

On the Study of Similes in the Uzbek Language

Nodirabegim Usmonjon qizi Ismoilova

Senior Lecturer, Andijan State Pedagogical Institute, Doctor of Philosophy (PhD) in Philological Sciences

Abstract. *The article describes similes in two stages. At the language level, the structural and compositional pattern of the simile as a model is characterized; at the speech level, views are presented on the study of the pragmatic meaning of the simile in relation to the communicative situation.*

Key words: *simile, language level, speech level, pragmatic simile, religious speech style.*

Introduction

The simile construction is one of the valuable conclusions of the existing researches in linguistics, as well as the issues which are continuously studied and perfected on the basis of new scientific and theoretical views. It should be stressed that the development of linguistics based on today's anthropocentric paradigm has opened the way to research similes not only lexically, grammatically, but also pragmatically. In this case, the research of the simile construction in relation to language and speech stage allows to describe its new features. Therefore, the system of lexicology and today's semasiology requires the research of the structure of analogy and its members from a new point of view. Therefore, it is important to study this phenomenon in the framework of new theoretical perspectives at the stage of language and speech.

Materials

The description and classification of simile constructions recognized in Russian linguistics and Uzbek linguistics: the study of simile elements, in particular, the form-content area of simile, comments on its structural-compositional structure explain that the phenomenon of simile exists as a specific pattern at **the language stage**.

At **the speech stage**, the main attention is paid to the hidden meaning of the simile components in connection with the speech situation. As we have already noted, similes differ from other related phenomena, in particular, from metaphors by the fact that all of their components are used in their own (calling) meaning (differ: a snake woman is a metaphor, to move like a snake is a simile). In similes, the things and events being compared are represented by lexical units, and the words are used in the direct meaning [2, 12].

Methods

The linguist scientist U. Rahimov states that the meaning of a word in connection with a specific speech situation is a pragmatic meaning, the meanings of words in connection with the speech process are occasional meanings, and in other speech situations they may not participate with this meaning, and even acquire a meaning that is not similar to the meaning of the word [6, 64]. According to the opinion of the scientist, it can be said that the pragmatic meaning of a pragmatic analogy in connection with a speech situation is to understand the meaning of a word in the simile as a reference to a

completely different event, object or person with the requirement of a speech act. In particular, these ideas are useful in interpreting the pragmatic meaning of similes in the Holy Qur'an. For example, "Those to whom we give books know them as they know their own children. They are the ones who have harmed themselves, and they will not believe. (Holy Qur'an. Verse 20). The simile presented in this verse has a purely pragmatic character, and the phrase "know your children as you know them" in the simile refers to the real events of the time when the Holy Qur'an was revealed. Shaykh Muhammad Sadiq Muhammad Yusuf in the second part of his work "Tafsiri Hilal" interprets this verse and writes: "That is to say, the people to whom God gave the book - people of books - Jews and Christians know Muhammad, peace and blessings of God be upon him, as if they know their own children. Because the qualities of Muhammad, may God bless him and grant him peace, are mentioned in the divine book(s) given to him by God. It is narrated that Hazrat Umar bin Khattab, may Allah be pleased with him, one of the Muslim scholars of the Jews, Abdullah bin Salam, may Allah be pleased with him, said about this verse: "Allah ta'ala revealed such a verse to the Prophet, may God bless him and grant him peace, in Mecca. What kind of familiarity is this?" - they asked. Then Abdullah ibn Salam, may God bless him and grant him peace, said: "When I saw him, I recognized him as if I had seen my own son, perhaps I know Muhammad (s.a.w) better than my son." Hazrat Umar: "How?" - they asked. "Because I don't know what women have done. But I have testified that he is the true Prophet of God," said Abdullah ibn Salam, may Allah be pleased with him. In this example, the phrase "they know their children as they know them" does not mean that everyone knows their child at the stage of speech, but it expresses a specific feature, that is, a reference to a concrete event.

Speaking about pragmatic analysis and its completeness, linguist Sh.Safarov emphasized that the "burden" of information transfer in speech communication falls on the "shoulder" of words, linguistic units, and the general structure and content of the text, which is the main unit of communication, is an experience that forms the communicative meaning of linguistic units. says that it is an area. According to the scientist, the semantic content of the text, which is a complete communicative linguistic structure, consists of denotative and significant parts. The first of these refers to the aspects of the content of the text related to the events taking place in reality, and the second is related to the verbal thinking activity of the creator of the text or speech. These considerations suggest aspects that need to be addressed in a pragmatic analysis of any text type. In these opinions, it is emphasized that the "burden" of information transmission in speech communication falls on the "shoulders" of linguistic units, in the same way, we also raise the natural question of which component of simile assumes the "burden" of pragmatic information transmission. In this case, there is a need to review the importance, place and role of the members of the simile construction.

Results

Among the four components in the simile construction: A – the symbol of the subject of simile, V – the symbol of the standard of comparison, and b – the formal indicator of the comparison are recognized as the most important elements that make it up. The fourth part of the simile, S - the symbol of the base of the simile, is not represented by a lexical unit in many cases due to the requirement of speech economy, however, its meaning can be understood from the content of the simile. The appearance of a pragmatic sema in the characteristic sema of the lexical unit, which is considered the most basic of the components of the simile, is the basis for the description of the simile construction as a **pragmatic simile** at the speech stage. In this case, it is required that the word expressed in the symbol of the standard of comparison V should be pragmatic in nature, that is, it should refer to a completely different meaning from its denotative meaning in accordance with the speech situation, "contractual relationship between the speaker and the listener". M.Mirtojiyev says: "The purpose of creating a construction of simile creates pragmatics, that is, a subjective attitude towards denotation [3, 29].

If the phenomenon of simile is approached as a category, it can be seen that it is a linguistic and pragmatic category. Simile as a linguistic category is not mutually exclusive with pragmatic simile. Simile as a linguistic category is characterized by the common meaning of the words contained in it. Pragmatic simile is a substantive category based on the symbolic meaning of simile members in a

speech situation. We will focus on these and the above views below on the review of pragmatic similes from the Holy Qur'an and the pragmatic meanings hidden in their content. Since the original source of the "Holy Qur'an" is in Arabic, the translation and interpretation of the meanings in the Uzbek language - "Tafsiri Hilal" by Sheikh Muhammad Sadiq Muhammad Yusuf - was chosen as the basis for this article. In this sense, it is emphasized that the same source-tafsir is used as a basis for interpreting the meanings of pragmatic similes presented below.

Discussion

"An example of a bad word is like **a bad tree**. It is cut off from the earth, It has no decision" (Holy Qur'an. Ibrahim, 26). A bad word, a false word is a blasphemous word. It is like an uprooted, unstable tree. Its image, shape, and shape are reminiscent of a tree. But it has neither a root rooted deep in the earth, nor branches rising to the sky, nor fruit. Similarly, the origin of disbelief is not strong. It can be fell down by little effort. Not worthy of praise. There is no effect [7, 268].

"And God spread the earth for you like a carpet" (Holy Qur'an. Nuh, 19). In this simile, God spread the earth like a carpet for the servants - it means that God spread the earth like a carpet is laid to prepare a good place for sitting, lying, eating and other things necessary for the well-being of life [8, 270].

Don't you see how Allah gave an example of a good word? It is like a good tree. Its origin is fixed. And its branches are in the sky (Holy Qur'an. Ibrahim, 24). A good word, a true word, is a word of faith. God compares that word to a good, healthy tree. Yes, the origin of this tree is fixed. Its roots are strong because they are rooted deep in the ground. Various winds, storms and other factors cannot move it. Meanwhile, the branches of this tree are high in the sky [7, 268].

"The example of those who spend their wealth in **the way of Allah** is like **one grain**. Seven ears of corn grow from it, and each ear has a hundred grains. And Allah gives more to whomever He wills. And Allah is All-encompassing and All-Knowing (Holy Qur'an. Baqarah. 261). Therefore, a person who financially helps a poor person or spends money for the benefit of the community will be spending money in the way of Allah. The benefit of spending money in the way of Allah is described in a wonderful way in this verse. On the surface, it seems that the wealth of a person who donates has decreased. In fact, it is like a grain that has been planted in the ground and sacrificed itself. That one grain will multiply several times. God will multiply it. The meaning of giving the example of grain is to emphasize that one thing spent in the cause of Allah will multiply by seven hundred. But this is not the last limit. "And God gives more to whomever He wills" [10, 273].

"By the Lord of the heavens and the earth, surely the example of that (promise) is as true as what you speak (Holy Qur'an. Zaariyat, verse 23). It is known that God has given man the qualities of seeing, hearing, speaking, smelling, fully knowing and feeling with the body. Among these features, only speech occurs by human will without the influence of anything else. The first and most obvious feature is speech, that is, speaking. This is an undeniable fact. That's why Allah Taala uses speech as an example to prove the truth [9, 593].

"There are other beautiful eyes (22). Like a tree whose example is hidden" (Holy Qur'an. Story, 23). The description of hurs as "hidden dur" is because the best dur is fresh from the shell, untouched by anyone's hands [8, 28].

"Those who seek the pleasure of Allah and **spend their wealth** with confidence are **like a garden on a hill**. If it rains heavily, it will double its fruit. If it doesn't rain hard, it will rain lightly. And Allah is the One who sees what you do" (Holy Qur'an. Al-Baqara, 265). The value of the garden will be located on the hill. That is, he will use the rain that he has received to the full. Almsgiving, which is done with full faith and asking for God's approval, is the same, and it brings many rewards to its owner. It does not need to be heavy rain all the time for the fruit of the garden to grow. Even with the rain that sprinkled it, its fruit will increase. Also, the almsgiving done by believing servants without hypocrisy, without gratitude and without harm, even if it is small, will be the cause of many rewards [10, 276].

Conclusion

Given the scope of this article, a few examples of verses using pragmatic similes have been given above. In the course of our research, it was found that 80 of the 154 simile constructions in the "Holy Qur'an" connected by various similes belong to the group of pragmatic similes. Pragmatic simile type is valuable as a unique new type among the types of similes that exist today. When pragmatic analogies exclude the formal speech style, the remaining speech styles are:

- 1) style of scientific speech (the purpose and task of scientific speech consists of scientific communication: information provider - scientists, receiver - highly educated people) [2, 16];
- 2) the style of artistic speech (the purpose and task of artistic speech is to create an aesthetic and emotional effect on the listener by articulating and summarizing the realities of life) [5, 18];
- 3) colloquial style of speech (departing from the norms of the literary language, using dialect-specific words, the appearance of conversations on different topics at the same time);
- 4) journalistic style (characterized by the fact that it is intended for the general public, topics that are relevant at a certain time, high informativeness, strong influence, is a component of mass communication [1, 5]) [4, 118] and it is important in the research of the texts specific to **the religious speech style** proposed as **the sixth speech style**. Taking such analogies as objects is valuable as an important factor in future research.

Literature:

1. Азимова И.А. Ўзбек тилидаги газета матнлари мазмуний перцепциясининг психолингвистик тадқиқи: Филол. фан. номз. ... дисс. – Т., 2008. – Б. 5.
2. Мукаррамов М. Ўзбек тилида ўхшатиш. – Тошкент: Фан, 1976. – 88 б. – Б. 12.
3. Миртожиев М.М, Переносные значения и их манифестация в узбекском языке. Автореф. дисс. докт. фил.наук. – Тошкент, 1989. – Б. 29.
4. Исмоилов Х.Т Суд лингвистикасининг социолингвистик ва психолингвистик аспектлари (жиноят ишлари бўйича суд мажлиси мисолида): филол. фан. б. ф. д-ри. ... дисс. – Андижон. 2021. – Б. 118.
5. Кўчимов Ш. Ўзбекистон Республикаси қонунларининг тили. Филол. фан. номз. ... дисс. – Т., 1995. – Б. 18.
6. Раҳимов У. Ўзбек тилида юқламалар пресуппозицияси: филол. фан. номз. ... дисс-яси. – Самарқанд, 1994. –Б. 64.
7. Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Тафсири Ҳилол. VII жузлик. Учинчи жуз. – Тошкент: Шарқ нашриёт-матбаа акциядорлик компанияси бош таҳририяти, 2007. – Б. 268.
8. Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Тафсири Ҳилол. VII жузлик. Олтинчи жуз. – Тошкент: Шарқ нашриёт-матбаа акциядорлик компанияси бош таҳририяти, 2007. – Б. 28.
9. Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Тафсири Ҳилол. VII жузлик. Бешинчи жуз. – Тошкент: Шарқ нашриёт-матбаа акциядорлик компанияси бош таҳририяти, 2007. – Б. 593.
10. Шайх Муҳаммад Содиқ Муҳаммад Юсуф. Тафсири Ҳилол. VII жузлик. Биринчи жуз. – Тошкент: Шарқ нашриёт-матбаа акциядорлик компанияси бош таҳририяти, 2007. – Б. 273.