art in English and Uzbek Languages // Journal of advanced linguistic studies. ISSN 2231-4075 (Online) – 2025. – №12(2). – P.1255-1264. (10.00.00 № 13). <https://bahripublications.co.in/pdf/JALS/JALS%2C%20No.%202%2C%20Jul-Dec%202025/97%20-%20SEMANTIC%20ANALYSIS%20OF%20APHORISM%20-%20FULLY%20FINAL.pdf?t=1767807996>
5. Quvvatov R.H. Contrastive Analysis Of Aphorisms With The Concept Of Teacher In English And Uzbek Languages // Journal of Scholarly Research. ISSN 2810-6377. – Volume 3, Issue 3. – Chile, 2025. – P.22-25. SJIF:6.534 <https://academiaone.org/index.php/4/article/view/1153/959>
6. Quvvatov R.H. Contrastive Analysis Of Aphorisms With The Concept Of Book In English And Uzbek Languages // Journal of Analysis and Trends. ISSN 2810-6393. – Volume 3, Issue 3. – Chile, 2025. – P.26-29. SJIF:6.635 <https://academiaone.org/index.php/2/article/view/1147/954>

II bo'lim (II часть; Part II)

7. Quvvatov R.H. A study of aphorisms in world linguistics // International Conference on Scientific Research in Natural and Social Sciences. ISSN: 2835-5326. – Canada, October, 2023. – P.23-27. <https://econferenceseries.com/index.php/srnss/article/view/2724/2653>
8. Quvvatov R.H. A history of aphorisms in english linguistic // International Conference on Educational Discoveries and Humanities. ISSN: 2835-3196. – USA, October, 2023.– P.98-102. –<https://econferenceseries.com/index.php/icedh/article/view/2721/2650>

9. Quvvatov R.H. San'atga oid aforizmlarning semantic tahlili // "Ilmiy tadqiqotlar, innovatsiyalarni nazariy va amaliy strategiyalar tadqiqi" mavzusidagi Respublika ko'p tarmoqli ilmiy konferensiya materiallari (19-yanvar 2025-yil). – 2025. – B. 94–96. – URL: https://ojs.rmasav.com/index.php/ojs/issue/view/conf_issue_2025_19/conf_issue_2025_19

10. Quvvatov R.H. Tilshunoslikda aforizmlar tadqiqi // "Ilmiy tadqiqotlar, innovatsiyalarni nazariy va amaliy strategiyalar tadqiqi" mavzusidagi Respublika ko'p tarmoqli ilmiy konferensiya materiallari – Yanvar 19, 2025. – B. 97-98. https://ojs.rmasav.com/index.php/ojs/issue/view/conf_issue_2025_19/conf_issue_2025_19

11. Quvvatov R.H. Aforizmlar va ularning yondosh hodisalar bilan munosabati // "Globallashuv sharoitida tilshunoslik va xorijiy tillarni o'qitishning zamonaviy tendensiyalari" mavzusidagi Respublika ko'p tarmoqli ilmiy konferensiya materiallari – Aprel 21, 2025. – B. 94-96. <https://zenodo.org/records/15251704>

**Avtoreferatning o‘zbek, ingliz va rus (rezyume) tillaridagi nusxalari
“Termiz publishing center nashriyoti” tahririyatida tahrirdan
o‘tkazildi. (17.08.2026)**



**Bosishga ruxsat etildi: 17.08.2026-yil.
Ofset bosma qog‘ozi. Qog‘oz bichimi 60x84 1/16.
“Times New Roman” garniturasini. Ofset bosma usuli.
Shartli b.t. 3,75. Adadi 50 nusxa. Buyurtma № 44.
Termiz publishing center nashriyotida chop etildi.
Manzil: Termiz shahri, Ibn Sino ko‘chasi, 38 B-uy**