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**THE SOCIOLINGUISTIC NATURE OF THE REPRESENTATION OF FEMALE DOMINANCE****AYOL HUKMRONLIGINI IFODALASHNING SOTSIOLINGVISTIK TABIATI****СОЦИОЛИНГВИСТИЧЕСКАЯ ПРИРОДА РЕПРЕЗЕНТАЦИИ ЖЕНСКОГО ДОМИНИРОВАНИЯ****Farida Hafiz gizi Jamilli** doctoral student of Baku State University, teacher of Azerbaijan University of Languages,  
department of Azerbaijan Linguistics**Abstract**

Since the day people first opened their eyes to the world, the biological differences between them have the ability to create new awareness in the later parts of their lives. Men and women are not welcomed and accepted the same by society, and this is reflected in their psychology. That's why the psychology of men and women begins to show itself differently. Because even the business world is different for them. Men go to war, women look after children at home. This provides the basis for their sociolinguistic awareness. Language, which is used in all periods of our lives and is the main method of communication, is one of the most affected by this. The fact that women use softness, euphemisms, praise and curse expressions and idiomatic combinations more than men is also evident in the prose works of female writers. Men, on the other hand, do not apologize, take a rigid stance, and use or are forced to use excuses when they encounter an impossible situation. Women, on the other hand, have the nature of apologizing even when they haven't done anything. Because society expects this from them, but they are surprised when they hear such statements from men.

**Annotatsiya**

Odamlar dunyoga kelgan birinchi kundan boshlab, ular orasidagi biologik farqlar hayotlarining keyingi bosqichlarida yangi tushunchalarni yaratish qobiliyatiga ega edi. Erkak va ayolga jamiyat tomonidan teng munosabatda bo'lmisligi va qabul qilinmasligi ularning psixologiyasini ham aks ettiradi. Shuning uchun erkak va ayol psixologiyasi o'zini boshqacha ko'rsata boshlaydi. Chunki ular uchun hatto biznes olami ham boshqacha. Erkaklar urushga boradi, ayollar uyda bolalarni boqib o'tiradilar. Bu ularning sotsiolingvistik xabardorligi uchun asos yaratadi. Hayotimizning barcha davrlarida qo'llaniladigan va muloqotning asosiy usuli bo'lgan til ham bundan eng ko'p ta'sirlanganlardan biridir. Ayollarning erkaklarga qaraganda yumshoqlik, evfemizm, maqtov va qarg'ish ifodalari, idiomatik birikmalardan ko'proq foydalanishi ayol yozuvchilarning nasriy asarlarida ham yaqqol ko'zga tashlanadi. Erkaklar esa uzr so'ramaydi, qat'iy pozitsiyani egallaydi va imkonsiz vaziyatga duch kelganida uzr so'raydi yoki majbur bo'ladi. Ayollarda esa hech narsa qilmagan bo'lsa ham kechirim so'rash xususiyati bor. Chunki jamiyat ulardan buni kutadi, lekin erkaklardan bunday gaplarni eshitib hayron qoladilar.

**Аннотация**

С самого первого дня появления людей на свет биологические различия между ними способны формировать новое сознание на более поздних этапах их жизни. Тот факт, что общество не относится к мужчинам и женщинам одинаково и не принимает их одинаково, также отражается на их психологии. Вот почему мужская и женская психология начинает проявляться по-разному. Потому что даже деловой мир для них другой. Мужчины уходят на войну, женщины остаются дома и воспитывают детей. Это создает основу их социолингвистической осведомленности. Язык, который используется во все периоды нашей жизни и является основным средством общения, также подвержен этому влиянию больше всего. Тот факт, что женщины чаще мужчин используют мягкотелость, эвфемизмы, выражения похвалы и ругательства, идиоматические сочетания, замечен и в прозаических произведениях писательниц. Мужчины, с другой стороны, не извиняются, они занимают жесткую позицию, и когда они сталкиваются с безвыходной ситуацией, они прибегают к извинениям или вынуждены это делать. Женщины, с другой стороны, склонны извиняться, даже если они ничего не сделали. Потому что общество ожидает от них этого, но они удивляются, когда слышат подобные заявления от мужчин.

**Key words:** women's language, men's language, women's prose, men's prose, sociolinguistics, sociolinguistics and gender, gender

**Kalit so'zlar:** ayollar tili, erkaklar tili, ayollar nasri, erkaklar nasri, sotsiolingvistika, sotsiolingvistika va gender, gender

**Ключевые слова:** женский язык, мужской язык, женская проза, мужская проза, социолингвистика, социолингвистика и гендер, гендер

**INTRODUCTION**

## TILSHUNOSLIK

The choice of words of the writer depends on his personal talent, skills, personal qualities and attitude to events, as well as on the sociological and psychological state of the characters. Therefore, the languages of male and female writers who write in the same language are different. Some linguists have analyzed the languages of women and men from this perspective by conducting a sociolinguistic analysis of speech. Social factors also play an important role in the formation and development of the individual style of writers. In addition to these factors, A.Rajabov considers the period, social conditions, the author's opinion, goals and tasks as the main factors [1, p.167].

Social factors can mainly affect the lexical layer of the language. Thanks to this influence, the meanings of common words can be expanded, narrowed and given a new meaning. Social factors can manifest themselves in the development of idioms, proverbs, fixed expressions, euphemisms and taboos. A. Rajabov writes: "Social-class, social-professional, social-ideological and social-conceptual differentiation of the language leads to the lexical-semantic development of the language and the expansion of the influence of social factors. When speaking of the influence of social factors on the language, one should also take into account the gender, character, psychology, vocabulary of the speaker and writer" [1, p. 336]. Creative people should take these factors into account, preserve the language of the people, develop it, highlight the beauty of words. As A. Akhundov said: "The people trusted their language, first of all, in its writers. Preserving and developing the beauty of this language is the task of our writers" [2, p. 89].

**METHODS**

The article was written using the analytical method. At the same time, the research was conducted using the comparative-structural method.

**DISCUSSION**

Language is one of the most powerful symbols of social behavior. We use language to define who we are, where we come from, to obtain information, communicate, and send vital social messages in all areas. It is sometimes surprisingly powerful to realize how widely we can judge a person's background, character, and intentions simply by their language, accent, and even, in some cases, word choice. From this, we can conclude that one of the important issues is to examine language from different perspectives, to consider its social role, and to pay attention to its role in society.

Sociolinguistics is becoming an increasingly important and popular field of study. Most world cultures are expanding their communication bases, and intergroup and interpersonal relationships are becoming increasingly important. The concept that underlies sociolinguistics is very simple, yet important. The use of language symbolically represents the main dimensions of social behavior and human interaction. Despite its simplicity of imagination, the ways in which language reflects behavior can often be complex and subtle. Moreover, the relationship between language and society can range from broad-based international relations to the study of narrowly defined interpersonal relationships.

Sociolinguists can study language relations among large populations at the national level in the United States by proposing a law that would make English the "official" language of the United States alone, with one amendment. They can also examine the status of French and English in Canada as symbols of fundamental social relations between cultures and nations, or the status of national and local languages in the developing world [3]. In considering language as a social entity, sociolinguists can often use sociological methods that include survey data and aggregate statistics, as well as direct observation data.

One of the approaches to language and society is that language has its own field of activity and that attention is paid to different situations and their use depending on these situations. Examining language in a social context tells us how our social relations are formed within a certain society. Addressing someone as "madam", "sir" or whatever is not actually a simple word choice, but rather the speaker's relationship and social position with the person being addressed. Sometimes several sentences expressing the same meaning interact with cultural values, respect, politeness and other status norms depending on the place they are used. When approaching language as a social activity, care should be taken to comply with certain social rules regarding speech. For this purpose, the rules for starting and ending a conversation, choosing the style of

conversation, telling a story or joke, and conducting the conversation according to the place are determined within the framework of social rules and norms. It is also possible to examine how people manage their language in relation to their cultural status and interaction goals in this field of science. Sociolinguists study how mixed-gender speech differs from single-gender speech, how different power relations are manifested in language forms, and how language change occurs and spreads. To answer these questions about social action, sociolinguists sometimes use ethnographic methods. That is, they attempt to obtain general information about the values and views of a society in order to explain the behavior and attitudes of its members. Two trends have characterized the development of sociolinguistics in the last few decades. First, the growth of specialized specializations in the field coincides with the emergence of broader social and political problems. Thus, when looking at the subject in general, attention to issues such as language and nationalism, language and ethnicity, and language and gender stems from the emergence of interconnected problems in society. Second, as scholars of the role of language and society apply their findings to broader social, educational, and political problems, more interesting details have emerged, and these details have attracted attention because of their direct relevance to sociolinguistics. Sociolinguistics examines the theory, definition, and application of language together. With the help of sociolinguistics, the interaction between sociology and language is studied. Language changes always follow social changes. Language change is not possible without social changes. The main driving force here is society, and language is subordinate to it. Since language and society are closely related, in some cases it is possible to draw attention to social change by applying the changes we want to see in society to linguistics. P. Trudgill states that the attitude taken by linguists on issues related to language and gender is an example of how many sociolinguists feel the essential importance of relations with society for people of a certain view [4, p. 189].

In society women and men do not speak the same way. This has been the case since ancient times and continues to be the case today. When we look at the natives of the Amazon, we see that when a child opens his eyes, the mother and father speak a different language in the house. There, each tribe speaks a different language and men are forced to marry a woman from another tribe, not from his own tribe. Therefore, in this society, women and men are forced to speak differently [5, p.160]. Although there are many societies where women and men share the same language, there have always been differences between them. In other words, there are special language indicators that exist only in women's speech or only in men's speech. These differences are usually small and can consist of pronunciation and lexical units. For example, in some tribes in Montana, language differences are highlighted as laws. Women say [kajtsa] for bread and [dfajtsa] for men. In this community, if a person uses the wrong form for their gender, the older members of the community may consider them bisexual. In India, Bengali-speaking women use a capital letter [I], while men use [n]. Sociolinguistics argues that language exists in context, depending on the speaker who uses it, where and why it is used. Speakers record their personal history and identity, as well as their socio-cultural, economic and geographical coordinates in time and space.

Sociolinguistic research on gender and sexuality began in the early 1970s. Two aspects of language behavior in particular began to be investigated more. One of them investigated the speech behavior of women and men at the phonological level, while the second investigated the communication behavior of women and men. When the authors say communication behavior, they mean styles. According to the research, women's language is characterized by such characteristics as conservatism, prestige consciousness, insecurity, politeness, understanding, emotional expressiveness, loyalty, sensitivity to others and solidarity. Men's language is characterized as a language that confirms their rigidity, ineffectiveness, competitiveness, independence and control over the hierarchy.

The studies published so far have revealed many contradictory and different claims. On the one hand, the standard language and prestige options were associated with the elite, that is, men considered as the upper class, the standard language with women, and the local language with men, and comparisons were made. Therefore, critical approaches to this vast literature began to emerge. All the claims made about women and men based on different ideologies on gender at different times, under different conditions and with completely different examples began to be

## TILSHUNOSLIK

carefully analyzed and evaluated in connection with the development of gender studies in society. When we look at the views of P. Eckert and many researchers like him, we see that analysis is preferred only according to the biological sex of the speakers [6]. Instead, it would be more logical to believe that a context-sensitive approach that accepts gender as a social construct will lead to more productive results.

On the threshold of the third millennium, scientific thought is characterized by the emergence of new directions of scientific research, rethinking of established theories, reassessment of already familiar social, political and everyday practices. Specialization of scientific knowledge progresses with each new century. New problems, alternatives, emerging contradictions, types of intellectual activity require thinking about the problems of the new era based on previous scientific traditions; this means a radical reconstruction or restoration of social realities, worldviews and relations that have found their place in society. creates conditions for reassessment of perspectives. These and similar tasks are due, first of all, to the need to renew world society, to observe humanistic and democratic principles of social life, to pay attention to the individual, his condition and status, the importance of the individual. . It also stands out for its unique role in ensuring the further progress and dynamic development of humanity.

The need to understand the need for a new and complex system of knowledge to manage modern social processes, given the gender identity of the individual, gave impetus to gender studies, the objects of which are women and men and the relationship between them. The role of genders, structural features considered in terms of the difference between men and women, began to be investigated more deeply. Sociolinguistics emerged at this point as a science that helped distinguish the age, profession, education, culture and gender of speakers.

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Gender studies in linguistics, which is the study of written and spoken behavior of both sexes, offer a new perspective on the phenomenon of gender, covering a wide range of topics. The term "sociolinguistics", which emerged as a marginal branch of linguistics at the intersection of linguistics, sociology, social psychology and ethnography, was introduced by the American sociologist G. Curry. However, the science of social conditioning of language began to emerge much earlier. Scientists from Czechoslovakia, France, Germany, Switzerland and England had been conducting research on this subject for a long time [7, p. 569]. Baudouin du Courtenay, the founder of the Kazan linguistic school, who made great contributions to linguistics and influenced all of Europe with his ideas, opening a new path, emphasized the necessity of learning a language not only psychologically but also socially. A new era was beginning for those who believed that the social aspect of every language should also be appreciated.

Sociolinguistics studies the social nature of language, its social functions, the mechanism of influence of social factors on language, and general issues related to the role played by language in social life. Sociolinguistics, which was established as a science within linguistics and sociology, is a system that includes both social (age, status, education, gender, and other characteristics of



communicators) and the study of language diversity. One of the main goals of progress in this direction was to bring linguistics closer to real life. One of the main goals in this direction was to confirm that the lower classes of society also have the ability to speak as orators. The main purpose of sociolinguistics is not to examine the language itself and its layers in depth, but to examine how people use language depending on social groups. In addition, the age, gender, education, and many other characteristics of the speaker were also considered as main conditions.

There are 3 main trends in sociolinguistics: the first is focusing on sociology, the second is the heterogeneity of language systems that emerge after considering social parameters, as well as the relationships of language change with social conditions and language changes resulting from social change, and the third is the enographic and methodological direction.

As a social being, man is not only an individual, but also is distinguished by his identity within a group. The collective personalities have a common historical past, space-time concepts, group conscience, mythology, religious teachings, generally accepted rituals, bio-social practices, model systems of universal importance, geographical location and national feelings that distinguish them from other beings. Group identity is related to the person's identification with a certain group or society. In sociology and social psychology, the concepts of "social identity" and "role identity" are used.

- Sociolinguistic language group, based on gender, occupation, age, lifestyle, etc. learns according to its characteristics. Sociolinguistic studies have proven the differences and variability of female and male language.

- Psycholinguistics is a direction that studies the sexual development of a person's language ability, children's speech, the language characteristics of women and men.

- Personality diagnosis is the study of written and oral speech in order to determine the parameters of personality, in particular, the gender of the author of the text.

- Ethnolinguistic and intercultural studies determine the generality and specificity of the gender structure depending on the language and culture of a particular society, which allows determining the degree of androcentrism in different languages and cultures.

- The main goal of feminist language criticism is to reveal and eliminate male dominance reflected in language and social life.

These trends which are growing and strengthening under the influence of each other, continue to exist together and often compete with each other. Language and society begin to explore issues such as gender reflection in different ways (i.e., nominative system, vocabulary, syntax, gender category, etc.). In order to describe and explain how the existence of people of different genders manifests itself in language, the most common evaluations and qualities in the thematic area are attributed to women and men. In more explicit terms, women and men are separated by language and writing. Social differences between women and men should not be seen as a biological factor only. It is also a factor that is accepted as true that socio-cultural norms are the main elements that determine the psychological qualities and the role of gender in society. The relativity of the ideas about the "typical man" and the "typical woman" has long been established by anthropologists, historians and ethnographers. This typicality is determined after evaluating profession, behavior, character and characteristics. Being a man or a woman in society means not only having certain anatomical characteristics, but also fulfilling certain gender roles assigned to us. Gender is constructed by society as a social model that determines the positions, roles and institutions of women and men in society. From the moment a child is born, he or she is under the influence of the sexual system. During the development process, standardized rules of behavior for gender and clear definitions of "real man" and "real woman" begin to emerge. Under the influence of feminist movements and as a result of gender studies, there have been radical changes in society's consciousness, especially in women's self-awareness. The existence of female characters in the works of male creators was practically not noticed, and they were not evaluated in terms of their differences from men. All hierarchies and models aimed at evaluating the artistic value of texts were built on the basis of the universal male perception. Over time, the concept of women's literature and writing began to emerge. The influence of sociolinguistics was also undeniable here. One of the main goals in the creation of sociolinguistics was to analyze gender differences resulting from social conditions. After the evidence of the existence of these differences was found, the word woman began to be used instead of the word man.

## TILSHUNOSLIK

Kadri Nazlı, in her article on oaths, has approached the subject holistically by combining the concepts of sociolinguistics and gender, and has produced a work that is admirable in this respect. According to her research:

-When women swear, they do it more than they are used to. In other words, they tend to do this because their tongues are used to swearing, even though it is not necessary;

- when faced with a difficult situation, men also prefer to swear;
- when women want to draw attention to the truth of something, they swear;
- and when men promise to do something, they swear.

As a result it was noted that women have less need to swear than men, and instead prefer to use more polite language. Men, on the other hand, prefer to swear on the concepts of "honor" and "effort". This is considered as social pressure. Since the duty of protecting honor and effort is given to men as a society, it is considered more important and sacred for them. This is the reason why men swear on such abstract concepts when they swear[8, p.105].

When we focus on prose works, we see that women actually use oaths more. The reason for this is that they have become accustomed to it. Whether it is necessary or not, they turn to this path. Let's take a look at the examples:

- And for God's sake, it was a pity [9, p. 86].

- Vain hope does not suit a man, but if possible I will inform you, if he did not meet with a separate accident, maybe God knows what happened, it was possible to take him out of there and send him to another place. place and let you know [9, p. 139].

- And they... The Prophet's right, whatever you say from the daughter of Molla Gurbangulu, except for the five daily prayers... [9, p. 145].

It is understood from the examples that there is no obligation to swear. Women have always been less trusted than men in society. For this reason, women must always confirm the truth of what they say when they speak. After a while, swearing "in the name of Allah" and "by the right of Allah" becomes a habit. As a result, they use these expressions constantly, whether they feel the need or not. Men, on the other hand, swear more to get out of trouble. This can also be seen in works. Swearing is also used in threatening sentences: "-God, it is very difficult to get out of your affairs, dear aunt" [10, p.85]; "- By God, I will carry their ashes in a bag[10, p.89]. In the first example, a short section from Şemkhal's dialogue with his aunt is given. Tired of his aunt's talk, Şemkhal already feels cramped and tired of the conversation. As a result, he chooses to give such a short answer in order to change the conversation. In the second example, the male author uses the word "God" in a threatening sentence. In other words, when we compare the oaths in women's and men's works, we seem to encounter the homonymy or polysemy of oaths. Although the words are the same, they are used with different meanings and for different purposes. When it comes to swearing on honor, dignity and effort, this is of course more characteristic of male creativity. Just as this saying is specific to a person's language when considered in general, the results are the same when comparing the works: "- His honor is my honor[10, p. 270]; "- Oh my son, they threw honor to the dog, the dog didn't eat it, but where is your effort?" [10, p.50] Such examples can be given more place than in men's prose. Of course, it is possible to see the same words in women's prose. However, women generally do not use these words. This word is not at the top of the list of spiritual concepts that guide women's understanding of society. However, men attach great importance to these and similar words in order not to be criticized by society and use them more in their works.

E.H. Nazlı made a sociolinguistic analysis of the expressions used to apologize and reached some conclusions:

- When apology expresses politeness, it is more pronounced in men in percentage terms. If we need to add a short note to this idea, it can be said that the views so far show the exact opposite. Researchers such as Talbot, Vray and Blumer think that polite apology is more specific to women [11, p.105];

- women apologize more out of habit, not because it is important;
- women feel more regret than men and therefore apologize more;
- Men apologize when they want to continue the relationship, not to break it off[11, p.88.]



Apology manifests itself in different ways in works of art. One of these is the expressions used by male and female writers in prose and the expressions used in the language of male and female characters. Let's look at examples from the language of prose works: "My uncle's daughter was scolded so much that she can't walk; God, please forgive me! [12, p.193]; "Forgive me, I will only take an hour [12, p. 195]; "Forgive me, my Lord, the heart of man is not open, it cannot be opened everywhere; There is no power for the will..." [12, p. 66]. When we look at the statistics in the works of male and female writers, we see that the word "forgive" is used at least 15 times in "Alemdə sesim var omım" and 6 times in "Deli Kur". From this, we can conclude that men generally do not like to apologize compared to women. When it comes to politeness, it is seen that men are indeed more apologetic when it comes to politeness. For example: "Excuse me, I am in a hurry" [59, p. 371]; "There is no discrimination in friendship. Excuse me, your name is..." [10, p.118]; "I'm sorry, sir, I don't even know your name..." [10, p.113]. It is seen from the examples that the male writer apologizes here not because he regrets or realizes his mistake, but out of politeness. And women do this because they truly regret it. The reason for this is that women are always seen as weaker than men in society. A man almost never apologizes to a woman, while a woman is always doomed to apologize to her. Here again, we see that the differences in society spread to language. In addition, the fact that men take a different position than women in social life can also be the reason for this. While women stay at home more, men always mix with society, have a business life and are more active in the group. This situation continues in the same way. Of course, the differences between women and men are decreasing to some extent. However, these differences are more or less evident both in society and in language phenomena. Since more polite words are needed in business life, such apologetic content is specific to male language. However, this can only be attributed to explanations with apology content. In terms of general language, it has already been confirmed that women's language is more polite.

### RESULTS

The analyses show that the words and expressions used by male and female prose writers in their works depend on their gender as well as their character. Therefore, the language of the images created by female and male writers differs not only in terms of the content of the work, the plot, and the character of the images, but also in terms of linguistic features. While softness, euphemisms, praise and curses, reproachful expressions, apologetic expressions, and idiomatic combinations are widely used in the language of images created by female prose writers, the language of male writers shows rigidity and concreteness. This is primarily due to the character of the images. On the other hand, society's expectations from female writers are in this direction. Society expects softer, more moderate expressions from the language of female writers, as well as a more conciliatory attitude in solving problems. Therefore, as in other areas, sociolinguistic approaches have an important place in the language of female and male prose.

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