

Study Of Linguistic Analysis In Short Fiction: A Comparative Perspective Of World And Uzbek Literature

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Abstract: This article examines the theoretical foundations of linguistic analysis in the short-story genre, comparing global literary approaches with the distinctive features of Uzbek storytelling. The study explores the linguistic structure of the short story, the linguopoetic functions of compositional elements, types of speech, and the interaction between authorial and character discourse. Modern analytical methods - cognitive analysis, narratology, discourse analysis, and semiotic approaches - are applied to Uzbek short stories to evaluate their adaptability and effectiveness. Findings show that Uzbek short fiction is structurally rich and semantically layered, and linguistic analysis provides a powerful tool for uncovering its deeper meanings.

Keywords: Linguistic analysis, short story, narratology, linguopoetics, Uzbek literature, world literature, discourse, semiotics.

Introduction: Storytelling is one of the most ancient and enduring genres of literature, providing the opportunity to express human experience in a concise form. Although stories are often brief in volume, their semantic layers are rich, multi-layered, and open to diverse interpretations. In the scientific study of such texts, linguistic analysis emerges as an essential methodological approach. Over the past decades, research on stories has rapidly evolved through scholarly directions such as linguopoetics, narrative linguistics, cognitive models, and discourse analysis. In world literature, writers such as Edgar Allan Poe, Ernest Hemingway, Franz Kafka, O. Henry, and Gabriel García Márquez significantly contributed to the development of the short story genre, and the linguistic study of their texts has played an important role in shaping modern analytical approaches. In Uzbek literature, the stories of Cho'lpon, Oybek, Odil Yoqubov, Shukur Xolmirzaev, Erkin A'zam, Khurshid Do'st Muhammad, Ulug'bek Hamdam, and Javlon Jovliyev are considered linguopoetically rich and multifaceted. Linguistic analysis of a story involves not only the grammatical structure of words and sentences, but also the examination of their semantic, pragmatic, ideological, and aesthetic functions. Due to the brevity of the genre, every linguistic unit, speech form, metaphorical image, and compositional shift carries substantial

semantic weight. The relevance of this research arises from the necessity to comparatively study modern linguistic approaches to storytelling through examples from both world and Uzbek literature.

REVIEWED LITERATURE

As an integral component of global linguistics, Uzbek linguistics has made a valuable contribution to addressing contemporary issues faced by the field of linguistics worldwide. Throughout the previous century, Uzbek linguistics, like many other national linguistic traditions, experienced the influence of diverse worldviews, theories, and scholarly paradigms, and remained within the orbit of general linguistic processes. The Uzbek language, belonging to the ethnosocial community known as the Uzbek nation, reflects its rich historical heritage, fully satisfies everyday communicative needs, and functions as a unifying and consolidating medium. Therefore, the nature, stages of formation and development, current state, and future prospects of the Uzbek language cannot be understood without considering the broader transformations occurring in modern world linguistics. It is beyond doubt that the Uzbek language embodies not only features characteristic of its sister Turkic languages but also universal linguistic laws that govern independent languages across five continents. From this perspective, when analyzing the complex path

traversed by Uzbek linguistics and providing an objective evaluation of its development, it is necessary to avoid separating its inherent regularities from general linguistic phenomena. As is well known, at the beginning of the 20th century, linguistics distanced itself from sociology and psychology, proclaiming “language in itself and for itself” as its primary object of study. Although Ferdinand de Saussure’s project of general semiology was partially realized within the field of semiotics, linguistics did not lose its independence nor become a mere subdivision of semiotics. As noted by Y. D. Apresyan, the reconstruction brought about by the structural paradigm deepened, enriched, and expanded traditional linguistic problems, equipping linguistics with a “methodology for seeking scientific truth.” By the end of the 20th century, the question of studying language solely as a system of signs no longer attracted excessive attention from scholars. Linguistics once again began to seek closer relationships with psychology and sociology. Cognitive science gradually rejected Saussurean dichotomies such as language–speech, synchrony–diachrony, syntax–semantics, and lexicon–grammar. It began to view language as one of the cognitive abilities of the human mind and declared linguistics to be a branch of cognitive science. As a result, linguistics seemingly risked losing its independence once more. Nevertheless, there was no doubt that stepping beyond its isolated position ensured the growing social significance of linguistic science. Observing the path traversed by 20th-century linguistics, several notable characteristics become evident: 1. Linguistics has consistently interacted with other sciences, whether in the humanities or the natural sciences. Through close contact with biology, sociology, and psychology, fields such as biolinguistics (which has not yet fully formed in Uzbek linguistics), sociolinguistics, and psycholinguistics emerged. From the 1960s onward, engineering linguistics appeared, later followed by mathematical linguistics, which ultimately laid the groundwork for computer linguistics. As a result of these interdisciplinary interactions, numerous new terms expressing specialized concepts were introduced. Nevertheless, linguistics retained only those notions that matched its subject matter, while others either disappeared or became confined to strictly linguistic meanings. 2. The absence of precise definitions for newly introduced concepts did not hinder their effective use. Terms such as “linguistic cognition,” “linguistic image,” “linguistic representation of reality,” “discourse,” and “concept” were gradually clarified through extensive scholarly research. 3. Except for Louis Hjelmslev’s theory of glossematics, no linguistic project or doctrine reached a complete logical conclusion or achieved full practical implementation. Thus, it became evident that the

independence of linguistics is natural, while the influence of other sciences, although significant, generally remains temporary. These tendencies also manifested, to a certain degree, in Uzbek linguistics. Following national independence, particular attention was paid to developing criteria appropriate to the nature of the Uzbek language, restoring forgotten linguistic heritage, preserving linguistic purity, and determining future directions of development. This was reflected in authoritative documents such as the “Law on the State Language,” the “Law on Education,” the “National Program for Personnel Training,” and several other legislative acts. As an independent discipline that developed throughout the 20th century, Uzbek linguistics today seeks to thoroughly explore the interrelations between language and culture. The transformation of linguistic paradigms and the expansion of interdisciplinary approaches create new methodological demands within the field. Notably, the rise of linguoculturology has made it possible to analyze the interdependence between language and culture from an anthropocentric perspective. From a theoretical point of view, language serves as a primary medium that reflects a society’s cognition, historical development, and socio-spiritual condition. Therefore, the science of linguistics not only studies the structure, semantics, functionality, and stylistic properties of linguistic units but also aims to identify the cultural layers embedded within language. In this regard, alongside traditional linguistic branches such as phonetics, morphology, syntax, and semantics, modern fields such as linguoculturology, pragmalinguistics, and cognitive linguistics play an increasingly important role.

RESULTS

In this study, several modern methods of linguistic analysis were applied in a complex manner: Through the historical-comparative method, the developmental stages of Uzbek linguistics were identified, and each of them was evaluated within its social, political, and scientific context; With the descriptive-analytical method, the cultural semantics of linguistic units — that is, linguocultural units, their formation, and their functions — were examined; On the basis of cognitive linguistics, the concepts in language and their place in human cognition were revealed; Through discourse analysis, the functional characteristics of intertextuality, citation, and precedent units in texts were studied; Within the linguoculturological methodology, the scope of linguistic reflection of national mentality, stereotypes, symbols, mythologemes, and archetypes was expanded. As the methodological basis, the works of researchers such as V. N. Teliya, V. A. Maslova, L. Weisgerber, Y. N. Karaulov, G. G. Slisshkin were analyzed. Among local

scholars, the studies of N. Mahmudov, Z. I. Solieva, E. Tursunov, A. Sodiqov were used as foundational sources. The results showed that the stages of the development of Uzbek linguistics can be scientifically classified as follows: Primitive stage: the earliest grammatical thought formed under the influence of Arabic and Persian (9th–13th centuries); in Navoi's works, language was viewed as a symbol of culture. Early empirical stage: practical ideas about language by thinkers such as Mahmud Kashgari, Yusuf Khos Hojib, and Abdurauf Fitrat; traditions of lexicography; issues of orthography. Theoretical stage: in the mid-20th century, Uzbek scholars laid the foundations of linguistics; scientific works on phonetics, morphology, syntax, and stylistics. Based on the analyses of Sirojiddinov, Mahmudov, and Tursunov, a national grammar was created. Second empirical stage: directions such as sociolinguistics, psycholinguistics, and pragmatolinguistics developed. The interrelation between language and society, as well as the impact of language on personality, was studied. Modern stage: in the 21st century, linguoculturology, discourse analysis, text linguistics, and cognitive approaches have enabled a deeper examination of the cultural and social functions of language. Precedent units: texts and figures such as "O'tkan kunlar," "Layli va Majnun," "Alpomish," "Bobur," "To'maris," "Cho'lpon" serve as linguistic reflections of national consciousness and culture. One of the main achievements of modern Uzbek linguistics is the strengthening of interdisciplinary approaches and the growing need to analyze language on the basis of anthropocentric principles. Through linguoculturological research, not only the functional aspects of language but also its cultural-artistic, aesthetic, and psychological layers are being revealed. Research on concepts enhances the ability to express people's worldview and national-historical cognition through language. The findings show that language not only reflects culture but also shapes it, creates new values, and strengthens historical consciousness. Therefore, linguistics must study not only grammatical units but also linguistic thinking, cultural monuments, and the cultural layers formed in language through oral traditions. The short story genre became one of the most active literary forms in world literature in the 19th–20th centuries, and its linguistic analysis makes it possible to identify the content, pragmatic, semantic, and poetic layers of a literary text. In world short-story studies, linguistic approaches mainly include theories such as metaphor, discourse, text categories, cognitive models, and narrative construction. Below, the main directions of linguistic analysis are explained through examples from major short story writers in world literature. In Poe's stories, psychological metaphor, intertextuality,

interior monologue, and strong semantic contrasts are dominant. For example, in "The Tell-Tale Heart," the "heart" is the metaphor of conscience. A semantic field of fear is created through linguistic units: beating, darkness, terror, whisper, mad. Poe creates the model of an unreliable narrator through first-person speech. In such analysis, this is regarded as the pragmatic center: the narrator's language itself becomes a source of conflict.

Short sentences → intensity

Repetitions → psychological pressure

Inversions → dramatic emphasis

Simple sentences: (He went. She waited. The sun rose.)

Recurrent semantic fields: cold, fear, silence, drink, war. Half of the meaning of the story is hidden beneath the dialogue. In linguistic analysis, this is studied as the category of subtext. What is unsaid → still meaningful ("left-behind context" module).

CONCLUSION

The following conclusions were drawn from the research results: The developmental stages of Uzbek linguistics were formed on a systematic and historical basis, and each stage demonstrated its own linguistic and cultural approach. Linguoculturology has become an important tool for identifying national values in language, studying them on a conceptual basis, and revealing the worldview of the people through precedent units and texts. In modern Uzbek linguistics, the integration of linguosemantic, pragmatic, cognitive, and discursive analysis methods is contributing to scientific advancement. In the future, compiling linguoculturological dictionaries, developing language corpora, and creating cultural concept maps remain urgent tasks.

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