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**Babanazarova Sahiba Abdusharipovna**

*Doctor of Philosophy in Philology (PhD)*

*Tashkent, Uzbekistan*

**Annotation:** *This article provides information on the scientific research conducted in Uzbek and world linguistics on cognitive linguistics, the opinions of various scientists on the subject are presented, compared, and discussed. A cognitive approach and analysis is given to stable similes, which are considered a stable unit.*

**Key words:** *anthropocentric paradigm, cognitive linguistics, stable units, stable similes, linguistic realization, frame, gestalt.*

In recent years, a number of scientific studies on cognitive linguistics have been conducted in Uzbek linguistics. Even so, there is a great need to cognitively study stable units in our language. Because expressions, metaphors, stable similes with a stable composition are very important units in revealing the unique aspects of our language. That is why the study of these units, including similes, is of special importance. The history of studying similes in the Uzbek language is inextricably linked with the development of Turkic linguistics in this regard. As observed in the gradual development of world linguistics research, the issue of studying similes in Turkology is one of the issues that reflect the principles of different linguistic paradigms and is of periodic importance. In recent years, the weight of research devoted to checking the role of language units in the formation of the national worldview of the Turkic peoples has increased, and the following works serve to explain the purely anthropocentric nature of the language. Among the first works reflecting the principles of the anthropocentric paradigm in Uzbek linguistics, S. M. Mominov's doctoral dissertation on the topic "Social-linguistic features of Uzbek communication behavior" is mentioned<sup>41</sup>. Sh. Safarov's monograph "Cognitive Linguistics" is an important source of theoretical knowledge in Uzbek linguistics. This work discusses the subject and tasks of cognitive linguistics, the process of linguistic realization of the concept, cognitive structures such as script, frame, gestalt, as well as the national-cultural characteristics of linguistic-cognitive activity and the theoretical views that exist in world linguistics about the cognitive analysis of linguistic phenomena. The treatise is written in a general theoretical aspect and is of great practical importance for specialists conducting research in the field of cognitive linguistics. One of the important theoretical aspects of the

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<sup>41</sup> Худойберганава Д. Ўзбек тилида бадиий матнларнинг антропоцентрик талқини: Филол. фан. д-ри ... дисс. – Тошкент, 2015. – Б. 48.

book is that it analyzes the relationship between language and thinking in conjunction with the concepts of national mentality and national culture<sup>42</sup>.

The emergence of the anthropocentric paradigm in linguistics paved the way for the emergence of new directions and made it possible to explore previously undiscovered aspects of such a magnificent diversity as language. This paradigm is the shift of the researcher's attention from the object of knowledge to the subject, that is, the person is studied in the language and the language is in the structure of the person<sup>43</sup>. The authority of this paradigm includes global concepts such as language, mentality, culture, ethnicity, society, that is, everything that unites a person and a person. As a result, the content of the term anthropocentric linguistics is very large, and it is not yet possible to consider all the important phenomena related to it at the same time, therefore, research is carried out within the framework of linguoculturology, sociolinguistics, cognitive linguistics, ethnosociolinguistics, ethnosemantics, etc. . But, linguist T.N. Bunchuk said that despite the terminological diversity and attempts to distinguish, the boundaries of these departments are blurred and the goals are very close. In practice, it is impossible to stay only within, for example, linguocultural or sociolinguistics<sup>44</sup>.

In particular, cognitive linguistics, which is one of the directions of this paradigm, focused our attention on the importance of language as a mental concept. A lot of work done within this direction is devoted to the fact that language is an expression of the human spirit, directly participates in the process of logical thinking and influences it.

In linguistics, the study of the language system from an anthropocentric point of view is mainly manifested in linguistic semantics, cognitive linguistics, psycholinguistics, pragmatic linguistics, linguistic cultural studies. In works based on the anthropocentric paradigm, the language system is studied in connection with the personality factor. Although the research of Uzbek linguists on linguistic semantics, pragmatics, and cognitive linguistics shows anthropocentric tendencies, the research in this regard is still insufficient<sup>45</sup>.

Cognitive linguistics is a science that studies the essence of a certain concept in the linguistic representation of the world and its connection with world realities.

Cognitive linguistics is a science that emerged from the union of three different fields of research: neuroscience, philosophy, and linguistics. Cognitive linguistics developed in the last decades of the twentieth century and the beginning of the twenty-first century. For a long time, philosophy has thought about what humanity can know and how it can

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<sup>42</sup> Худойберганаева Д. Ко'rsatilgan manba. – Б. 49.

<sup>43</sup> Маҳмудов Н. Гилнинг мукамал тадқиқи йўллари излаб. // Ўзбек тили ва адабиёти. – Тошкент, 2012. – № 5. – Б. 4.

<sup>44</sup> Бунчук Т.Н. Концептуальный анализ текстов традиционной культуры: Дисс. ... канд. филол. наук. – Санкт-Петербург, 2003. – С. 6.

<sup>45</sup> Худайберганаева Д. Ко'rsatilgan manba. – Б. 14.

know. In the last century, linguists, sociologists, and anthropologists are hotly arguing about the nature and evolution of language<sup>46</sup>.

Cognitive linguistics mainly studies a person's consciousness, thinking, and mental processes and situations related to them. We can call it the science of knowledge and cognition, perception of the world in the process of human activity. According to cognitive linguistics, man should be studied as an information processing system, and human behavior should be described and explained in terms of his internal states.

The information of modern psycholinguistics adopted by cognitive linguistics makes it possible to approach language learning as an ability of a linguistic person, which is based on mental processes.

In our opinion, it makes sense to pay attention to the characteristics of the phenomenon we are considering. Comparison, as a mental phenomenon, is a mental action related to the processing of the cognitive experience of a person (the object of comparison), which is a reaction to external influences or the result of an internal action aimed at determining the characteristics of a person. The fact that comparison, as a linguistic phenomenon, reflects only the results of the considered mental action, allows to connect it with the mechanisms of consciousness that ensure information processing, in addition to conscious control<sup>47</sup>. Below we will consider the process of verbalization of the concept of freedom through similes.

### **FREEDOM**

Similes are effectively used to express various features of the concept of "freedom". The essence of the concept of "freedom" is revealed in the following frames:

- the ability to act on one's own will
- to move freely in one's own way
- lack of limitation
- disobedience to someone else's will
- the subject's ability to express his will
- a situation without any restrictions
- the absence of oppression
- absence of slavery
- the ability to move without restrictions
- relief
- free, unoccupied time
- a glorious thing
- divine because it is given by God

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<sup>46</sup> Linda A. King. Full of life: a cognitive linguistic reading of metaphors of abundance in the gospel of John. – Chicago: University of Chicago Press, 2017. – P. 49.

<sup>47</sup> Денисова Г.Л. Когнитивный механизм сравнения в немецком языке: Дис. ... д-ра. филол. наук: – Тюбати, 2013. – С. 17.

In these frames, which are the components of the essence of the concept of "freedom" and the organs that realize it, a person effectively uses static similes. Below we will touch on some of them:

### THE ABILITY TO ACT ON ONE'S OWN WILL:

The concept of freedom occupies a great place in the thinking of our people, who have gone through a long and difficult path of development. The symbol of freedom is manifested in different forms in different nations. For example, in world culture, freedom is depicted as a woman with a stick and a hat. In particular, it was the custom of the Romans to give such headdresses to freed slaves. Also, because light is considered a symbol of freedom from darkness, the American Statue of Liberty is depicted with a torch in her hand<sup>48</sup>. In Russia, the bell is a divine voice that promotes truth, a symbol of freedom. There is a unique form of freedom in the imagination of our people. In the Uzbek language, the concept of freedom is verbalized through the following similes: like a fish, like a fish in water, like a curtain, like a mountain falling from one's shoulder, like a bird.

In the "Explanatory dictionary of similes in the Uzbek language" the simile like a fish is defined as follows:

**Like a fish** - to swim, to move freely in the water. Tosh chatnar... Toshlar suv ostida **baliqday suzar** (S.Hakim. Saraton).

**Like a fish in water** - feel good, move freely. Hozirgi kunda yozish-chizishga bo'lgan havasini iste'dod deb o'ylaydiganlarning soni shu qadar ko'payib ketdiki, ular adabiyotda o'zlarini **suvdagi baliqday erkin** sezadigan bo'lib qoldi (I.Haqqul. Abdulla Qahhor jasorati).

**The curtain is light.** About a person's mentally free, refreshed, relaxed state. Auditoriyada ham o'zini **pardek yengil** his qilar, o'qiyotgan ma'ruzalari ilgarigilaridan jo'shqinligi, harorati bilan ajralib turardi (U. Hamdam. Sabo va Samandar).

**It's like a mountain is lifted from one's shoulders** - to take it easy. To get rid of any sorrow, anxiety, hardship, difficulties, etc. Xabar kelgandan keyin esa **go'yo yelkasidan tog' ag'darilganday yengil** tortib, o'zini Amir Temurning oltin kursisiga tashladi-yu, uxlab qoldi (O.Yoqubov. Ulug'bek xazinasasi).

**Like a bird** - light, free; to take lightly, to feel lightly. It's about a free, refreshed state of mind, very pleasant, conscious feelings. Dovondan oshgunlariga qadar **erkin qushdek** edilar (T.Malik. Shaytanat).

In the 5-volume "Annotated Dictionary of the Uzbek Language" the word freedom is defined as follows:

**Freedom 1** Limitation in some way, pressure, etc. freedom from; acting according to one's own will. *Bul yerga kelib, erkinlikning lazzatini his etayotirman.* M.Osim, Ibn Sino qissasi.

2 Free life, conditions. To live in freedom.

<sup>48</sup> Маслова В.А. Когнитивная лингвистика. – Минск: Тетрасистемс, 2004. – С. 164.

3 Freedom, independence; freedom, freedom. The fight for freedom. *Vaqtli hukumat ilgarigi oz-moz berilgan erkinlikni ham qatag'on qildi*. K.Yashin, Hamza<sup>49</sup>.

Therefore, freedom is a polysemantic word, which means that there is some common meaning that unites these meanings. It is "the ability to live and act without any restrictions." The contexts in which this word is used show that the general meaning of "ease, comfort" is more evident in the word "freedom" in the Uzbek language than in other languages.

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