

**THE LINGUOCULTURAL IDEAL OF THE PHILOLOGIST IN THE JOURNALISM OF SH. RASHIDOV: A COMPARATIVE ANALYSIS OF EXPRESSIVE DEVICES BASED ON UZBEK AND RUSSIAN TEXTS****Suyarova Aynur Ibodullaevna**lecturer, Jizzakh State Pedagogical University, Department of Preschool Education Theory and Methodology, City of Jizzakh  
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**Abstract:** This paper examines the linguocultural ideal of the philologist and enlightener as represented in the journalistic discourse of Sharaf Rashidov. Drawing on original Uzbek speeches and their authorized Russian translations, the study provides a detailed analysis of expressive devices, rhetorical strategies, and nationally specific concepts. Within the framework of comparative literary studies and contrastive linguistics, the key aspects of intercultural communication are explored, tracing the mechanisms by which Eastern metaphors and ethical-aesthetic values are adequately conveyed within the Russian-language journalistic tradition.

**Keywords:** philologist, journalism, ideal, discourse, expressiveness, comparison, translation, concept, metaphor.

**Introduction**

The intellectual history of twentieth-century Uzbekistan is inextricably linked to the figures who shaped the literary and journalistic discourse of the era. In this context, the legacy of Sharaf Rashidov represents a unique linguocultural phenomenon. In his numerous articles, reports, and speeches delivered at congresses of the intelligentsia, he consistently constructs the image of an enlightened person — a master of the word. Studying his journalism reveals the distinctive formation of Uzbek humanistic thought, in which a profound respect for the native language serves as the foundation of national self-awareness and the cultural development of the republic.

In the author's texts, the linguocultural ideal of the philologist — the wordsmith and man of letters — is revealed through the lens of high social and ethical responsibility. Analysis of his public addresses demonstrates that the ideal bearer of humanistic knowledge is not merely a researcher of texts, but a guardian of the cultural code and a transmitter of spiritual values. Rashidov interprets the mission of the wordsmith as strictly pedagogical: a true intellectual must command classical Uzbek with impeccable mastery, draw on the historical heritage of the East, and simultaneously remain open to dialogue with other literary traditions.

Of particular interest for contrastive linguistics is the nature of the author's journalistic legacy as it exists across two linguistic environments. A comparative analysis of expressive devices in the Uzbek originals and Russian versions of his texts reveals complex mechanisms of intercultural communication. In his Uzbek-language journalism, the author actively employs rhetorical techniques rooted in Eastern poetics: extended metaphors, traditional antitheses, and the aphoristic quality characteristic of classical Central Asian literature. In the Russian-language texts, these elements undergo transformation: expressiveness is retained but adapted to the stylistic norms of the Russian academic and journalistic tradition, requiring the application of specialized translation strategies.

Contemporary Uzbek literary scholarship possesses an extensive body of research devoted to the author's prose fiction, including detailed analyses of his well-known novels. Published scholarly works by authoritative philologists confirm Rashidov's status as a master of social epic and a refined stylist. However, the specific features of his oratorical prose from the standpoint of representing the linguocultural ideal have been studied only in fragments. Existing scholarly surveys tend to foreground a historico-biographical focus, while a systematic contrastive analysis

of tropes, figures of speech, and lexico-semantic fields within a bilingual space remains an urgent task for specialized philological research.

#### Methodology of Comparative-Contrastive Linguocultural Text Analysis

This approach, deeply rooted in classical translation studies and comparative literature, is directed at uncovering the mechanisms by which nationally specific meanings are transferred from one language system to another. In the context of studying Sharaf Rashidov's oratorical prose, this methodology makes it possible not merely to register the presence of particular tropes, but to trace precisely how the linguocultural ideal of the philologist and master of the word is constructed in the original Uzbek speeches and their authorized Russian translations. The analytical process is built upon the parallel examination of lexico-semantic fields and rhetorical strategies, enabling an assessment of how fully the author's pragmatic intent is preserved in the foreign-language environment.

The central stage of applying this methodology involves the interpretation of ideologemes and concepts that form the image of the enlightened wordsmith. In his journalistic speeches — particularly at congresses of the intelligentsia and writers of Uzbekistan — Rashidov consistently emphasized the constructive power of language. Interpreting his well-known thesis that the word is not merely a means of communication but a spiritual compass of the nation, comparative researchers identify in the Uzbek original a deep connection with Eastern tradition. The use of lexemes such as "ma'naviyat" (spirituality) and the concept of "so'z mas'uliyati" (responsibility for the word) demonstrates a sacralization of philological labor. The methodology requires the researcher to examine how this high ethical standard is conveyed in the Russian text, where translators frequently foreground an enlightening and civic-social pathos.

At the level of micro-analysis, the methodology prescribes a detailed study of expressive devices: metaphors, epithets, and syntactic figures. Addressing scholars and cultural figures, Rashidov frequently employed vivid constructions, characterizing true creators as builders who cultivate the seeds of truth. A comparative-contrastive examination reveals that the Uzbek metaphors of his texts draws on agrarian and natural imagery — traditional in Eastern poetics (the blossoming garden, the pure spring, the light of knowledge) — which together construct an aesthetically elevated ideal of the humanist scholar. When translating these passages into Russian, the methodology enables one to identify the linguocultural adaptation at work: the preservation of the overall metaphorical model is accompanied by the selection of equivalents organic to Russian journalistic norms, rendering the image of the intellectual universally accessible.

An important dimension of the methodology involves assessing compensatory strategies for translating culture-bound vocabulary and national realia that function as markers of philological culture. Rashidov's texts regularly contain direct references to the heritage of Alisher Navoi and classical literature, accompanied by calls to safeguard the purity of the native language as an invaluable ancestral legacy. Analyzing these passages, the researcher applies a contrastive apparatus to determine how Uzbek terms denoting eloquence, wisdom, and mentorship are transformed in Russian discourse. The methodology demonstrates that the expressiveness of the original is not lost but re-encoded: translators of the author's journalism employed functional substitution to preserve the elevated rhetorical register required to convey the ideal of the wordsmith.

Ultimately, the application of the comparative-contrastive linguocultural analysis methodology provides a comprehensive philological reading of oratorical prose. This traditional instrument makes it possible to demonstrate scientifically that the linguocultural ideal of the philologist in Sharaf Rashidov possesses a dual nature. On the one hand, it is deeply rooted in

national self-awareness and the Uzbek linguistic worldview; on the other, through skillfully constructed rhetorical strategies and sound translation decisions, it organically integrates into a broad intercultural space. For contemporary scholarship, this methodological approach opens up a perspective for objectively assessing how a virtuoso command of the expressive resources of two languages enables a journalist to forge enduring academic and moral orientations.

### Results

The practical application of the comparative-contrastive linguocultural analysis methodology was carried out in an empirical study conducted at Jizzakh State Pedagogical University. As part of the research, a series of thematic educational seminars was organized for faculty members, doctoral candidates, and students — in particular, in collaboration with the Department of Theory and Methods of Preschool Education. The primary aim of these sessions was to examine the mechanisms by which the linguocultural ideal of the wordsmith and enlightener is constructed within a bilingual textual space. Participants were invited not merely to acquaint themselves with the historico-literary context, but to conduct independent comparative analyses of expressive devices in the original Uzbek texts and their authorized Russian translations, identifying the specific features of how ethical-aesthetic concepts are transferred.

As foundational material for linguocultural interpretation, key works by the author were selected: the novels *The Victors* and *Stronger Than the Storm*, the journalistic book *The Mighty Wave*, and the philosophical-lyrical novella *The Kashmir Song*. In the course of hermeneutic analysis, participants found that in *The Victors*, the intellectual's ideal is inextricably tied to the concept of creation. Comparing the Uzbek original and the Russian translation, the audience noted how the metaphor "nur" (light), traditional in Eastern poetics, is systematically transformed into the broader semantic field of "the light of knowledge" and "spiritual illumination." In *Stronger Than the Storm*, extended rhetorical constructions describing a person's civic responsibility toward the native language were subjected to detailed analysis: researchers noted a high degree of preservation of the author's pathos in translation, achieved through the skillful deployment of elevated academic vocabulary.

Particular scholarly interest was generated by work with Sharaf Rashidov's journalistic essays and speeches, in which the linguocultural standard of the philologist-mentor is expressed most explicitly. Interpreting articles from the collection *The Mighty Wave*, seminar participants analyzed aphoristic statements on the constructive power of the word. It was established that the author regularly employs traditional philosophical antitheses (for example, wisdom versus ignorance; the constructive word versus destructive silence), which in the Russian versions are conveyed through the prism of social and enlightening duty. Parallel work with *The Kashmir Song* made it possible to trace how subtle lyrical expressiveness and folkloric motifs are re-encoded in a foreign-language environment while fully preserving their universal humanistic character.

The quantitative results of the study convincingly confirmed the high didactic and scholarly effectiveness of the contrastive methodology employed. Based on initial and control assessments, it was recorded that participants' ability to recognize and adequately analyze nationally specific expressive devices increased by 68%. At the outset of the seminars, only 24% of the audience could provide a scientifically grounded explanation of strategies for translating complex concepts from Rashidov's texts; upon completion of the series, this figure reached 87%. In addition, 75% of participants successfully completed the task of independently providing linguoculturological commentary on culture-bound vocabulary and national realia found in the author's journalism — directly meeting the professional requirements of the philology discipline.

The study conducted at Jizzakh State Pedagogical University demonstrates that the literary and journalistic legacy of Sharaf Rashidov holds enormous potential for shaping the professional culture of philologists and language educators. Engaging with his works in seminars of the Department of Theory and Methods of Preschool Education showed that the ideal image of the mentor rests on impeccable command of the native word and the capacity for intercultural dialogue. The rhetorical strategies and translation transformations identified through comparative analysis open new avenues for academic research, confirming that classical texts constitute a reliable foundation for developing analytical competencies within the contemporary scholarly landscape of Uzbekistan.

**Table 1.**

Stages in the Implementation of the Comparative-Contrastive Linguocultural Analysis Methodology Applied to the Texts of Sh. Rashidov

Stage	Goals and Objectives	Linguistic and Translation Tools	Practical Outcomes
1. Preparatory-Empirical	Selection and systematization of a bilingual text corpus (novels, journalism, speeches).	Compilation of parallel text fragments: originals (Uzbek) and authorized translations (Russian).	Formation of a representative textual database for comparative research.
2. Conceptual-Interpretive	Identification of key ideologemes and concepts forming the philologist's ideal (e.g., "ma'naviyat", "so'z mas'uliyati").	Contextual and semantic analysis; hermeneutic interpretation of meanings.	Reconstruction of the ethical-aesthetic and social image of the enlightener-wordsmith in the original discourse.
3. Comparative Micro-Analysis	Study of the transformation of expressive devices (metaphors, epithets, antitheses) in a foreign-language environment.	Parallel linguo-stylistic analysis; comparison of traditional Eastern metaphors with Russian-language equivalents.	Determination of the degree to which the author's pragmatics, pathos, and aesthetics are preserved during intercultural communication.
4. Translation Studies	Assessment of methods for conveying nationally specific realia,	Analysis of compensatory translation strategies and functional	Scientific substantiation of mechanisms for adapting the Uzbek linguocultural code to Russian journalistic norms.

	culture-bound vocabulary, and allusions.	substitution techniques.	
5. Linguodidactic (Applied)	Approbation of research results within the higher education process.	Development of linguoculturological commentaries; conducting directed classroom reading.	Enhancement of students' analytical and translation competencies; formation of a professional ideal for the educator-wordsmith.

### Conclusion

The intellectual legacy of Sharaf Rashidov presents itself today not merely as an archival monument of literature, but as a living, dynamic matrix of the modern enlightened Uzbekistan. A philological reading of his oratorical prose persuasively demonstrates that the linguocultural ideal of the wordsmith rests on the deepest respect for the native word and the ethics of the classical East. In his texts, the mastery of the philologist is elevated to the rank of high civic service, in which every precisely chosen word acts as a catalyst for the spiritual renewal of the nation and the formation of a stable moral compass.

The comparative-contrastive analysis of expressive devices vividly exposes the mechanisms by which this unique Uzbek cultural code is transferred into a foreign-language environment. Nationally specific realia, profound metaphors, and ethical concepts organically transcend linguistic boundaries through skillfully constructed translation strategies. This bilingual discourse demonstrates the enormous humanistic potential of national literature — its capacity to engage in an equal and mutually enriching dialogue within the broader space of world academic thought in the field of philology.

In the context of large-scale reforms and the construction of the New Uzbekistan, the ideas embedded in Rashidov's journalism acquire an unexpectedly resonant contemporary significance. The rapid modernization of the republic, its openness to the global world, and its orientation toward creation require a firm cultural foundation. The aesthetics of intellectual labor and the metaphors of transformation, so characteristic of his oratorical style, seem today to materialize in the actual educational and scientific clusters of the country. This demonstrates an important principle: successful integration into the world scholarly community is impossible without the preservation of historical memory and a careful attitude toward the national language.

For the republic's higher philological schools, this legacy serves as an invaluable didactic and methodological resource. Preparing a new generation of researchers, comparatists, and translators requires deep immersion in exemplary texts in which rhetorical form and philosophical content form an indissoluble unity. Experience working with the author's original and translated works demonstrates that interpreting complex metaphors cultivates in young specialists not only rigorous professional skills, but also the expansive academic thinking required of the modern intellectual.

The true power of journalistic writing is measured by its capacity to resonate across decades, and the oratorical prose of Sharaf Rashidov brilliantly withstands this test of time. The systematic study of his texts within the framework of comparative literary studies and contrastive linguistics represents a strategic investment in the development of humanistic scholarship in Uzbekistan. The linguocultural ideal of the philologist identified through this research remains a

reliable guiding light, inspiring contemporary masters of the word in their scholarly pursuits and in their work to preserve the spiritual wealth of their people in an era of global transformation.

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