SHAROF RASHIDOV NOMIDAGI SAMARQAND DAVLAT UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR BERUVCHI DSc.03/2025.27.12.Fil.09.07 RAQAMLI ILMIY KENGASH

SAMARQAND DAVLAT CHET TILLAR INSTITUTI

NURMUXAMMEDOV YUSUF SHAKARBOYEVICH

O'ZBEK, TURK VA ISPAN MILLIY-MADANIY DUNYOQARASHINING FRAZEOLOGIK SATH BIRLIKLARIDA REPREZENTLASHUVI

10.00.06 – Qiyosiy adabiyotshunoslik, chog'ishtirma tilshunoslik va tarjimashunoslik

FILOLOGIYA FANLARI DOKTORI (DSc) DISSERTATSIYASI AVTOREFERATI

Samarqand – 2026

Filologiya fanlari doktori (DSc) dissertatsiyasi avtoreferati mundarijasi

Оглавление автореферата диссертации доктора филологических наук (DSc)

Contents of the dissertation for a Doctor of Science degree (DSc)

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Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume)) ilmiy kengash veb-sahifasida (www.samdu.uz) va "Ziyonet" axborot ta'lim portalida (www.ziyonet.uz) joylashtirilgan.

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KIRISH (doktorlik (DSc) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida kontseptual va lisoniy tizimlarning o'zaro aloqadorligi, ularning inson kognitiv va kommunikativ faoliyatidagi muhim o'rni dolzarb masala sifatida keng o'rganilmoqda. Zero, inson tafakkurida ijtimoiy, moddiy va botiniy olamga oid konseptlarning shakllanishi, konseptuallashuvi, kategoriyalanishi va verballashuv jarayonlarini belgilovchi intra- va ekstralingvistik omillarni aniqlash zaruriyati mavjud. Xususan, turli tipologik xususiyatlarga ega tillarda frazeologik birliklar orqali ifodalangan dunyoqarashni tadqiq etish universal va milliy-madaniy belgilarni ochib berishga xizmat qiladi. Antropotsentrik yondashuv asosida amalga oshiriladigan tadqiqotlar, ayniqsa qiyosiy-chog'ishtirma tahlillar inson tafakkuri va milliy-madaniy tajribaning til orqali ifodalanish masalalarini majmuaviy o'rganish imkonini beradi. Til nafaqat kommunikativ va kognitiv vazifalari nuqtayi nazaridan, balki alohida lingvomadaniy jamoalarning o'ziga xos etnomadaniy kodi sifatida ham talqin etilmoqda. Shu jihatdan, frazeologik sath birliklarining milliy-madaniy mazmunini yoritish, ularning konseptual asoslarini ochib berish va til orqali milliy dunyoqarashni ilmiy jihatdan o'rganish muhim ahamiyat kasb etadi.

Dunyo tilshunosligida xalqlarning tarixiy tajribasi, milliy qadriyatlari va dunyoqarashini mujassam etuvchi frazeologik sath birliklarini antropolingvistik nuqtayi nazardan o'rganishga qiziqish kuchaymoqda. Bu esa frazeologik birliklarning milliy-madaniy belgilarini aniqlash, turli tizimdagi tillarda ifodalangan konseptlarning frazeologik konseptuallashuvi va kategoriyalanishining nazariy-metodologik tamoyillarini belgilash, milliy-madaniy dunyoqarashni majmuaviy va izchil tadqiq etish vazifasini qo'ymoqda. Shuning uchun til hodisalari, xususan, frazeologik sath birliklarini o'rganishda kognitiv-pragmatik va lingokulturologik yondashuvlarning takomillashtirish zarurati ortib bormoqda. Zero, ular tilning kognitiv va kommunikativ funksiyalarini izchil tahlil qilish imkonini beradi. Ushbu yondashuvlar inson tafakkuri va til, til va madaniyat o'rtasidagi uzviy bog'liqlikni yoritib, kognitiv-pragmatik va lingvomadaniy qarashlarning uyg'unlashuvini ta'minlashi barobarida, zamonaviy tilshunoslikning nazariy va metodologik asoslarini yanada boyitishga, yangi tadqiqot ufqlarini ochilishiga turtki bermoqda. Binobarin, frazeologik sath birliklarida reprezentlangan ijtimoiy, moddiy va botiniy olam konseptlarining keng ko'lamdagi tadqiqini kognitv lingvistika, lingvomadaniyatshunoslik, pragmalingistika, sotsiolingvistika kabi fanlar kesishmasida amalga oshirish dolzarblik kasb etmoqda.

O'zbek tilshunosligida insonning ijtimoiy, moddiy va ma'naviy olamini til birliklari orqali ifodalovchi tayanch universal konseptlarda reprezentlangan milliy-madaniy dunyoqarashning ilmiy-amaliy o'rganilishi masalalariga so'nggi chorak asrda alohida e'tibor qaratilmoqda. Ushbu yo'nalishdagi tadqiqotlarning mantiqiy davomi sifatida mazkur o'zbek, turk va ispan tillari frazeologik tizimining qiyosiy-chog'ishtirma tadqiqi o'zbek tili frazeologik qatlami negizida turgan boy milliy madaniyatimiz durdonalarini, xalqimizning yuksak ma'naviy qadriyatlarini boshqa

xalqlar tillarining ana shunday unsurlari bilan qiyoslab oʻrganish imkonini beradi. Zero, "…davlat tilidan xorijiy tillarga va xorijiy tillardan davlat tiliga professional tarjima qilish uslubiyatlarini yaratish"[1] masalasi jamiyatimiz va tilshunosligimiz oldida turgan dolzarb vazifalardan biridir. Binobarin, oʻzbek, turk va ispan tillari frazeologik tizimida aks etuvchi milliy-madaniy dunyoqarashning qiyosiy-chogʻishtirma tadqiqi hozirga qadar amalga oshirilmagani ham mazkur tadqiqot mavzusining dolzarbligini belgilab beradi.

Oʻzbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son "Oʻzbek tili davlat tili sifatida nufuzi va mavqeyini tubdan oshirish chora tadbirlar toʻgʻrisida", 2022-yil 28-yanvardagi PF-60-son "Yangi Oʻzbekistonning taraqqiyot strategiyasi toʻgʻrisida"gi farmonlari, 2017-yil 20-apreldagi PQ-2909-son "Oliy ta'lim tizimini yanada rivojlantirish chora-tadbirlari toʻgʻrisida", 2018-yil 5-iyundagi PQ-3775-son "Oliy ta'lim muassasalarida ta'lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta'minlash boʻyicha qoʻshimcha chora-tadbirlar toʻgʻrisida", 2021-yil 19-maydagi PQ-5117-son "Oʻzbekiston Respublikasida xorijiy tillarni oʻrganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora tadbirlari toʻgʻrisida"gi qarorlari, Oʻzbekiston Respublikasi Vazirlar Mahkamasining 2017-yil 11-avgustdagi "Ta'lim muassasalarida chet tillarini oʻqitishning sifatini yanada takomillashtirish chora-tadbirlari toʻgʻrisida"gi qarori hamda ushbu sohaga oid boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu ilmiy tadqiqot ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yoʻnalishlariga mosligi. Dissertatsiya tadqiqoti respublika fan va texnologiyalar taraqqiyotining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion gʻoyalar tizimini shakllantirish va ularni amalga oshirish yoʻllari" ustuvor yoʻnalishiga muvofiq bajarilgan.

Dissertatsiya mavzusi boʻyicha xorijiy ilmiy-tadqiqotlar sharhi[2]. Turli xalqlarning tarixiy, madaniy va ijtimoiy tajribasini ham oʻz ichiga oluvchi frazeologik birliklarning kognitiv-semantik va lingvomadaniy tadqiqi masalasiga oid ilmiy izlanishlar jahonning yetakchi ilmiy markaz va oliy ta'lim muassasalarida, jumladan, Universidad de Granada (Ispaniya), Universidad de Barselona (Ispaniya), Universidad de Antioquia Columbia (Kolumbiya), Orta Doğu Teknik Üniversitesi (Turkiya),University of California (AQSh), Vrije Universiteid Amsterdam (Niderlandiya), Université de Sorbonne (Fransiya), Dublin City University (Irlandiya), New Bulgarian University (Bolgariya), Moskva

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[1] "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatdan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi PQ-5117-sonli Oʻzbekiston Respublikasi Prezidentining Qarori-http://lex.uz./docs/5426736 (May, 2025)

[2]Dissertatsiya mavzusi boʻyicha xorijiy ilmiy-tadqiqotlar sharhi: https://www.ugr.es/, https://www.web.ub.edu/, https://ua.es/, https://www.ugr.es/, https://www.uniroja.es/, https://www.metu.edu.tr/, https://bogazici.edu.tr/, https://aku.edu.tr/, https://www.universityofcalifornia.edu/, https://www.univ-spn.fr/, https://www.dcu.ie/, https://nbu.bg/en, https://en.shisu.edu.cn/, https://linguanet.ru/en/, https://www.navoiy-uni.uz/en/site/index va boshqa manbalar asosida amalga oshirildi.

davlat universiteti (Rossiya), Sankt-Peterburg davlat universiteti (Rossiya), Shanxay xalqaro tadqiqotlar universiteti (Xitoy), shuningdek, O'zbekiston Milliy universiteti, O'zbekiston Respublikasi Fanlar akademiyasi O'zbek tili, adabiyoti va folklori instituti, O'zbekiston davlat jahon tillari universiteti, Buxoro davlat universiteti, Farg'ona davlat universiteti, Samarqand davlat chet tillar institutida olib borilmoqda.

Jahon tilshunosligida frazeologik sath birliklari zamiridagi milliy-madaniy dunyoqarashning lingvomadaniy va lingvokognitiv aspektlariga oid tadqiqotlar asosida quyidagi ilmiy natijalarga erishilgan: frazeologik birliklar, metafora, metonimiyalar orqali milliylikning aks etishi masalasi (Universidad de Granada (Ispaniya), Uniwersytet Opolski (Polsha), University of Californiya (AQSh)), lingvomadaniy nuqtayi nazardan frazeologizmlarning semantik, pragmatik va milliy-madaniy xususiyatlari (Moskva davlat universiteti, Chuvash davlat universiteti, Voronej davlat universiteti (Rossiya)), lingvokognitologik va lingvokulturologik yondashuvlar asosida til, tafakkur va madaniyat ijtimoiy ahamiyatga ega bo'lgan axborotlarni saqlash, ajdoddan avlodga uzatish, madaniyatlararo muloqotni yuzaga keltirish va uni rivojlantirish xususiyatiga ega ekanligi, bunda frazeolofik sath birliklari ham idrok, ham madaniyat mahsuli hamda uning mavjudligining asosiy sharti sifatida shaxs kognitsiyasi va madaniyat qiyofasini belgilovchi, uning vorisiyligini ta'minlovchi omil vazifasini bajarishi tadqiq etilgan (University of California (AQSh), Ozarbayjon Milliy Fanlar akademiyasi (Ozarbayjon)), kognitiv va lingvokulturologik nuqtayi nazardan dunyoqarash individning mental nutqiy tafakkuri mahsuli, obyektiv borliqni til tizimi vositasida gavdalantirishning qobiliyati sifatida namoyon bo'lishi isbotlangan (University of California (AQSh), Moskva davlat lingvistika universiteti, Tambov davlat universiteti (Rossiya)), o'zbek, ingliz, ispan va rus tillarida olam lisoniy va konseptual manzarasi shakllanishi hamda funksional-pragmatik xususiyatlari, o'zbek kognitiv tilshunosligi tamoyillari ilmiy asoslangan (O'zbekiston davlat jahon tillari universiteti, Alisher Navoiy nomidagi Toshkent davlat O'zbek tili va adabiyoti universiteti (O'zbekiston)). Shuningdek, o'zbek tilini o'zga tillar bilan qiyosiy-chog'ishtirma tadqiqi doirasida olamning lisoniy, konseptual, mifologik, diniy manzaralari shakllanishida obraz va motivlar, tillararo estetik va lingvistik interferensiya muammosining vujudga kelishi, diskursda olam manzarasining madaniy kod sifatidagi talqini kabi yo'nalishlarda tadqiqoqtlar olib borish bilan birga, Toshkent davlat sharqshunoslik universiteti, O'zbekiston Respublikasi Fanlar akademiyasi O'zbek tili, adabiyoti va folklori instituti, Samarqand davlat chet tillar instituti (O'zbekiston)da ushbu masalalar mohiyatini o'rganish borasida tadqiqotlar yaratilgan.

Jahon tilshunosligida milliy-madaniy dunyoqarashning til tizimi barqaror birliklari orqali reprezentlashuvining lingvokognitiv va lingvomadaniy jihatlari bo'yicha quyidagi ustuvor yo'nalishlarda tadqiqoqtlar olib borilmoqda: muayyan etnos tilining kognitiv, lingvokulturologik, psixolingvistik va neyrolingvistik jihatlarini belgilash, olamning turli manzaralari yaralishida tilning roli, uning kognitiv-semantik xususiyatiga doir qonuniyatlarini ochish; frazeologizmlarning diaxron va sinxron holati hamda dunyoqarashni reprezentlash modellarini aniqlash;

turli tipli tillar fondidagi frazeologizmlarni qiyosiy yoxud chog'ishtirib o'rganish; frazeologik birliklarni didaktik va metodik maqsadlarda tavsiflash.

Muammoning o'rganilganlik darajasi. Zamonaviy tilshunoslikning antroposentrik paradigmasiga mansub kognitiv lingvistika, lingvokulturalogiya, psixolingvistika, etnolingvistika, neyrolingvistika kabi yo'nalishlarda til va tafakkur, til va madaniyat, til va inson omili masalalari bo'yicha tadqiqotlar olib borishda muayyan natijalarga erishildi[3] va bunda asosan konseptlarning kognitiv va madaniy xususiyatlari, shu qatorda olamning lisoniy, konseptual manzaralari til birliklari (frazeologik birliklar, metafora) orqali batafsil va tizimli tahlil qilinib, o'rganilayotgan materialning konseptual va metodologik jihatdan o'ziga xosligi, frazeologizmlarning milliy-madaniy xususiyatlarining talqini, lingvomadaniyatshunoslik, til semantikasi, etimologiyasi va tarixi hamda

[3]Sapir E. Selected Writings in Language, Culture and Personality. – Berkeley and Los Angeles: University of California Press, 1963. – 617 p.; Жинкин Н.И. О кодовых переходах во внутренней речи // Вопросы языкознания. – Москва, 1964. – № 6. – С. 26-38.; Жуков В.П. Семантика фразеологических оборотов. – М.: Просвещение, 1978. – 160 с.; Lakof G., Johnson M. Metaphoros We Live By. – Chicago: The University of Chicago Press, 1980. – 242 p.; Wierzbicka A. Semantics, Culture, and Cognition. – Oxford: Oxford University Press, 1992. – 451 p.; Бабушкин А.П. Типы концептов в лексико-фразеологической семантике языка. – Воронеж: Изд-во Воронеж. гос. ун-та, 1996. – 103 с.; Wierzbicka A. Understanding Cultures through Their Key Words. – Oxford: Oxford University Press, 1997. – 317 p.; Маслова В. А. Лингвокультурология. Учебное пособие. – М.: Академия, 2001. – 154 с.; Ҳакимов М.Х. Ўзбек тилида матннинг прагматик талқини. Филол. фан. д-ри ... дис. – Тошкент, 2001. – 283 б.; Красных В.В. Этнопсихолингвистика и лингвокультурология. – Москва: Гнозис, 2002. – 284с.; Карасик В.И. Языковой круг: личность, концепты, дискурс. – Волгоград: Перемена, 2002. – 477 с.; Kövecses, Z. Metaphor: a practical introduction. – Oxford: Oxford University Press, 2002. – 287 p.; Иванова С.В. Лингвокультурологический аспект исследования языковых единиц. Диссертация доктора филологических наук. – Уфа. 2003. –364 с.; Караулов Ю.Н. Языковая личность. – Москва: Наука, 2004. – 264 с.; Маслова В.А. Когнитивная лингвистика. Учебное пособие. – Минск, ТетраСистемс, 2004. – 255 с.; Расулова М. И. Основы лексической категоризации в лингвистике. – Ташкент: Фан, 2005. – 268 с.; Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – 91 б.; Воробьев В.В. Лингвокультурология: Теория и методы. – М: РУДН, 2008. – 336 с.; Азимова И.А. Ўзбек тилидаги газета матнлари мазмуний перцепциясининг психолингвистик тадқиқи. Филол. фан. номз. дис. автореф. Тошкент, 2008. – 24 б.; Сафаров Ш. Прагмалингвистика. – Тошкент, 2008. – 285 б.; Нурмонов А. Имманентликдан когнитивликка // Ўзбек тили ва адабиёти. – Тошкент, 2009. – №6. – Б. 104-107.; Ашурова Д.У. Коммуникативно-когнитивная теория текста // Linguistics. – Тошкент, 2010. – 324с.; Боймирзаева С.Ў. Ўзбек тилида матннинг коммуникатив-прагматик мазмунини шакллантирувчи категориялар. Филол. фан. д-ри. дисс. – Тошкент, 2010. – 320 б.; Nacisione A. Stylistic Use of Phraseological Units in Discourse. – Amsterdem: John Benjamins, 2010. – 292 p.; Маҳмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – №3. – Б. 19-24.; Усмонова Ш. Психолингвистика // Ўқув-услубий мажмуа. – Тошкент, 2011. – 60 б.; Маматов А.Э. Тилга когнитив ёндашувнинг моҳияти нимада? // Илмий-амалий анжуман материаллари. – Андижон, 2012. – Б.212-220.; Маҳмудов Н. Фан тили ва тил фани // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 5.– Б. 3-10.; Бегматов Э. Антропонимлар – антропоцентрик тадқиқ объекти // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 3.– Б. 35-39.; Маҳмудов Н. Ўхшатишлар ва миллий образ // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 1. – Б.3-8.; Баранов А.Н. Дескрипторная теория метафоры. – Москва: Языки славянской культуры, 2014. – 632 с.; Усмонова Ш., Бекмуҳамедова Н., Искандарова Г. Социолингвистика. – Тошкент: Университет, 2014. – 83 б.; Худайберганова Д.С. Ўзбек тилидаги бадиий матнларнинг антропоцентрик талқини. Филол. фан. д-ри. (DSc) дис. автореф. Тошкент, 2015. – 102 б.; Болдырев Н.Н. Когнитивная лингвистика. – Москва: Директ-Медиа, 2016. – 251 с.; Багирова Г.Ф. Лингвокультурологический аспект языковой личности в англоязычном художественном дискурсе. Автореф. дисс. д-ра философии по филол. – Баку, 2016; Насиров А.А. Француз, ўзбек ва рус тилларидаги провербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари. Филол. фан. д-ри. (DSc) дис. автореф. Toshkent, 2016. – 30 б.; Галиева М.Р. Дунёнинг лисоний тасвирида диний-мифологик тафаккурнинг акс этиши. Филол. фан. д-ри. (DSc) дисс. автореф. – Фарғона, 2019. – 78 б; Маджидова Р.У. Антропоцентрик мақолларнинг аксиологик тадқиқи (ўзбек ва рус тиллари материаллари асосида). Филол. фан. д-ри. (DSc) дисс. автореф. – Фарғона, 2020 – 76 б.; Baxronova D.K. O'zbek va ispan tillarida olam manzarasining lingvokognitiv kategoriyalanishi. Fil. fan. d-ri. (DSc) diss. avtoref. – Toshkent, 2022 – 76 b.

lingvistika va lingvofalsafaning umummasalalari ochib berilgan.

Xorijda kognitiv lingvistika Kaliforniya Universiteti, Nyu-York davlat universiteti, Gollandiya, Germaniya, Polsha va Rossiya tilshunoslik maktablarida samarali oʻrganilib kelinmoqda. Ispaniyada bu sohadagi tadqiqotlarning shakllanishi 1998 yilda Alikantedagi kongressda Ispan kognitiv tilshunoslik assotsiyatsiyasi tuzilishi bilan bogʻlanadi. X.Valensuyela Mansanares, R.Llopis Garsiya, A.Kastaneda Kastro, M. Kuyenka kabi olimlar til, ong va idrokning oʻzaro ta'siri, F.Ruiz de Mendosa Ibanes verballashuv jarayoni va tabiiy tilni tushunish, I.Ibarrexte-Antunyano metafora va metonimik munosabatlar, X.Gonsales va X.Duran konseptuallashtirish va kategoriyalashtirish jarayonlari, X.Sifuyentes, T.Mour prototiplar va bazis darajali kategoriyalar nazariyasi, A.Lopes Garsiya chet tillarni oʻqitishda kognitiv yondashuv muammosini oʻrganganlar[4].

Turkiyaning Mersin Universiteti professori Yeşim Aksan idiomalar, metafora va boshqa majoziy til hodisalarini kognitiv fan va tillararo taqqoslash orqali oʻrgangan boʻlsa, Hacettepe universitetida Gökçen Hastürkoğlu idiomatik iboralarni madaniyatlararo muloqot shakli sifatida va sof lisoniy kontekstda oʻrganishga katta hissa qoʻshgan. Uning tadqiqotlarida koʻpincha idiomalarning tarjimadagi oʻrni, turli tillardagi madaniy oʻzgarishlar va kognitiv jarayonlarning tushunish va qoʻllanilishiga ta'siri qilishi masalalari tahlilga tortilgan. Idiomatik iboralar va maqollar ustida maxsus tadqiqotlar olib borgan Amasya universiteti professori Melike Başning kuzatishlarida koʻpincha idiomalarni madaniy nuqtayi nazardan tahlil etiladi, turkiy tilli jamoalardagi ijtimoiy me'yorlar, qadriyatlar va oʻziga xosliklar frazeologik birliklar semantikasi va strukturasida qanday aks etishi atroflicha oʻrganiladi[5].

Oʻzbek frazeologiyasi sohasida antroposentrik tadqiqotlar XX asrning oxiri va XXI asrdan boshlab jadal rivojlana boshladi. M.Xoliqova frazeologizmlarning milliy semantikasi, ekstralingvistik omillarning frazeologizmlar semantikasiga ta'siri kabi muammolarni rus va oʻzbek tillari misolida oʻrgandi. A.Mamatov, A.Nasirov, B.Joʻraeva N.Nasrullaeva, A.Yuldashev[6] kabi tadqiqotchilar

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[4] Valenzuela Manzanares, J. Esquemas cognitivos y construcciones gramaticales en el verbo inglés: estudio de un corpus de biología molecular. – Murcia: Servicio de Publicaciones Universidad de Murcia, 1996. – 436 p.; Castañeda Castro, A. Aspectos cognitivos en el aprendizaje de una lengua extranjera. – Granada: Impredisu, 1997. – 123 p.; Cuenca, M.J. Introducción a la lingüística cognitiva. – Barcelona: Ariel, 1999. – 123 p.; Ruiz de Mendoza Ibáñez, F.J. Principios cognitivos y pragmáticos del procesamiento y la comprensión // Arbor. 2004. – Vol. 177, No 697. – P. 3-28.; González J.C. Perspectivas contemporáneas sobre la cognición: categorisación, percepción y conceptualización. – México, 2006. – 294 p.; Ibarretxe-Antuñano, I. Vision metaphors for the intellect: Are they really cross-linguistic? – Atlantis, 2008. – P. 15-33.; Llopis García, R. Gramática cognitiva para la enseñanza del español como lengua extranjera. – Ministerio de Educación, 2011. – 246 p.
[5]Aksan Y., Aksan M. Armed with patience, suffering an emotion // Metaphor in use: context, culture, and communication. – Istanbul, 2012. – P.285-309.; Baş M. Conceptualization of emotion through body part idioms in Turkish: A cognitive linguistic study. PhD dissert. – Ankara, 2015. – 298 p.; Hastürkoğlu G. A cognitive study on the comparison of basic colour terms in Turkish and English idioms. PhD dissert. – Ankara, 2017. – 353 p.
[6] Халикова М.А. Фразеология как форма отражения национального менталитета в языковой картине (на материале русского и узбекского языков). Автореф. дисс. канд. наук. – Ташкент, 1999. – 26 с.; Насиров А.А. Француз, ўзбек ва рус тилларидаги провербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари. Филол.фан.д-ри ... дисс. автореф-ти. – Тошкент, 2016. – 30 б.; Юлдашев А.Ғ. Идиоматик қўшма сўзларнинг лингвокогнитив аспекти (инглиз ва ўзбек тиллари мисолида). Филол. фан. б. фалс. д-ри ... дисс. автореф-ти. – Тошкент, 2017. – 47б.; Насруллаева Н.З. Инглиз ва ўзбек тилларида оламнинг фразеологик манзарасида гендер концептларининг шаклланиши. Филол. фан. д-ри ... дисс.

frazeologizmlarni antropotsentrik paradigma doirasida, xususan, lingvokognitiv, pragmalingvistik va lingvomadaniyatshunoslik nuqtayi nazardan tadqiq etgan.

An'anaviy tilshunoslikda yangi lingvistik yo'nalishlarning shakllanishi va jadal rivojlanishi dunyoqarash tushunchasi va istilohining talqinini turli rakurslarlardan ko'rib chiqishni taqozo qiladi. Binobarin, ushbu tadqiqotda polisemantik dunyoqarash kategoriyasining lingvistik dunyoqarash ost kategoriyasi tadqiq qilingan. Lingvistik dunyoqarsh til, borliq va konseptuallashtirish yoxud til, inson va madaniyat o'rtasidagi aloqalarni qamrab oladi. Inglizcha *World View* (dunyoqarash) tushunchasi nemischa *Weltanschauung* (ideologik dunyoqarash) so'zidan kelib chiqqanligi tushuniladi. V. fon Humbold *Weltansicht* (tilda yashovchi dunyoqarash) atamasini qo'llaydi[7]. Ispan tilshunosligida olam manzarasi termini dunyoqarash terminiga sinonim tushuncha sifatida qo'llanadi[8]. Ta'kidlash joizki, o'zbek tilshunosligida frazeologik birliklar bo'yicha antropotsentrik paradigma doirasida tadqiqotlar amalga oshirilgan. Biroq milliy-madaniy dunyoqarashning frazeologik sath birliklarida voqelanishi ispan, turk va o'zbek tillari materiallarida hamda chog'ishtirma va qiyosiy aspektida maxsus tadqiq qilingan emas.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.

Dissertatsiya tadqiqoti Samarqand davlat chet tillar institutining ilmiy tadqiqot ishlari rejasining "Diskursni kognitiv, pragmatik va sotsiolingvistik o'rganish" mavzusidagi ilmiy yo'nalish doirasida bajarilgan.

Tadqiqotning maqsadi ijtimoiy, moddiy va botiniy olam konseptlari misolida o'zbek, turk va ispan milliy-madaniy dunyoqarashini gavdalantiruvchi frazeologik sath birliklarining intra- va ekstralingvistik shakllanish omillari, reprezentatsiya qilish usullarini aniqlash, lingvokognitiv hamda lingvomadaniy xususiyatlarini qiyosiy-chog'ishtirma aspektda ochib berishdan iborat.

Tadqiqotning vazifalari quyidagilar bilan belgilanadi:

"frazeologik birliklar", "paremiologik birliklar", "frazeologik sath birliklari", "olamning frazeologik manzarasi" kabi terminlar asosida milliy-madaniy dunyoqarashning reprezentlashuvi haqida jahon tilshunosligida mavjud nazariyalarga munosabat bildirish;

lingvistikada "konsept" tushunchasi talqinlarini o'rganish, uning universal xususiyatlari fonida lingvomadaniy o'ziga xosliklarini belgilash va ularni tizimli tavsiflash; shuningdek, til va madaniyatning o'zaro munosabatiga oid konsepsiyalarni qiyosiy tahlil qilish;

"lisoniy shaxs", "til shaxsi", "tildagi shaxsiyat" va hokazo terminlarning tavsifiy-tushunchaviy doirasi asosida frazeologik yoxud frazeologizmdagi shaxsiyat kategoriyasining lingvokonseptual parametrlarini aniqlash;

автореф-ти. – Тошкент, 2018. – 71 б.; Маматов А.Э. Ўзбек тили фразеологияси. Ўкув қўлланма. – Тошкент, 2019. – 184 б.; Жўраева Б. М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари. Филол. фан. д-ри ... дисс. автореф-ти. – Самарқанд, 2019. – 30 б.

[7] Glaz A. Linguistic worldview(s): approaches and applications. – New York: Routledge 2022. // Series: Routledge studies in linguistics. ISBN 9781003018803 (ebook)

[8] Бахронова Д.К. Ўзбек ва испан тилларида олам манзарасининг лингвокогнитив категорияланиши. Фил. фан. д-ри. (DSc) дисс. автореф. – Тошкент, 2022. – 76 б.

tadqiqotdagi konseptlarni reprezentlovchi frazeologik sath birliklarini tavsiflovchi lingvistik parametrlarni tuzish va tahlil qilish, shungdek, ularning semantik, kognitiv, antropometrik, lingvomadaniy belgilariga asoslangan tasnifini ishlab chiqish;

o'zbek, turk va ispan frazeologik sath birliklarida ifodalangan ijtimoiy, moddiy va botiniy olam konseptlarining konseptuallashuv va kategoriyalanish mexanizmlarini aniqlash orqali milliy-madaniy dunyoqarashning o'ziga xosligini asoslab berish;

o'zbek, turk va ispan madaniyatining sermahsul obrazli paradigmalarini ajratish hamda ularning olam milliy manzarasini shakllantirishidagi rolini aniqlash asosida milliy-madaniy ko'rsatkichli frazeologik sath birliklari faollashuvining o'xshash va faqrli xususiyatlarini yoritish.

Tadqiqotning obyekti ijtimoiy, moddiy va botiniy olam konseptlarini reprezentlovchi o'zbek, turk va ispan frazeologik sath birliklari hisoblanadi.

Tadqiqotning predmetini til va madaniyat o'rtasidagi munosabat, tildagi shaxsiyatga xos universal va unikal xususiyatlar, inson ijtimoiy, moddiy va botiniy olamini ifodalovchi turli tipli tillar frazeologik sath birliklarining qiyosiy-chog'ishtirma tavsifi hamda tadqiq qilinayotgan konseptlar faollashuvining lingvistik vositalari tashkil etadi.

Tadqiqotning usullari. Dissertatsiyada qiyosiy-chog'ishtirma, kontrastiv, assotsiativ, konseptual, leksikografik, lingvomadaniy, semantik-kognitiv, etimologik tahlil kabi ilmiy tadqiqot usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

o'zbek, turk va ispan frazeologik sath birliklarida reprezentlangan olam frazeologik manzarasi konseptuallashuvi jarayonida faollashuvchi lisoniy ong bilan konseptual ongning konseptual-semantik, epistomologik va lingvomadaniy xususiyatlari konseptual, lingvokognitiv, semantik, freym va skript kabi tahlillar orqali dalillangan;

tildagi shaxsiyat kategoriyasidan farqlangan frazeologik shaxsiyat kategoriyasi shakllanishining intra- va ekstralingvistik omillaridagi etnik-madaniy belgiga ega ko'rsatkichlar o'ziga xos dunyoqarashda milliy identifikator sifatida xizmat qilishi isbotlangan;

o'zbek, turk va ispan frazeologik sath birliklarida ifodalangan yetakchi obrazlar millat qadriyatlarining mohiyati, reallik va ideallik sintezlangan milliy-madaniy dunyoqarashi, serqatlam metaforik tafakkuri va falsafiy konsepsiyasi idrokini ta'minlashi ochib berilgan;

o'zbek, turk va ispan frazeologik sath birliklarida reprezentlangan "oila", "uy" va "non" konseptlarining kategorial belgilari aniqlanib, mazkur konseptlardagi yadro va periferiya, obraz va qimmatlilik qatlamlari shakllanishidagi ijtimoiy-iqtisodiy, madaniy-maishiy, tabiiy-geografik va etnografik omillarning roli til, tafakkur va madaniyat bilan uzviy aloqador lingvokognitiv va lingvomadaniy tamoyillar asosida tizimli tahlil qilinib, dalillar bilan ilmiy asoslangan;

o'zbek, turk va ispan frazeologik olam manzarasida reprezentlangan "g'azab", "qo'rquv", "quvonch" va "g'am" emotsional konseptlarining lisoniy tasvirida ekstralingvistik komponentlarning qimmatlilik belgisi, stereotiplarning etno-

madaniy konnotatsiyalari aniqlangan;

intellektual olam konseptlari va "taqdir" konseptini reprezentlovchi o'zbek, turk va ispan frazeologik sath birliklarini kategoriyalashtirishda frazeosemantik maydon va konseptual metafora modeli metodlarining istifoda qilinishi milliy-madaniy dunyoqarashning konseptual tarmoqlarini aniqlashni ta'minlashi tadqiqot materiallari asosida yoritilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

frazeologik birliklarni lison va nutqda qo'llashda nutqiy jumlaning ifoda va ekspressiv imkoniyatlari yoritilgan;

frazeologizmlarning lingvomadaniy tahlili natijasida ispan, turk va o'zbek millatlari dunyoqarashi, etnopsixikasi, urf-odatlarining umumiy va xususiy jihatlari asoslangan;

frazeologik sath birliklari bilan ifodalangan ijtimoiy, moddiy va botiniy olam konseptlarining milliy-madaniy parametrlari belgilangan;

tadqiqotga jalb qilingan konseptlar milliy-madaniy konseptuallashuvining lingvistik va ekstralingvistik omillari belgilangan, assotsiativ eksperiment o'tkazilgan.

Tadqiqot natijalari asosida "Ingliz, ispan, turk va o'zbek tillari frazeologik birliklarida milliy-madaniy dunyoqarashning gavdalanishi", "Tayanch konseptlar frazeologik reprezentlashuvining lingvomadaniy aspekti" nomli monografiyalar, "Frazeologiyaning dolzarb masalalari" o'quv-uslubiy qo'llanma nashr qilingan.

Tadqiqot natijalarining ishonchliligi chiqarilgan xulosalarning qat'iyligi, muammoning aniq qo'yilganligi, lingvistik tahlil metodologiyasi negizida shakllantirilganligi, tahlilga tortilgan materiallarning asosligi, metodologik jihatdan mukammalligi, birlamchi ilmiy-leksikografik manbalarga tayanilgani, ishonchli va samarali tasniflash, tavsiflash qiyosiy-chog'ishtirma, assotsiativ, lingvomadaniy, semantic-kognitiv hamda statistik tahlil usullaridan foydalanilgani, nazariy fikr va ilmiy xulosalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati to'plangan materiallar va olingan natijalar kognitologiya, lingvomadaniyatshunoslik, semantika, leksikologiya, frazeologiya, tarjimashunoslik kabi fanlardan ilmiy adabiyotlar yaratishda hamda kelgusida ispan, turk va o'zbek tillari frazeologik birliklarining antropotsentik tadqiqiga oid ilmiy izlanishlar olib borish, monografiyalar, o'quv qo'llanmalarning mukammallashuviga xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati shundaki, tadqiqot natijalardan kognitiv lingvistika, leksikologiya, frazeologiya, etnolingvistika, sotsiolingvistika va lingvomadaniyatshunoslik kabi fanlarni o'qitishda maxsus kurslarni tashkil etish masnba sifatida qo'llanishi, nazariy fikr-mulohazalardan darslik va o'quv qo'llanmalar tayyorlash, lug'atlar tuzishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. O'zbek, turk va ispan milliy-madaniy dunyoqarashining frazeologik sath aspektidagi tahlili bo'yicha olingan ilmiy natijalar asosida:

o‘zbek, turk va ispan frazeologik sath birliklari orqali reprezentlangan olam frazeologik manzarasi konseptuallashuvi jarayonida faollashuvchi lisoniy ong bilan konseptual ongning konseptual-semantik, epistomologik va lingvomadaniy xususiyatlari konseptual, lingvokognitiv, semantik, freym va skript kabi tahlillar orqali dalillangan xulosalaridan FA-F1-G003 "Hozirgi qoraqalpoq tilida funksional so‘z yasalaishi" mavzusidagi fundamental tadqiqot loyihasida foydalanilgan (Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutining 2023-yil 18-apreldagi 187/1-son ma'lumotnomasi). Natijada qoraqalpoq tili so‘z yasash tizimi tavsifi olam lisoniy manzarasini shakllantirishda lingvomadaniy, lingvokognitiv, pragmatik va diskursiv belgilarning ustuvorligiga oid nazariy va amaliy qarashlar bilan boyitilgan;

tildagi shaxsiyat kategoriyasidan farqlangan frazeologik shaxsiyat kategoriyasi shakllanishining intra- va ekstralingvistik omillaridagi etnik-madaniy belgiga ega ko‘rsatkichlar o‘ziga xos dunyoqarashda milliy identifikator sifatida xizmat qilishiga oid xulosalardan Yevropa Ittifoqining 2014-2016-yillarga mo‘ljallangan Tempus Project 544161-TEMPUS-1-2013-1-UK-TEMPUS-JPSR Aston University DeTEL "Developing the Teaching of European Languages: Modernizing Language Teaching through the development of blended Masters Programmes" nomli xorijiy loyihada foydalanilgan (Samarqand davlat chet tillar institutining 2023-yil 13-apreldagi 967/30.02.01-son ma'lumotnomasi). Natijada inson moddiy va botiniy olam konseptlarining frazeologik birliklarda shakllanishi va kognitsiya jarayonlari hamda lingvomadaniy aspektlari ochib berilgan;

o‘zbek, turk va ispan frazeologik sath birliklarida ifodalangan yetakchi obrazlar millat qadriyatlarining mohiyati, reallik va ideallik sintezlangan dunyoqarashi, serqatlam metaforik tafakkuri, falsafiy konsepsiyasi idrokini ta'minlashiga doir amaliy va nazariy xulosalardan Yevropa ittifoqining Erasmus + dasturining 2016-2018 yillarga mo‘ljallangan 561624-EPP-1-2015-UK-EPPKA2-CBHE-SP-ERASMUS+CBHE IMEP: "O‘zbekistonda oliy ta'lim tizimi jarayonlarini modernizasiyalash va xalqarolashtirish" nomli xalqaro loyihada foydalanilgan (Samarqand davlat chet tillar institutining 2023-yil 13-apreldagi 969/30.02.01-son ma'lumotnomasi). Natijada vebinar darslarni yangicha yondashuvlar asosida modernizatsiyalash, o‘zga millatlar milliy-madaniy dunyoqarashining kognitiv qatlamlarini idrok etishga yordam beruvchi lingvistik metodlar ishlab chiqilgan;

o‘zbek, turk va ispan frazeologik olam manzarasida aks etgan "g‘azab", "qo‘rquv", "quvonch" va "g‘am" emotsional konseptlar lisoniy tasvirida ekstralingvistikaga oid komponentlarning qimmatlilik belgisi, stereotiplar etno-madaniy konnotatsiyalarga ega bo‘lishi hamda frazeologik sath birliklarida reprezentlangan intellektual olam konseptlaridagi milliy-madaniy dunyoqarashning kategoriyalanishini frazeosemantik maydon va konseptual metafora modeli metodlari asosida yoritilishiga oid nazariy va amaliy xulosalaridan Samarqand davlat chet tillar instituti tomonidan 2014-2015 yillarda amalga oshirilgan "Ingliz tili mutaxasislik predmetlaridan axborot-kommunikatsion texnologiyalari asosida virtual resurslar yaratish va o‘quv jarayoniga joriy etish" nomli innovatsion tadqiqotlar loyihasi doirasida foydalanilgan (Samarqand davlat chet tillar

institutining 2023-yil 13-apreldagi 966/30.02.01-son ma'lumotnomasi) Natijada lingvistika ta'lim yo'nalishining mutaxassislik fanlarini interfaol o'qitish samaradorligini oshirishga xizmat qilgan;

o'zbek, turk va ispan frazeologik sath birliklarida reprezentlangan "oila", "uy" va "non" konseptlarining kategorial belgilari aniqlanib, mazkur konseptlardagi yadro va periferiya, obraz va qimmatlilik qatlamlari shakllanishidagi ijtimoiy-iqtisodiy, madaniy-maishiy, tabiiy-geografik va etnografik omillarning roli til, tafakkur va madaniyat bilan uzviy aloqador lingvokognitiv va lingvomadaniy tamoyillar asosida tizimli tahlil qilinib, dalillar bilan ilmiy asoslanganligiga oid xulosalari asosida 2024-yil oktabr oyi davomida efirga uzatilgan "Assalom, Samarqand!" tonggi dasturi va "Ma'rifat shu'lasi" teleko'rsatuvi ssenariylarini shakllantirishda foydalanilgan (Samarqand viloyat teleradiokompaniyasining 2024-yil 13-noyabr №01-07/335-son ma'lumotnomasi). Natijada ilmiy-ma'rifiy ahamiyatga ega tavsiyalardan keyingi ko'rsatuvlarda ham foydalanish ko'zda tutilgan hamda ushbu teleko'rsatuvlar uchun tayyorlangan materiallarning mazmuni mukamallashtirilib, ilmiy dalillarga boy bo'lishiga erishilgan va ko'rsatuvning ilmiy-ommaboplik xususiyati oshirilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 4 xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha 25 ta ilmiy ish, jumladan O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish uchun tavsiya etilgan ilmiy nashrlarda 15 ta maqola (9 ta respublika, 6 ta xorijiy) va 2 ta monografiya chop etilgan.

Dissertatsiyaning hajmi va tuzilishi. Dissertatsiya kirish, to'rtta bob, xulosa, foydalanilgan adabiyotlar ro'yxati, shartli belgilar va atamalar ro'yxati hamda ilovalardan tashkil topgan bo'lib, asosiy matn 258 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Ishning **Kirish** qismida tadqiqot mavzusining dolzarbligi va zarurati asoslangan, uning O'zbekiston Respublikasi fan va texnologiyalarning ustuvor yo'nalishlariga mosligi ko'rsatilgan, muammoning o'rganilganlik darajasi bo'yicha mamlakatda olib borilgan tadqiqotlarning sharhi yoritilgan, ishning maqsad va vazifalari, tadqiqot obyekti va predmeti tavsiflangan, tadqiqot usullari, dissertatsiyaning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ishonchliligi, ilmiy va amaliy ahamiyati asoslab berilgan tadqiqot natijalarining amaliyotga joriy etilganligi, aprobatsiyasi, nashr etilgan ishlar, dissertatsiyaning tuzilishi va hajmi bo'yicha ma'lumotlar berilgan.

Dissertatsiyaning **"O'zbek, turk va ispan tillarida antropotsentrik tadqiqotlarning nazariy-metodologik masalalari"** deb nomlangan birinchi bobida mazkur tadqiqotning nazariy-metodologik asoslari, antropolingvistika fanining mazmun-mohiyati, konsept va uning antropolingvistik xususiyatlari, frazeologik sath ko'lami yoritib beriladi, shuningdek, ilmiy termin va atamalar

tavsiflanadi.

Zamonaviy tilshunoslikning fundamental yoʻnalishlari – umumiy tilshunoslik, qiyosiy-tipologik tilshunoslik, frazeologiya nazariyasi, lingvokulturologiya, kognitiv va antropotsentrik tilshunoslik paradigmalari mazkur tadqiqotning metodologik asosini tashkil etadi. Milliy madaniy dunyoqarashning frazeologik birliklar orqali reprezentlashuvini tadqiq etishda inson omilini markazga qoʻyuvchi antropotsentrik paradigma metodologik nuqtayi nazardan yetakchi oʻrin tutadi. Chunki, frazeologik birliklar xalqning mentaliteti, qadriyatlari, milliy-estetik ideallari, tarixiy tajribasi va ijtimoiy-madaniy stereotiplarini mujassamlashtiruvchi universal lingvokulturologik kod sifatida namoyon boʻladi.

Tadqiqotning nazariy-metodologik poydevorini til va tafakkur oʻzaro munosabati, tilning dunyoqarashdagi roli va lingvomadaniy jarayonlar haqidagi konsepsiyalar tashkil etadi. Jumladan, F. de Sossyurning tilni strukturaviy tizim sifatida talqin etishi, V. fon Humboldtning tilni "xalq ruhi"ning in'ikosi sifatidagi konsepsiyasi, E. Sapir va B. Uorfning lingvistik nisbiylik nazariyasi, L. Vaysgerberning ichki til shakli haqidagi qarashlari, zamonaviy tilshunoslikda esa Yu.N. Karaulovning konseptosfera haqidagi ta'limoti, V.N. Teliya va V.A. Maslovaning lingvokulturologik konsepsiyalari hamda A. Wierzbickaning semantik universaliyalar haqidagi nazariyalari mazkur ish uchun metodologik asos boʻlib xizmat qiladi. Oʻzbek tilshunosligida Sh. Safarovning antropotsentrik tilshunoslik va lingvokulturologiya doirasidagi ilmiy qarashlari, N. Mahmudovning til va milliy oʻzlik haqidagi konsepsiyalari, R. Qoʻngʻurov, M. Mirtojiyev, M. Yoʻldoshevlarning frazeologiya va semasiologiya masalalariga oid tadqiqotlari ushbu dissertatsiya uchun nazariy tayanch vazifasini oʻtaydi.

Metodologik yondashuv nuqtayi nazaridan ishda lingvokulturologik, kognitiv-semantik, struktur-semantik, qiyosiy-tipologik va interpretativ tahlil yondashuvlari uygʻunlashtirildi. Lingvokulturologik yondashuv frazeologik birliklarning milliy-madaniy semantik qatlamlarini aniqlashga, kognitiv-semantik yondashuv esa ularning konseptosferadagi oʻrnini belgilashga xizmat qildi. Struktur-semantik yondashuv orqali frazeologizmlarning tarkibiy-semantik xususiyatlari ochib berildi, qiyosiy-tipologik yondashuv yordamida esa oʻzbek tilidagi frazeologik birliklarning boshqa tillardagi muqobillari bilan umumiy va milliy-differensial jihatlari qiyosiy tahlil qilindi.

Obyektivlik, tizimlilik, tarixiylik, izchillik va qiyosiylik tamoyillari metodologik asoslar sifatida milliy madaniy dunyoqarashning frazeologik sath birliklarida qanday tarzda konseptuallashuvi va reprezentlashuvini aniqlash, ularning lingvomadaniy mazmunini ochish, xalq mentaliteti va qadriyatlarining frazeologik tizimdagi ifodasini ilmiy asosda yoritishga imkon beradi. Shu tariqa, tadqiqot milliy tilning kognitiv va madaniy funksiyalarini aniqlashga, frazeologik birliklarning milliy oʻzlikni ifodalashdagi lingvomadaniy va kognitiv imkoniyatlarini kompleks tahlil qilishga xizmat qiladi.

Til va madaniyatning doimiy oʻzaro munosabatini va tildan foydalanib madaniyatni yaratuvchi insonni tadqiq etuvchi integrativ mustaqil fan sohasi – antropolingvistikaga nisbatan jahon va oʻzbek tilshunosligida mavjud nazariy

qarashlar oʻrganilgan va munosabat bildirilgan. Xususan, oʻz davrida N. Xomskiy antroplingvistika tillar oʻrtasidagi tashqi farqlar, olamdagi ayni bir predmetlarning turlicha nomlanishiga yoxud tilning periferik qatlamiga eʼtibor qaratayotganidan nolib, "antropologik tadqiqotlar tildagi ichki yaratuvchi jarayonlarning asosiy mohiyatini ochib berishga intilmaydi. Bu jarayonlar tuzilmaning chuqurroq darajalarini belgilaydi va yangi turdagi gaplarni yaratish uchun tizimli vosita boʻlib xizmat qiladi" deya taʼkidlaydi[9]. Anglashiladiki, til tizimi, tabiatini chuqur tahlil qilish inson tafakkuri tuzilishini, unda amalga oshadigan jarayonlarni modellashtirish imkonini berishi mumkin. Olamning etnik lisoniy manzaralari oʻrtasida farqlar, albatta, turli sabablarga ega, ammo eng asosiy sababdan biri realiyalar va ularni ifodalovchi lisoniy vositalar oʻrtasidagi bogʻliqlik bir xil emasligidandir. Ayni paytda ushbu muammoni faqat tilshunoslik doirasida oʻrganish maqsadga muvofiq emasligi aniq boʻlib qoldi. Keyingi yillarda tez surʼatlarda rivojlanayotgan kognitiv lingvistika va lingvokulturalogiya sohasi tilshunoslikning chegarasini kengaytirib, uning imkoniyatlarini boyitmoqda. Ularda dunyoqarash yoxud olam manzarasi, olam predmetlarini konseptuallashtirish, kategoriyalashtirish, konsept va uning universal va unikal xususiyatlari kabi masalalar tadqiqot obyektiga aylanmoqda.

XX asrning 80-yillarida paydo boʻlgan yangi fanlararo kognitiv fanlardan biri boʻlgan kognitiv tilshunoslikning eʼtibor markazida til umumiy kognitiv mexanizm, vosita sifatida turadi. Bu vosita axborotni kodlash va oʻzgartirishda muhim rol oʻynaydigan belgilar tizimi hisoblanadi. Til mexanizmlarida nafaqat tafakkur tuzilmalarining oʻzi, balki bu tuzilmalarning oʻz "tanasi" bilan belgilar koʻrinishidagi moddiy mujassamlashuvi ham muhim ahamiyatga ega. Kognitologiya asoschilaridan biri boʻlgan G. Xarman taʼbiricha: "Til kognitiv fandagi asosiy mavzudir. Buning qisman sababi shundaki, til bilishni aks ettirib, fikrni ifodalashning asosiy vositasi sifatida namoyon boʻladi. Shu bois, tilni oʻrganish bilvosita bilishni oʻrganish demakdir. Ehtimol, til bilishga taʼsir ham koʻrsatishi mumkin, chunki u insonning qanday tushunchalarga ega ekanligiga va uning ongiga qanday fikrlar kelishiga taʼsir qiladi"[10]. U.L. Cheyf taʼkidlaganidek: "Til hanuzgacha bilimga eng yaxshi darchaligicha qolmoqda. <…> Til, bundan tashqari, kuzatish va tahlil qilish imkonini beradi. Biz til bilimni ham tahlil qilish uchun yaxshi imkoniyat yaratadi, deb oʻylashni istaymiz"[11].

Tilshunoslik va madaniyatshunoslik chegarasida paydo boʻlgan lingvomadaniyatshunoslik oʻz eʼtiborini til, madaniyat va inson oʻrtasidagi oʻzaro aloqaga qaratadi. Bunda til madaniy axborotlarni yetkazuvchi vosita, inson tildan foydalangan holda shu madaniyatni yaratuvchi, madaniyat esa oʻz tamoyillari bilan til va insonga taʼsir etuvchi hamda taʼsirlanuvchi sifatida namoyon boʻladi. Lingvomadaniyatshunoslik predmeti sifatida "til va madaniyat oʻzaro taʼsiri usullari va sinxron harakatdagi vositalarini tadqiq qilish va tavsiflash"[12], "madaniy

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[9] Хомский Н. Язык и мышление / пер. с анг-го. Б.Ю. Городецкого. – М.: Изд-во МУ, 1972. – С. 95-96.

[10] Кубрякова Е.С. Язык и знание: На пути получения знаний о языке. Части речи с когнитивной точки зрения. Роль языка в познании мира. – М.: Языки славянской культуры, 2004. – С.42

[11] Кубрякова Е.С. Koʻrsatilgan asar. – С. 43.

[12] Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1998. – С. 218.

ahamiyatli mazmunga ega til va diskurs birliklari"[13], uning bosh maqsadini etib "lisoniy belgilar asosi va yordamida tilda mustahkamlangan va diskursda namoyon bo'ladigan madaniyatning asosiy zidlari; til ko'zgusida aks etgan va unda insonning madaniylashgan sferalariga doir tasavvurlar qayd qilingan: zamon, makon, faoliyat va hokazolar; til prizmasi orqali namoyon bo'luvchi madaniy arxetiplar bilan o'zaro bog'langan qadimiy tasavvurlarni ochib berish"[14] belgilandi. Lingvokulturologiya hal qilishi lozim bo'lgan vazifalar quyidagi: a) lisoniy konseptlar shakllanishida madaniyat ishtiroki qandayligi; b) til belgisining qaysi ma'nosiga madaniy mazmun birikishi; v) til va madaniyat asosida shakllanadigan til belgilarining madaniy semantikasi qanday tavsiflanishi; g) mos metodologik dastur va tadqiqot usullarini izlash[15] va hokazolarni tushunish va tushuntirishni taqoza qiladi.

Mazkur bobning ikkinchi faslida konsept tushunchasi turli yondashuvlar asosida yoritiladi. A.Vejbiskayaga ko'ra, konseptlarni mantiqiy-tushunchaviy yondashuvli o'rganish negizida konsept – borliqdagi hodisa va obyektlarning qanday tuzilganligi haqidagi tafakkur asosida yaratilgan tushunchani ifodalovchi fenomen sifatida anglashiladi. A.Vejbiskaya konsepsiyasining eng muhim jihati konseptlarning milliy o'ziga xos xususiyati haqidagi aytilgan fikri bo'ladi[16]. Psixologik yondashuv doirasida konsept tafakkur jarayonida bir turdagi bir qancha predmetlar o'rnini bosuvchi fikriy hosila sifatida tushuniladi. Akademik D.S.Lixachev konseptni "ma'noning algebraik ifodasi" sifatida tushuntiradi, chunki inson ma'noni uning butun murakkabliklari bilan qamrab olishga ulgurmaydi yoki uddasidan chiqqa olmaydi, ba'zida uni o'zicha talqin qiladi. Shuning uchun konsept o'z lug'aviy ma'nosidan tashqari til egasining individual va madaniy tajribasi bilan bog'langan bo'yoqdorlik, assotsiyatsiyalar majmuasini ham qamrab oladi[17]. Kulturologik yondashuvda konseptlarning individual-psixik xususiyatlaridan ko'ra ijtimoiy mazmuniga e'tibor qaratiladi. Konsept madaniyatning asosiy birligi bo'lib, inson ongida "madaniyat qaymog'i"ni namoyon qiladi va u orqali madaniyat inson mental olamiga kirib keladi. Voqelikning xilma-xilligi uning konseptlarini turlicha ifodalashga olib keladi. Konseptlar xilma-xilligi quyidagi tiplarni taqozo qiladi: fikriy manzaralar, sxemalar, giperonimlar, freymlar, ssenariylar, insaytlar, kaleydoskopik konseptlar. Ular o'rtasida aniq ajralib turadigan chegara yo'q. Fikriy manzaralar realiya yoki mifga oid predmetlarni ko'rsatadi; giperonim konseptlar leksikadagi gipo-giperonimik aloqalarni aks ettiradi; freym konseptlar bir necha vaziyat yoki vaziyat obrazi bilan o'zaro bog'lanadi; insayt konseptlar predmetning tuzilishi, funksiyasi haqidagi ma'lumotlarni saqlaydi; senariy konseptlar voqealar ketma-ketligini, ularning o'zaro bog'lanishini ko'rsatadi; kaleydoskopik konseptlar ijtimoiy yo'nalgan mavhum otli konseptlarni muayyan tuzilish ko'rinishida namoyon

[13]Красных В. Этнопсихолингвистика и лингвокультурология.– М.: ИТДГК Гнозис, 2002. – 284 с.
[14]Красных В. Ko'rsatilgan asar. – С.13.
[15]Комарова З.И. Методология, метод, методика и технология научных исследований в лингвистике. – Екатеринбург: Изд-во УрФУ, 2012. – С. 538-539.
[16]Вежбицкая А. Семантические универсалии и описание языков. – М.: Языки русской культуры, 1999. – С. 289-303.
[17]Лихачев Д.С. Концептосфера русского языка. – М.: Академия, 1997. – С. 281-282.

qiladi. Integrativ yondashuv konseptlarni lingvistik, kognitiv, kulturologik, sotsiologik nuqtayi nazarlardan o'rganishga imkon beradi. Buning natijasida hodisaning eng ko'z ilg'amas qatlamlarni ham ochib berish imkoni tug'iladi. Bu yondashuvga ko'ra konseptlar inson mental olamidagi madaniyatning asosiy birligi hisoblanadi.

Frazeologiya fanining tadrijiy rivojlanishi, tadqiqot obyektlari, frazeologizmlar tasnifi va atamalar apparati masalalari uchinchi paragrafda yoritiladi. Ma'lumki, tilshunoslikda frazeologiya doirasi tor va keng ma'noda tushuniladi. A.E.Mamatov frazeologiyani "tor" va "keng" ma'noda tushunish noto'g'riligi, til birliklari tuzilish jihatdan so'z birikmasi yoki gapga teng, leksik elementlari qisman yoki to'liq ko'chma ma'noga ega, obrazli bo'lsa, lug'atlarda qayd etilgan har qanday turg'un leksik-semantik birliklar frazeologik birliklar doirasiga kiritilishi shart deb hisoblaydi[18]. Mazkur tadqiqot ishida frazeologiya tadqiqot obyektlarini turlicha tushunish va tavsiflashlarga oid mavjud konsepsiyalar o'rganiladi hamda atamalar ma'nolari tavsiflanadi hamda frazeologik sath birliklariga nisbatan A.V.Kunin taklif etgan quyidagi ta'rif qo'llab-quvvatlanadi: "frazeologik birlik – qisman yoki to'laligicha ko'chma ma'noli so'zlarning barqaror birikmasi".[19]

N.I.Tolstoy lingvomadaniy jamoaning kundalik-empirik, tarixiy va ruhiy tajribasini aks ettiruvchi frazeologizmlar voqelikni obrazli tasavvur etish asosida tilda paydo bo'lishini lo'nda va obrazli shaklda "milliy madaniyat, psixologiya va falsafaning ko'zgusi"[20] sifatida tavsiflagan. Frazeologizmlarning qayta in'ikos etish layoqati madaniy muhim imperativlarning ajdoddan avlodga uzatilishiga xizmat qiladi va shuning uchun ham individ ham yaxlit bir millat sifatida o'z-o'zini anglash shakllanishini ta'minlaydi[21]. Milliy-madaniy belgining asosiy tamoyili denotatning muayyan xalq, davlat yoki davrga mansubligi hisoblanadi[22]. Madaniy o'ziga xos ma'no faqatgina ma'lum jamiyat uchun xarakterli va tavsiflovchi hayot tarzinigina emas, qolaversa tafakkur obrazini ham aks ettiradi[23]. Borliqni idrok etish va aks ettirish nuqtayi nazaridan turg'un so'z birikmalarining uch guruhi farqlanadi: o'zida olamni idrok etishning umuminsoniy tajribasini biriktiruvchi; u yoki bu lingvomadaniy jamoaning hayot tarzi bilan bog'langan turli vaziyatlarda orttirilgan tajribani biriktiruvchi; muayyan millatning olamni idrok etish tajribasi, olamni milliy o'ziga xos ko'rishini aks ettiruvchi so'z birikmalari[24]. Birinchi va ikkinchi guruhlar vaziyatga nisbatan borliqni konseptuallashtirishga asoslangan. Uchinchi guruhning lingvistik ko'rsatkichi tajribani boshqa tilga qiyoslashga asoslanadi.

Frazeologizmlarning madaniy komponentlari ularning obrazli asosi bilan bog'lanmaydigan va obrazli asos bilan metaforik uzayish hisobiga bog'lanadigan

[18]Маматов А.Э. Ҳозирги замон ўзбек адабий тилида лексик ва фразеологик норма муаммолари. – Тошкент, 1991. – Б.212.
[19]Кунин А. В. Английская фразеология: Теоретический курс. – М.: Высшая школа, 1970. – Б. 210.
[20]Толстой Н.И. Этнолингвистика в кругу гуманитарных. – М.: Academia, 1991. – С. 5.
[21]Телия В.Н. Фразеология в контексте культуры. – М.: ЯРК, 1999. – С. 10.
[22]Томахин Г.Д. Реалии-американизмы. – М.: Высшая школа, 1988. – С. 21.
[23]Вежбицкая А. Язык. Культура. Познание. – М.: Прогресс, 1996. – С. 269.
[24]Хайрулина В.И. Лингвокультурологические и когнитивные аспекты перевода: дис … докт. филол. наук. — Москва, 1995. – С. 106.

denotativ-signifikativ mazmunli madaniy komponentlar guruhlariga ajraladi. Uchinchi guruhga ham frazeologik ma'no sathida ham ichki shakl sathida qo'llanadigan madaniy komponentlar kiradi[25]. Demak, ichki shakl yoxud obrazli asos milliy madaniy belgini aniqlashda asosiy omil sanaladi. Ma'lumki, madaniyat ijtimoiy-psixologik, tamaddun va faoliyat nuqtayi nazaridan uch guruhga ajratiladi. Masalan, o'zbek lingvomadaniyatida ichki shaklida qush obrazi turgan *«Gah» desa, qo'lga qo'nadigan qilib olmoq* (juda itoatkor qilib olmoq) frazeologik birligining madaniy komponenti madaniyatning ijtimoiy-psixolik aspekti orqali namoyon bo'ladi. Ushbu frazeologizmning diskursda qo'llanilishida gender munosabatlari muhim ahamiyatga ega, ya'ni mazkur frazemaning erkak jinsiga nisbatan qo'llanishida lingvomadaniy jamoaning ijtimoiy-axloqiy me'yorlari aks etib, ayolning ustun mavqei va erkakning itoatkorligi qoralanadi. Ayol jinsiga nisbatan aksincha holat kuzatiladi. Ispan tilida *A la mujer bigotuda, de lejos se la saluda* paremiyasida oilaviy ijtimoiy munosabatda xotinning ustunligi tabiatan erkakga xos xususiyat, ya'ni mo'ylov obrazi orqali ayolga lisoniy biriktirilishi orqali ifodalanib, konseptning qadriyat segmentiga zidligi nuqtayi nazaridan frazema ta'aluqli vaziyat negativ bahoga ega.

Jahon tilshunosligida frazeologizmlar madaniy tamg'alanganligining lingvistik manbalari sifatida quyidagilar tasniflanadi: 1) obrazli asos; 2) etnosotsium tajribasining o'ziga xos fragmenti; 3) etnosotsiumning kundalik hayot tarzi bilan bog'langan so'z realiyaning mavjudligi; 4) frazeologizmlar asosidagi madaniy konsept. Frazeologizmlar milliy madaniy belgisini aniqlash imkonini beruvchi introspektiv va qiyosiy-chog'ishtirma mexanizmlar farqlanadi. Ikki yoki undan ortiq tillarning frazeologizmlari chog'ishtirilganda *lakuna* tipli til birliklari shaffof milliy-madaniy belgi sifatida ko'riladi. Masalan, ispancha *no salir de casa como Cachupin*, o'zbekcha *Uyim – sinch, ko'nglim tinch*. Mazku maqollardagi *Cachupin* va *sinch* uzvlari mazkur xalqlar iqtisodiy-madaniy hayoti bilan bevosita bog'langan.

Frazeologik sath birliklarining tabiati ularni antropotsentrik paradigma doirasida tadqiq qilishni taqozo qiladi. Antropotsentrizm tilni kognitiv strukturalar in'ikosi deb hisoblovchi kognitiv yondashuvda anchayin yorqin namoyon bo'ladi. Voqelikni metafora va metonomiya kabi kognitiv mexanizmlar yordamida anglash natijasida FSB shakllanishi voqe bo'ladi. Metafora ontologiyasiga ko'ra, o'xshash bo'lmagan hodisalarning muayyan xususiyatlarini o'xshatishga, mavhum predmetlarni konkret predmetlarga tenglashtirishga asoslanadi. Metafora sermahsul kognitiv mexanizm bo'lib, olam fragmentlarini leksik va frazeologik nomlashda obrazlilik yaratish xususiyatli kognitiv jarayonni, so'zlovchi va tinglovchiga pragmatik ta'sir o'tkazish orqali pragmatik effektni namoyon qiladi. Obyektni obrazli nomlash orqali uning yangi ma'no qirralari ochiladi va/yoki yangi axborotlar beradi. Ushbu jarayonda olam haqidagi yangi bilimlar vujudga keladi va bu bilimlar verballashadi.

Tadqiqotda olamning frazeologik manzarasi tadqiqi ikki yo'nalishda amalga oshadi: birinchidan, o'zbek, turk va ispan lingvomadaniyatlari uchun alohida

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[25]Мелерович А.М., Мокиенко В.М. Формирование и функционирование фразеологизмов с культурно маркированной семантикой в системе русской речи. – М.: ЯРК. 1999. – С. 63, 65.

ahamiyat kasb etuvchi universal konseptlar tadqiq qilinadi. Ikkinchidan, tilda ifodalangan olamga "sodda" qarashlar tizimini izlash va rekonstruksiya o'tkaziladi; imkon qadar to'laligacha milliy o'ziga xoslik hisobga olinadi va asosiy e'tibor yaxlit shakldagi olamning frazeologik manzarasiga qaratiladi.

Dissertatsiyaning **"Tildagi shaxsiyat va olam frazeologik manzarasining komparativ-lingvomadaniy aspekti"** nomli ikkinchi bobi uch paragrafdan iborat bo'lib, unda tilshunoslikning konseptual va metalisoniy apparatiga kirib kelgan til shaxsiyatini, olam manzarasi tushunchalariga bag'ishlangan jahon va o'zbek tilshunosligidagi tadqiqotlarda bildirilgan fikr-mulohazalar o'rganilgan va ular yangi nazariy fikrlar bilan boyitilgan. "Til – madaniyat – inson" triadasiga konseptologik yondashuvlar mohiyati, milliy-madaniy dunyoqarashda troplarning roli ilmiy jihatdan asoslab berilgan.

Til va tafakkur munosabatlarini tadqiq qilgan N.Xomskiy quyidagi fikrni bayon qiladi: "Falsafiy grammatika tarafdorlari garchi tillarning tashqi ko'rinishlarida keng farqlar kuzatilsa-da, odatda ularning chuqur tuzilmalari kam o'zgarishini ta'kidlashadi. Ushbu nuqtayi nazarga ko'ra, grammatik munosabatlar va kategoriyalarning ichki tuzilmasi mavjud bo'lib, insonning fikrlash va aqliy qobiliyatlarining ma'lum jihatlari turli tillarda deyarli o'zgarmas holda saqlanib qoladi"[26]. Bundan voqelikni turlicha "ko'rish", kategoriyalashtirish grammmatik tizimlar tashqi tuzilmalari qiyosida aniq namoyon bo'lish barobarida konseptning universallik jihatlari tillarning ichki tuzilmasiga bog'liqligi anglashiladi. Ya'ni, "tilning tuzilishi <…> "aql ko'zgusi" vazifasini o'tashi mumkin"[27]. Metaforik "olam lisoniy manzarasi" (OLM) tushunchasini tilshunoslikka birinchilardan bo'lib olib kirgan Y.L.Vaysgerber: «til o'z egasiga boshqa tillardagidan farqli bo'lgan dunyoni yaxlit ko'rish tarzini ato etishini», «ona tili va har bir insonning ruhiy shakllanishi o'zaro chambarchars bog'liqligini» va «tilshunoslik tillarni xalqlar madaniyatining ko'zgusi sifatida o'rganmog'i lozim», deb qayd etadi[28].

N.Y.Shvedova olam lisoniy manzarasini quyidagicha talqin qiladi: «(o'z) tuzilishida va uning qismlari aloqalarini, birinchidan insonni, uning moddiy va ruhiy hayot faoliyatini, ikkinchidan, uni o'rab turgan hamma narsa: makon va zamon, jonli va jonsiz tabiat, inson tomonidan yaratilgan miflar va sotsium makonini namoyon qiluvchilarni til bilan anglanishida xalq tajribasining asrlar davomida shakllangan va lisoniy nomlash vositalari bilan yuzaga chiqqan barcha mavjudlikni yaxlit va ko'p tarkibli olam sifatidagi tasvir» va uning: «a) atovchi birliklar sinfi bilan ifodalanadigan tasviriy polotnosi; b) bu polotnoni qamrab oluvchi va uning qismlarini asosli bog'lovchi lisoniy ma'nolar zanjiri; v) butun makon bo'ylab erkin harakatlanuvchi va uning turli birliklari va to'plamiga yo'naladigan tavsiflovchi ma'nolar zanjiri»[29]. Demak, olam lisoniy manzarasi borliqdagi predmet va hodisalarning til vositalari bilan milliy-madaniy qayta in'ikos etilgan tildagi yaxlit tasviridir.

[26] Хомский Н. Язык и мышление/ пер. с анг-го. Б.Ю. Городецкого. – М.: Изд-во МУ, 1972. – С. 94.
[27] Хомский Н. Ko'rsatilgan asar. – С. 95.
[28] Вайсгербер Й.Л. Родной язык и формирование духа. – М.: Изд-во Едиториал УРСС, 2004. – С.120,135,173.
[29] Шведова Н.Ю.Теоретические результаты, полученные в работе над "Русским семантическим словарем" // Вопросы языкознания, –М.,1999. – С.15.

Olam lisoniy manzarasini tildagi shaxsiyat tushunchasi bilan uzviylikda o'rganish maqsadga muvofiq. Chunki, sistem-struktur paradigma yo'nalishidagi tadqiqotlar diqqat markazida bilish obyekti – so'z tursa, antropotsentrik paradigmada tadqiqotchilar o'ziga xos lisoniy, mental, xulq-atvor, individual va milliy olam manzaralariga ega bo'lgan bilish subyekti – insonga diqqat qaratishadi, ya'ni «tildagi inson» va «insondagi til» tadqiq qilinadi. Tildagi shaxsiyat tushunchasining lingvistikada keng qo'llanish urfi Y.N.Karaulov tomonidan tildagi shaxsiyat *(языковая личность)* modeli yaratilishi bilan bog'liq. O'zbek tilshunosligida mazkur termin rus tilidan bevosita kalkalash yo'li bilan yaratilgan "lisoniy shaxs", keyinchalik "til shaxsiyati", "tildagi shaxsiyat"[30] shaklida keng qo'llanilmoqda. Y.N.Karaulov til shaxsiyatini voqelikni teran va aniq aks ettirish uchun struktur-lisoniy murakkablik darajalariga ko'ra, farqlanuvchi muayyan maqsadga yo'nalgan matnlarni yarata olish va idrok etish qobiliyatiga ega bo'lgan inson sifatida tavsiflaydi. Tilshunos olim semantik va pragmatik nuqtayi nazardan til shaxsiyatini uch sathli struktura sifatida farqladi: inson so'z boyligini tavsiflovchi verbal-grammatik yoki grammatik va leksik-semantik yoki struktur-sistem sath; inson tezarusi, olam haqidagi bilimlar tizimini o'ziga biriktirgan kognitiv yoki lingvokognitiv sath; nutqiy faoliyat jarayonida shaxsning maqsad, motiv va pragmatik dasturi tizimni ifodalovchi motivli yoki pragmatik sath[31].

Tilshunoslik tarixida til va madaniyatning o'zaro munosabati masalasiga uch xil yondashuv mavjud: tilni madaniyatning oddiy in'ikosi sifatida e'tirof etuvchi birinchi yondashuv S.A.Atanovskiy, G.A.Brutyan, E.S.Markaryan kabi faylasuflar tomonidan ishlab chiqilgan. Tilni madaniyat, falsafa va psixologiyaning negizi, ya'ni tilning madaniyatga ta'sirini birlamchi hisoblovchi ikkinchi yondashuv namoyondalari I.G.Gerder, V.fon Gumboldt, E.Sepir va B.Uorflar hisoblanishadi. Ularning fikrlari lisoniy madaniyatshunoslikning ikki asosiy g'oyasi «har qanday milliy til milliy madaniyat va jamiyat mahsulini ifodalaydi», «til strukturasi milliy madaniyat, milliy olam manzarasi va etnik shartlangan shaxsning fe'l-atvoriga ta'sir etadi»[32], «til – olamni etnosga xos idrok etish shaklining ajralmas komponentidir»[33], «til va madaniyat bir-birini taqozo qilsa va parallel rivojlansa-da, til tabiati uning erki va o'zgaruvchanligini chegaralovchi omil hisoblanadi va uni qat'iy belgilangan yo'l bo'ylab taraqqiy etishga yo'naltiradi»[34]. Uchinchi yondashuvga mansub mulohazalar N.I.Jinkin, N.I.Tolstoy va boshqa olimlarning ishlarida aks etadi. Ularga ko'ra, til – biz ajdodlarimizdan meros qilib olgan madaniyatning tarkibiy qismi, til – biz uning yordamida madaniyatni o'zlashtirishimizdagi asosiy vosita va nihoyat til – ruhimiz voqeligi, «til bir vaqtning o'zida ham madaniyatning mahsuli, ham eng muhim tarkibiy qismi, ham madaniyatning mavjudlik sharti. Til – madaniyat mavjudligining o'ziga xos tarzi,

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[30] Baxronova D.K. O'zbek va ispan tillarida olam manzarasining lingvokognitiv kategoriyalanishi. Fil. f. d. (DSc) diss. avtoref. – Toshkent, 2022. – Б.19.

[31] Караулов Ю.Н. Русский язык и языковая личность. –М.: Наука, 1999. – С. 156.

[32] Шаклеин В.М. Историческая лингвокультурология текста. –М.: РУДН, 2012. – С. 45.

[33] Сепир Э. Избранные труды по языкознанию и культурологи / пер. с нем. 2-е изд. . – М.: Прогресс, 1992. – С. 233.

[34] Уорф Б. Л. Отношение норм поведения и мышления к языку // Новое в лингвистике, вып. 1. – М., 1960. – С.139

madaniy kodlar shakllanishining omili»dir[35].

Dissertasiyaning **"Ijtimoiy va moddiy olam konseptlarining o'zbek, turk va ispan frazeologik sath birliklarida reprezentlashuvi"** nomli uchinchi bobida "oila", "uy" va "non" konseptlari orqali milliy-madaniy dunyoqarashning reprezentlashuvi tahlil qilinadi.

Oila konseptini ifodalovchi leksemaning o'zbek, turk va ispan tillaridagi etimologiyasi ochiqlanadi, freym metodi asosida «oila» (tr. *aile*, isp. *famila*) giperkonseptida «nikoh munosabatlari» (tr. *evlilik ilişkileri*, isp. *relaciones matrimoniales*), «qarindoshlik munosabatlari» (tr. *akrabalik ilişkileri*, isp. *relaciones de parentesco*) va «noqarindoshlik munosabatlari» (tr. *akrabalik dişi ilişkileri*, isp. *relaciones sin parentesco*) superkonseptlari farqlanadi. O'z navbatida, «nikoh munosabatlari» superkonsepti «oila qurish» (tr. *aile kurmak*, isp. *formar una familia*) makrokonsepti, «er» (tr. *koca*, isp. *el esposo/marido*) makrokonsepti, «xotin» (tr. *kari*, isp. *la esposa/mujer*) makrokonsepti, «er va xotin munosabatlari» (tr. *kari-koca ilişkileri*, isp. *relaciones conyugal*) makrokonseptlariga ajratildi. «Qarindoshlik munosabatlari» superkonseptida «yaqin qarindoshlik» makrokonseptiga mansub «ona» (tr. *anne*, isp. *la madre*), «ota» (tr. *baba*, isp. *el padre*), «farzand» (tr. *çocuk*, isp. *hijo*) mikrokonseptlari va «uzoq qarindoshlik" makrokonseptida «tog'a» (tr. *dayi*, isp. *el tio*), «jiyan» (tr. *yeğen*, isp. *el sobrino/la sobrina*), «amma» (tr. *hala*, esp. *tia paterna*), «xola» (tr. *teyze*, isp. *tia materna*), «kelin» (tr. *gelin*, isp. *nuera*), «kuyov» (tr. *damat*, isp. *yerno*) va «qayn-» (tr. *qayn-*, isp.[36]) prefiksli mikrokonseptlar farqlandi. «Noqarindoshlik munosabatlari» makromaydonining «qo'shni» (tr. *komşu*, isp. *vecino*) va *yetim* (tr. *öksüz/yetim*, isp. *huérfano*), *o'gay* (tr. *üvey*, isp. – *astro/a*) atributivlariga ega qarindoshlik referantlarini ifodalovchi mikrokonseptlar farqlandi. Yuqorida qayd etilgan konseptlarning miqdoriy ko'rsatgichlari aniqlandi va jadvallarda aks ettirildi. Ushbu ma'lumotlardan kelib chiqib, antropolingvistik nuqtayi nazardan o'rganilayotgan etnoslar jamiyatida «oila» giperkonseptining yadrosiga «er», «xotin» makrokonseptlari, yadro markaziga «farzandlar» mikrokonsepti, yaqin va uzoq periferiyaga mos ravishda «yaqin va uzoq qarindoshlar» makrokonseptlarini kiritildi. «Noqarindoshlik munosabatlari» superkonsepti chet periferiyadan o'rin egalladi. Yuqorida qayd etilgan konseptlarning frazeosemantik tahlili amalga oshirilib, kategorial belgilariga asosan guruhlarga ajratildi, kategorial strukturalarning xos konsept strukturasidagi o'rinlari belgilandi, ichki shakl va aksiologik aspektlari tavsiflandi. Natijada, konseptning milliy-madaniy konseptuallashuvini ko'lamliroq ochib berish, uning yarusli tuzilishi, o'zbek, turk va ispan xalqlarining milliy-madaniy dunyoqarash tamoyillari haqida muayyan xulosalarga kelindi. Masalan, ispan tili frazeologizmlari orqali reprezentlangan «familia» konsepti tuzilishi ko'p qatlamli bo'lib, mavjud ijtimoiy madaniy tuzilmani bilvosita ko'rish imkonini beradi. Ushbu konseptni reprezentlovchi FSBning kognitiv-semantik tahlili amalga oshirilganda barcha lingvomadaniyatlarda mavjud bo'lganidek «ahil oila»

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[35] Qarang: Маслова В.А. Лингвокультурология. – М.: Академия, 2001. – С. 43.
[36] Ispan tilida *qayn-* prefiksiga muqobil affiksli qarindoshlik atamalari mavjud emas. Ekvivalent referantlar alohida gender ko'rsatkichli leksemalar bilan ifodalandi.

kategoriyasi (*la olla grande*; *poquitos, pero bien avenidos*) va «noahil oila» kategoriyasi (*la familia del tío Melero*; *casa de trueno*)ga tasniflanadi. Biroq xos universal kategoriyaga mansub frazeologizmlarning ichki shakllari farqlanadi. Binobarin, yuqorida qayd etilgan frazeologizmlarni o'zbek tiliga so'zma-so'z tarjima qilinganda (*katta*) *o'choq*, (*kichkina*) *xiyobon* va *Melero amaki oilasi*, *momoqaldiroqli uy* obrazli o'xshatishlar muayyan milliy-madaniyat belgisiga ega.

Albatta, barcha xalqlarda oila-nikoh munosabatlari orqali vujudga keladi. Shuning uchun «nikoh munosabatlari» konsepti tegrasiga kiruvchi «uylanish/turmushga chiqish» kategoriyasi (*hacer buena boda*, *pagar la cantarada, echarse (una) novia, pedir uno la novia, estar de novia*) va «turmush qurmaganlik» kategoriyasi (*quedarse para vestir santos*; *no peinarse una mujer para uno*; *más solo que inglés sin familia*; *estado honesto*; *como gata en Enero*) farqlanadi. Ispan madaniyatida «nikoh oldi munosabatlari» kategoriyasiga kiruvchi voqeliklarni gavdalantiruvchi (*relaciones ilícitas; novio de ojito*; *estar en celo como la perdiz*) frazeologizmlari, xususan o'zbek madaniyatiga nisbatan muqobili bo'lmagan voqeliklarni gavdalantiruvchi (*la novia, de contado y el dote, de prometido; sacar la novia por el vicario; bailará la novia a uno*) frazemalari mavjud. Tadqiqotda ispan lingvomadaniyatidagi "nikoh oldi munosabatlari" ust kategoriyasi «turmush qurmaganlik», "nikohlanishga taklif", "birgalikda nikohlanmasdan yashash" kabi ost kategoriyalarga tasniflangan.

Turk ijtimoiy madaniyatida nikoh muqaddas (*Nikâhta keramet vardir*) hodisa hisoblanadi. Shu barobarda, "uylanish / turmushga chiqish" frazeosemantik maydoniga kiruvchi frazeologizmlar semantikasida o'zaro zidlik dunyoqarash belgilari mavjudligi ma'lum bo'ldi. Masalan, *Bekarlik sultanlikdir* va *Bekarlik – maskaralikdir* yoxud *Bekârin parasini it yer, yakasini bit* va *Varsa eşin rahattir başin, yoksa eşin zordur işin* yoxud *Erken evlenen yanilmamiş* va *Acele eden kiz ere varmaz, varsa da baht bulmaz*. Mazkur holatda lingvomadaniy jamoaning g'arb va sharq sivilizatsiyalari kesishma nuqtasida joylashuvi, ya'ni makonning madaniyatga ta'siri voqe bo'lmoqda. Turk ataso'zlarida o'z juftini tanlashda tajribaga asoslangan ideal g'oyalarni ilgari suradi, masalan, *Ergen gözu ile kiz alma, gece gözu ile bez alma*; *Halayiktan (beslemeden) kadin ölmaz, gul ağaçindan ödün*; *Pekmezi küpten, kadini kökten al*; *Kendinden küçükten kiz al, kendinden büyüe kiz verma*; *Kenarina bak bezini al, anasina bak kizini al*; *Kiz alan gözle bakmasin, kulak ile işitsin*; *Babasinin mezarini görmediğin adama kiz verme*. Yuqoridagilardan ma'lum bo'ladiki, turmush qurishda oila turmushi tajribasiga ega bo'lmagan (*ergen*), ijtimoiy tabaqasi nomutanosib (*halayik, kucuk, buyu*) kishilar bilan munosabatga kirishish salbiy bahoga ega, go'zallik muhim emas (*gözle bakmasin*), xulq-atvor muhim (*kulak ile işitsin*; *babasinin mezarini görmek*) g'oyalari ustuvorlik kasb etadi.

O'zbek lingvomadaniyatida «farzand» mikrokonseptiga mansub "bolalar – ota-ona hayotining mazmuni" madaniy tuzilmasi konseptuallashuvi *Bolali uy – bozor, // bolasiz uy – mozor; Bolasi ko'p bo'lar boy, bolasi yo'q – quruq soy; Bolang yomon bo'lsa ham, omon bo'lsin* kabi maqollar misolida tahlil qilinganda o'zbek etnosida farzand ijtimoiy kategoriyasi favqulotda muhim qiymatga egaligi

yaqqol namoyon bo‘ladi. Farzandsizlik vaziyati *mozor, mevasiz daraxt, quruq soy, cho‘l*; turkchada *mezar, meyvesiz ağac*; ispanchada *el nido vacio, el arbol sin frutos, rio sin peces, tierra esteril* kabi substansiyalar bilan assotsiyalashadi. Ushbu o‘xshatishlarda mutloq muqobillik quyidagilarda aks etadi: *mevasiz daraxt, meyvesiz ağac, el arbol sin frutos*; *quruq soy, rio sin peces; cho‘l, tierra esteril*. Lingvokulturologik jihatdan muqobilsiz FSB ahamiyat kasb etadi.

O‘zbek madaniyatida farzandlarni tarbiyalashda oilaning eng muhim funksiyalaridan biri etnomadaniy qadriyatlarni berish, etnik o‘zlikni anglash ruhida tarbiyalash hisoblanadi. Yosh avlod aynan oilada dastlabki milliy an’analar va udumlar bilan tanishadi, diniy va dunyoviy tasavvur va bilimlarni oladi: *Ayg‘ir qanday bo‘lsa, ot shunday; Olmaning ostiga olma tushadi; Bog‘ing bo‘lsa qo‘ra qil, o‘g‘ling bo‘lsa mulla qil; Bola tuqqanniki emas, tarbiyalaganniki; Qush uyasida ko‘rganini qiladi; Daraxtga ko‘ra – mevasi, ota-onasiga ko‘ra – bolasi; ona – daraxt, bola – meva.* Ushbu guruhda zoonim, fitonim obrazli paremiyalar kam bo‘lmagan miqdorda mavjud. Bu esa o‘z navbatida olamning zoomorf va fitomorf manzaralari yoxud dunyoqarashni anglatadi. O‘zbek maqol-matallarida yoshi ulug‘ kishilarning tajribasi, ilmi va salohiyati alohida hurmati va qadrlash belgisi bilan eksplikatsiyalanadi, afsonaviy obraz (*pari*) va turk xalqlarida alohida qiymatga ega bo‘lgan *tuya* obrazlari bilan assotsiyatsiyalashadi: *yosh kelsa – ishga, qari kelsa – oshga; qariyali uyda qo‘y ham omon, bo‘ri ham yo‘q; qari bor uyda pari bor; baqiroq tuyaning bori yaxshi, baqirib turgani undan yaxshi.*

O‘zbek lingvomadaniyatida *qo‘shni* mikrokonsepti qimmatlik belgisiga egaligini *Uzoqdagi qarindoshdan, yaqindagi qo‘shni yaxshi*; *Qo‘shnining bilgani olamni bilgani*; *Qo‘shning yaxshi bo‘lsa, ko‘r qizing ham erga tegar*; *Hovli olma, qo‘shni ol*; *Qo‘shnining minnatli oshidan, chumchuqning soyasi afzal*; *Qo‘shni qo‘shnining bozori* maqollari misolida ko‘rishimiz mumkin. Qo‘shni referantiga nisbatan ham ijobiy ham salbiy baho munosabati mavjud, qo‘shnining ijtimoiy funksiyasiga e’tibor qaratiladi.

Umuman olganda, frazeologik sath birliklarida arxetip va stereotiplar orqali reprezentlangan qadriyatlar zamon, makon kabi madaniyat kategoriyalariga bog‘lanib lingvomadaniy jamoada transformatsiyalanishi, ijtimoiy tuzum talablariga mos kelmay qolishi mumkin.

Uchinchi bobning ikkinchi faslida «Uy» konsepti universallik tabiatiga ega bo‘lgan holda, milliy o‘ziga xos mazmunga ham egaligi, kognitiv belgilar nomutanosibligi, frazeosemantik maydonlar tashakkuli, denotatni kategoriyalashtirish va konseptuallashuvida milliy o‘ziga xoslik namoyon bo‘lishi yoritiladi.

O‘zbek tilidagi uy konseptini ifodalovchi frazeologik sath birliklari freym tahliliga tortilganda quyidagicha natijalarga ega bo‘lindi:

I. Uy – ushbu mulk egalari yashovchi makon.

sinch uyim – tinch uyim; sart boyisa, tom yopar, osha boyisa ochib yopar.

II. Uy – oila, xonadon.

1. «Uy – tashqi olam» zidligi: *to‘rt devor ichida yashamoq; ostona hadlab ko‘chaga chiqmagan.*

III. Uy – muassasa.

1. Davlat bilan aloqadorlik: *Oq uy, Oq saroy, Nikoh uyi.*
2. Ijtimoiy-madaniy ixtisoslashuv:
2.1. Shaxs nomlari bilan bog'lanmagan: *o'qituvchilar uyi; fotosuratlar uyi; bolalar ijodiyot uyi; ofitserlar uyi; matbuot uyi; madaniyat uyi.*
2.2. Shaxs nomlari bilan bog'langan: *Bolsyur ijodiyoti uyi; Xushvaqtboy uyi, Sibelius uy-muzeyi, Avaz O'tar uy-muzeyi.*
3. Ijtimoiy yo'nalganlik: *qariyalar uyi, mehribonlik uyi, bolalar uyi.*
4. Iqtisodiy yo'nalganlik: *Mebellar uyi, O'zbek-Xitoy savdo uyi..*
IV. Diniy-madaniy aloqadorlik. *Xudoning uyi.*
V. Insonning psixoemotsional holati. *tomi ketmoq, devor bo'lib qolmoq, rangi devor bo'lmoq* kabilar.

Turk tilidagi «ev» konseptini ifodalovchi frazeologik birliklar freym tahliliga tortilganda quyidagicha natijalarga ega bo'lindi:
I. Uy – yashash uchun mo'ljallangan bino.
Gunes giren eve hekim girmez; *Tarlanin iyisi suya yakin, daha iyisi eve yakin*; *Ev alanla evlenene allah yardim eder.*
II. Uy – muassasa. *Gözlem evı*; *Dıkım evi*; *Allah'ın evi*, *Ordu evı*, *Oğretmen evi*
III. Uy – oila, xonadon. *Gönül verme evliye, eve gider unutur*; *Herkes evinde ağadir*; *Kiz evi, naz evi.*
IV. Uy – insonning botuniy olami. *Ev basmak*; *Ölü evi gibi.*
V. Uy – abstrakt olam. *Dünya evine girmek; Mağrur olma dünya misafir evidir.* Yuqoridagi maydonlar ham semantik-kognitiv nuqtayi nazardan submaydonlarga tasniflanadi.

Tadqiqot davomida to'plangan mavjud ispan tili materiallari asosida «casa» konsepti freym metodi orqali tadqiq etilganda quyidagi frazeo-semantik maydon va submaydonlar farqlandi:
I. Uy – yashash uchun mo'ljallanganm bino.
1) «Uy – istiqomat makon». *Casa denunciada; Casa de grandes; Casa robada; Casa solar; Casa a 1a (de) malicia; Casa de campo*;
2) «Uy – tashqi olam zidligi»: *Puerta falsa (excusada, secreta); Puerta de escape; Dejar a (por) puertas; No pisarle la casa a uno.*
II. Uy – muassasa.
1) «Davlat bilan aloqadorlik». *Casa de Gobernador; Casa de tía; Casa gratis (de balde)*;
2) «Ijtimoiy-madaniy yo'nalganlik». *Casa de fieras; Casa de baños; Casa de Dios; Casa de pueblo*;
3) «Iqtisodiy yo'nalganlik». *Casa fuerte; Casa hecha; Casa de comidas; Casa de corridor; Casa de dormer; Casa de moneda*;
4) «Ijtimoiy yo'nalganlik». *Casa cuna; Casa de ancianos; Casa de beneficencia; Casa de expósitos; Casa de todo el mundo*;
a) «ijtimoiy-tibbiy». *Casa de locos; Casa de maternidad; Casa grande; Casa de todo el mundo; Casa consistorial; Casa de Socorro*;
b) «ijtimoiy-axloq». *Casa llana; Casa de camas (de citas, de*

compromisos, de lenocinio, de mancebía, de mujeres, de pupilas, de tapadillo, de trato, de mal vivir); Casa gratis (de balde); Casa de citas.

III. Uy – oila.
1) «Uy ahli». *Ama de casa; Amigo de su casa; Arañita para su casa; Cabeza de casa; Casa de poco trigo; Casa de trueno*;
2) «Uy ahli hisoblanmaganlar». *Amigo de casa; De (la) casa; Hacerse uno de la casa; Ya sabe usted su casa*;
3) «Oilaviy munosabatlar». *Apartar casa; Arder (se) la casa.*

IV. Uy – insonning botuniy olami. *Como la casa de Astrarena; Casa de Astrarena, mucha fachada y poco fondo*;
1) «psixoemosional holat». *No caber en toda la casa; Creerse (estar como) en su (propia) casa*;
2) «intellektual holat». *Casa sin cimientos; Como casa sin tejado*;
3) «ijtimoiy mansublik». *De buena casa; De casa grande*;
4) «xulq-atvor». *Muy de su casa; (muy) Mujer de su casa; Estar de casa; Estar en su casa; No hacer casa con azulejos*;

V. Uy – abstrakt olam. *Casa sin puertas; De casa; Para (dentro de) casa; Para andar por casa; Caérsele a uno la casa a cuestas (encima); Dar casa a uno.*

Tadqiqot davomida ma'lum bo'ladiki, "uy" konsepti ispan, turk va o'zbek etnosi ongida anchayin dolzarb madaniy g'oyalarni aks ettiradi. Frazeologizmlarning denotativ va konnotativ aspektlarida moddiylik va ideallik tabiiy tarzda mujassamlashadi. Konseptlar tahlilida kognitivistikaning operativ birliklarini qo'llash orqali lingvomadaniy jamoa vakillarining olamni o'ziga xos anglashini yaqqol ko'rishimiz mumkin.

O'zbek, turk va ispan lingvomadaniy jamoa lisoniy ongida asrlar davomida non komponentli frazeologik birliklar tilda ko'p istifoda qilinadi. Mazkur tadqiqotda «non» konsepti assotsiativ maydon metodi vositasida tahlil qilinadi. Zero, D.Lutfullayeva ta'kidlaganidek, «tilni assotsiativ yo'nalishda o'rganish insonning tildan foydalanish jarayonida tafakkurning ko'z ilg'amas faoliyati haqida qiziqarli bilimlar berishi shubhasiz»[37]. Ma'lumki, leksik assotsiyatsiyalarni o'rganish yoki tasniflash Aristotelga borib taqaladi. Assotsiyatsiyani til sohiblari ongida tushunchaning shakllanishi va lingvistik taraqqiyotining ko'rsatgichi sifatidagi leksik assotsiyatsiya deb ham qarash mumkin. Assotsiativ tilshunoslikning markaziy tushunchalaridan biri sanaladigan "assotsiativ maydon" tushunchasi tilshunoslikda ilk bor Sh.Balli tomonidan qo'llanilgan deb hisoblanadi[38]. Sh.Balli so'z-stimulning yaqin va uzoq assotsiyatsiyalarini farqladi[39]. Mazkur tasniflashni konseptning yadro va periferiya segmentlariga tenglashtirish mumkin, bizningcha.

Mazkur tadqiqot ishida «pan» konseptini ifodalovchi ispan frazeologik sath

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[37] Лутфуллаева Д.Э. Ассоциатив тилшунослик назарияси. Монография. – Тошкент, 2017. – В. 7.
[38] Щур Г.С. Теория поля в лингвистике. – М.: Наука, 1974. – С. 79-83.
[39] Балли Ш. Общая лингвистика и вопросы французского языка. – М: Изд-во иностранной литературы, 1955. — С. 151-154.

birliklarning assosiativ-obrazli kategoriyalari farqlandi: yegulik (*dame pan y dime (llámame) tonto*), odatiylik (*el pan (nuestro) de cada día*), dangasalik (*comer el pan de la caridad*), tajriba (*comer pan con corteza*), tilanchilik (*quedarse uno a un pan pedir*) va hk. Tadqiqot davomida turk tilidagi «ekmek» konsepti bilan bog'langan turgun birikmalar quyidagicha assotsiativ-obrazli semantik kategoriyalarga ajratildi: ish haqi (*ekmek yemek*), rizq-ro'z (*ekmek düşmanı*), foyda (*ekmek çıkarmak*), mehnat (*ekmek elden su gölden*) va hokazo. O'zbek lingvomadaniyatida «non» konsepti bilan bog'langan assotsiativ-obrazli semantik kategoriyalar ham farqlandi. O'zbek tilida *non* komponentli bir qancha qo'shma so'zlar mavjud bo'lib, ular insonning salbiy baholanadigan fe'l-atvorlarini ifodalash uchun qo'llanadi. Masalan, *nonko'r* sifati tojikcha ot so'z turkumiga mansub *non* leksemasi bilan "ko'rmaydigan", "so'qir" ma'nosini anglatadigan *ko'r* sifatidan tuzilgan bo'lib, "tuzini yeb, tuzlug'iga tupuradigan", "yaxshilikni qadrlamaydigan" ma'nosini anglatadi. Bu sifatdan *nonko'rlik* mavhum oti yasalgan. *Nontepki* sifati ham tojikcha *non* va o'zbekcha *tepki* ot so'z turkumiga mansub leksemalardan yasalgan bo'lib, denotativ jihatdan "nonni oyog'i bilan tepadigan" ma'nosini, konnotativ ma'noda "yeb turgan oziq-ovqatiga nopisanda bo'layotgan" sifatini anglatadi. Bu sifatning ma'nosi *nonko'r* sifati bilan aynan deb ta'kidlanishi noto'g'riligini ko'rsatadi. *Nontopar* leksemasi esa daromad keltiruvchi kishi yoki kasb-korni sifatlash uchun diskursda kam bo'lmagan tarzda istifoda qilinadi. Tilda ijobiy fe'l-atvorga ega kishilarni tavsiflashda "kulcha yuz" so'z birikmasi qo'llanadi. Fiziologik sog'lom insonlarni tavsiflash uchun o'zbek diskursida "shirmoy kulchadek" frazemasi mavjud. Tadqiqot jarayonida o'zbek xalq maqollari va badiiy matnlarida quyidagi konseptual bog'lamalar mavjudligi ma'lum bo'ldi[40]: 1) *osh* va *non* konseptual bog'lamasi: *osh avliyo, non payg'ambar*; *osmondan osh, non yog'moq; osh, non bermoq; osh-non yemoq osh-non demoq*; 2) *non* va *tuz* konseptual bog'lamasi: *non-namak bo'lmoq*; *nonu tuz hurmati*; 3) *non* va *suv* konseptual bog'lamasi: *qattiq non yeb, sovuq suv ichmoq*; *choy-non qilmoq*; *suvga tushkan nondek bo'lmoq*.

Dissertatsiyaning to'rtinchi bobi **"Botiniy olam konseptlarining o'zbek, turk va ispan frazeologik sath birliklarida reprezentlashuvi"** deb nomlanib, uch fasldan iborat. Ushbu paragraflarda insonning emotsional va intellektual olami konseptlari hamda «taqdir» konseptining frazeologik reprezentlashuvida konseptuallashuv va kategoriyalashuv masalalari majmuaviy metodlar vositasida tahlil qilinib, o'zbek, turk va ispan etnoslarining milliy-madaniy dunyoqarashlari ochib berilgan.

Frazeologizmlar bilan ifodalangan emotsiyalar sof tavsifiy fenomenologik planda bir nechta alohida ko'rsatkich belgilari bilan tavsiflanadi. Birinchidan, obyekt mazmunini aks ettiruvchi emotsiya subyektning holatini va uning obyektga munosabatini idrok qilishdan farqli ravishda ifodalaydi. Ikkinchidan, emotsiyalar odatda ziddiyatlik bilan farqlanadi, ya'ni ijobiy va salbiy baho belgilariga ega: *huzur-halovat – notinchlik, xursandchilik – g'amginlik, quvonch – qayg'u* kabilar.

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[40] Нурмуҳаммедов Ю.Ш. Ўзбек миллий-маданий дунёқарашининг фразеологик сатҳ бирликларидаги тадқиқи. Фил. ф. д. (PhD) дисс. автореф. – Самарқанд, 2021. – Б .86-96.

Affektiv-emotsional sferaning frazeologizmlar bilan ifodalangan sifatlari ijobiy va salbiy qutblar bilan tasniflanadi. Ushbu qutblardan tashqari, qizg'inlik va keskinlikni yumshatish, hayojon va tushkunlik, uyat, taajjub, mehr kabi emotsiyalar qutb ichidagi qutblar tarzida qayd qilingan. Keskinlik, hayajon va ularning zidlari mavjudligi emotsiyada jiddiy differensiyalarga olib keladi. Haqiqatda hislar turfa sifat va ottenkalarni namoyon etadi. Inson emotsiyalari individning konkret hayoti va faoliyati komponentlariga bog'li ravishda o'zida emotsional va intellektual, kognitsiya jarayonlari yaxlitligini namoyon qiladi.

Ispan lingvomadaniyatida qayg'u konsepti *tristeza* leksemasi bilan ifodalanadi. Mavjud materiallardan foydalanib *tristeza* konseptini reprezentlovchi frazeologizmlar quyidagi semantik guruhlarga ajratildi, ularni so'zma-so'z tarjima qilish orqali ichki shakl ochiladi: 1) qayg'u emotsiyaning faol psixosomatik destruktivligi: *Las penas no matan, pero rematan, o acaban* (aynan: qayg'u o'ldirmaydi, biroq bir yoqli qiladi yoki poyoniga etkazadi)*; Los pesadumbres no matan* (aynan: o'kinch o'ldirmaydi) maqollarida jonlantirilgan *pena* va *pesadumbre* insonni somatik jihatdan o'ldirmasada, davomli intensiv psixofiziologik ta'sir kuchiga ega ekanligi haqidagi fikr o'z ifodasini topgan; 2) qayg'u emotsiyasining kauzatorlari: *La mucha tristeza mucho cuidado pon* (aynan: ko'p tavajjuh ko'p qayg'uni keltiradi)*; Siempre la melancholia fue de la muerte pariento* (aynan: odatda dilgirlik ota-onaning o'limidan kelib chiqadi) nutqiy ifodalarida qayg'uning produtsentlari ispan lisoniy ongida qayg'uning o'zi, o'lim yoki yaxshilikga yomonlik bilan javob qaytarish sanaladi; 3) qayg'u emotsiyaning lokativlik pozitsiyasi: *Las tristezas del corazón salen al rostro* (aynan: yurakdagi qayg'u yuzga chiqadi) maqoli kiritildi. Bu maqolda emosiyaning yashash makoni – yurak ekanligi bilan bir vaqtda ushbu negativ emosiyaning fizionomik reprezentasiyasi ham o'z inikosini topgan; 4) qayg'u emosiyasidan xalos bo'lish usullari: *Mal se pueden llevar las tristezas del ánimo, si no se esfuerzan los descaecimientos del cuerpo* (aynan: agar tana zaiflashishini yedirib-ichirib tetiklantirilmasa, ruhning qayg'usini olib yurish yomon)*; Si dices tu pena a quien no le pena, es como si te quejaras a madre ajena* (aynan: agar qayg'ungni senga qayg'urmaganga aytsang, bu go'yoki yot onaga hasrat qilgandek bo'ladi)*; Penas contadas, penas aliviadas* (aynan: so'zlangan qay'g'u, yengillashgan qayg'u)*, Al desdichado hace consuelo tener compañea en su suerte y duelo* (aynan: qayg'uda sabr qilish o'z baxting va kulfatingda yo'ldoshga ega bo'lish)*, Pesadumbras no pagan deudas, o no quitan penas, o trampas* (aynan: o'kinch qarzlarni to'lamaydi, qayg'ularni yoki tuzoqlarni yo'qotmaydi)*, Los penas con pan son menos* (aynan: qayg'ular non bilan ozayadi); *Sufrase quien penas tiene, que tiempo tras tiempo viene* (aynan: kimning qayg'usi bo'lsa, zamon ketidan zamon o'tishi bilan ko'nikadi)*, Nadie se muere de pena* (aynan: hech kim qayg'udan o'lgan emas)*, Las tristezas no se hicieron para las bestias, sino para los hombres* (aynan: qayg'u hayvonlar uchun yaratilmagan, balkim insonlar uchun)*, Si te dieron pesadumbre, no la tomes* (aynan: agar senga qayg'u berishsa, uni olma)*, Pasar uno las penas del Purgatorio* (aynan: inson mahshargoh g'amlaridan o'tadi). Ushbu semantik guruhdagi maqol va matallarning miqdoriy ko'rsatkichidan ma'lumki, ispanlar negativ emosiyaning inson sog'ligiga salbiy ta'siri yoki ularning paydo bo'lish

omillariga emas, ulardan qutilish vositalariga ko'proq e'tibor qaratishadi, ya'ni qayg'u kechinmasida inson boshqalarga dil yorish, ovqatlanish va sabr tushunchalari ispan lisoniy ongida dolzarblik kasb etadi. Ovqat tanovuli va vaqt omili depressiyaga qarshi asosiy vositalardan hisoblanadi. Foniy dunyodagi g'am-g'ussalar mahshargohdagilarga nisbatan arzimasligi va barcha unda poklanib, qayg'udan forig' bo'lish haqidagi tasalli mazmunidagi diniy dunyoqarash *Pasar uno las penas del Purgatorio* nutqiy ifodasida aks etgan. Mavjud faktiv materiallarda qayg'udan xalos bo'lish vositasi sifatida Allohga murojaat g'oyasini ifodalovchi barqaror birlik topilmadi; 5) mashaqqat va yengillikning yaqinligini ifodalovchi maqollar: *El dia de placer, vispera de pesar* (aynan: shodlik kunidan so'ng, g'am kunini kut) maqolida o'zbek psixologik va madaniy ongidan farqli ravishda taskin emas, ehtiyotkorlikga chaqiriladi; 6) qayg'u emosiyasining "og'irlik" mezonlari ispan lisoniy ongida ayol va o'yga cho'mish tushunchalari bilan korrelyasiyalanadi: *No hay mayor pena que perder una mujer hiena* (aynan: sirtlonday xotinni yo'qotishdan og'irroq qayg'u yo'q), *Las penas son peores de pensar que de pasar* (aynan: qayg'uni o'tishiga qaraganda (u haqda) o'ylash juda yomon (og'ir)). Interpretasiyadan ma'lum bo'ladiki, ispan lisoniy ongida eng og'ir qayg'u erkaklar uchun xotindan ajralib qolish va ikki jins vakili uchun qayg'u haqida o'ylash ekanligi ta'kidlanadi. Keltirilgan semantik modellardan quyidagi xulosaga kelish mumkin: qayg'u ostguruhlardagi frazeologizmlar obrazli asosi anatomik va fiziologik organlar, teologik hodisa va tushunchalar bilan bog'langan. Ispan mentalitetida qayg'uning salbiy oqibatlarini bartaraf etish g'oyasi ustuvorlik kasb etadi. Ijtimoiy hayotda voqe bo'ladigan "sun'iy qayg'u" holati zoonomik frazeologik birlik (*Lágrimas de cocodrilo*)da aks etib, mazkur frazemaning turk va o'zbek lingvomadaniyatlarida muqobili mavjud emasligi ekstralingvistik omillarga borib taqaladi.

Turk tilida qayg'u hisi *üzüntü* leksemasi bilan ifodalanib, ushbu emotsiya ruhiyat xususidagi bilimlar bilan bog'lanadi. Quvonch hisining zidi o'laroq ko'riladi. Turk lisoniy ongida qayg'u *suv, qurt, olov, qora* kabi tushunchalar bilan assotsiyalashadi. Masalan, *Duvarı nem, insanı gam yıkar; Demır nemden, insan gamdan çürür; yüreği yanmak; yüreği kararmak*. Maqolda *çürür* uzvi qo'llanishi natijasida insonning fiziosomatik ko'rsatkichlarining salbiy tomonga o'zgarish manzarasi ongda aks etadi. *Chirish* hodisasi sodir bo'lganda obyektda rang o'zgarishi, qismlarning asta-sekinlik bilan faoliyat ko'rsatishining to'xtashi va obyektdan ajralishi kuzatiladi. *Ağacı kurt, insanı dert yer* misolida qayg'u biron bir mifologik yoki real mavjudot sifatida asta-sekin insonni, uning tanasi va qalbini yeyish obrazi reprezentlanadi. Tadqiqotda qayg'u konseptini reprezentlovchi FSB frazeosemantik guruhlarga ajratildi, masalan 1) qayg'u holatini anglatuvchi psixofiziosomatik o'zgarish: *nutku kurumak (tutulmak); bogazina dizilmek; bir igne bir iplik olmak;* 2) qayg'u holatini anglatuvchi fasial o'zgarish: *yuz/surat asmak*; 3) qayg'u holatini anglatuvchi fiziologik eksteriozatsiya: *saçını başini (sakalini) yolmak*; 4) qayg'u holatini anglatuvchi ichki organlarning fizik o'zgarishi: *içi parcalanmak; içi yanmak, ciğeri (yüregi) sizlamak; ciğeri yanmak; bağri yanmak;* 5) qayg'u holatining intensivligi: *(ici) kan ağlamak; bağrina taş basmak;kendi-kendini (içi-içini) yemek (yiyip bitirmek)*; 6) qayg'u holatini paydo

qiluvchi sabablar: *ölüsü olan bir gün ağlar//delisi olan her gun ağlar; mal canin yongasidir; dilinin belasini çekmek(bulmak); boğaz derdi;* 7) qayg'u holatining intensivligi: *dağlar dayanmaz, canın tak demek,* 8) qayg'u holatini yengillashtirish: *icini bosaltmak, derdini desmek, derdini dökmek,* 9) biron kishini qayg'u holatiga tushirish: *canını acıtmak (yakmak), anasını ağlatmak, ekmeğine kan doğramak* va hok. Turk maqol va iboralarida *üzüntü* ko'pincha yo'qotish, qiyinchilik, yolg'izlik yoki ruhiy og'irlikni keltirib chiqaradigan elementlar bilan ramziy ifodalanadi. Q'ayg'u konseptining o'zbek frazeologik sath birliklarida reprezentlangan lingvokognitiv va lingvomadaniy kategorial belgilari aniqlanib jadval va chizmalarda aks ettiriladi.

Tadqiqotda «taqdir» konseptining favqulodda muhim ahamiyati uning inson ruhiy olamining markazi, hislar, kayfiyatlar, fikrlar, xohish, diniy e'tiqod manbai ekanligi frazeologik fond va folklorda o'z ifodasini topishi bilan dalillandi. Ispan lingvomadaniyatida «destino» konsepti lisoniy ongda obrazli tarzda «yaxshi taqdir» va «yomon taqdir» assimetrik qutblar shaklda gavdalanadi, masalan *buena suerte; mala suerte.* "Yomon" taqdir jonli mavjudot (*tener la suerte de espaldas*), jinga o'xshatilib (*suerte endiablada*) mifologik olam manzarasi fragmentini gavdalantiradi, "quturgan" (*suerte fiera*), qora tusli (*suerta negra*) kabi obrazlar shaklida ifodalanadi. "Yaxshi" taqdir kuladi (*soplarle la suerte a uno*), sarxush (*tener una suerte borracha*) kabi frazemalar orqali obrazli konseptuallashadi.

Taqdir leksemasi turk tilida «kismet» leksemasi bilan ifodalanadi. *Talih, keder, yazik, felek, çarkıfelek* kabilar kismet leksemasining sinonimlar hisoblanadi. Kismet konsepti ikki qutbli bo'lib, yaxshi (*bahtı açık olmak*) va yomon (*bahtı kara*) kategoriyalari farqlanadi. Turk etnosi ham inson va taqdirning o'zaro munosabatini vertikal (*felek kimine davul çaldırır, kimine dümbelek*), insonning umri davomida voqe bo'ladigan hodisalarning barchasi avvaldan uning "umr kitobi"ga bitilganligi (*yazık olmak, kara yazı*), uning o'zgarmasligi (*olacakla öleceğe çare bulunmaz*), unga bo'ysinish lozimligi (*kadere küsmek*) tarzida konseptuallashtiradi. Ikki qutb oralig'idagi maydondan "yaxshi" qutbga yo'naluvchi yoki "yomon" qutbdan qochichni ifodalovchi frazeologizmlar o'rin egallaydi, masalan, *Kul azmayınca Hak yazmaz; Kıme niyet, kıme kısmet.* Yaxshi va yomon taqdir holatlari ham turli darajali maqomlarga ega, masalan, *bir taşla iki kuş vurmak; turnayı gözünden vurmak* yoki *güzellerin talihi çirkin olur.* Ushbu holatlar (*iki kuş vurmak, gözünden vurmak; çirkin olur*)da mubolag'a uslubidan foydalanilgan. Yomon rutbali taqdir rangni ifoda etuvchi *qora* leksemali attributivga ega: *Bahtı kara; Kara yazı* kabi. İjtimoiy turmush tarz tajribasidan kelib chiqib, go'zallikni baxtsizlik,yomon taqdir nishonasi sifatida baholash bor, masalan, *Güzellerin talihi çirkin olur.* Yomon taqdirni *kör şeytan* o'xshatish orqali mifologik olam manzarasi reprezentlangan.

O'zbek lingvomadaniyatida «taqdir» konseptini reprezentlovchi frazeologizmlar quyidagi frazeosemantik maydonlarga ajratildi: 1) «taqdir – dominant» frazeosemantik maydonini tavsiflovchi frazeologizmlar. *Men qilaman o'ttiz, taqdir qiladi to'qqiz; Odam tuzar, taqdir buzar; Taqdirning balosi ko'p, saqlasa panosi ko'p; Har og'riqning davosi bor, har emgakning chorasi bor* kabilarda taqdir okultus kuch sifatida bevosita va bilvosita ifodalanadi; 2) «taqdir –

Alloh tomonidan belgilanadi» frazeosemantik maydoniga mansub frazeologizmlar semantikasiga ko'ra, inson o'z taqdiri oldindan belgilab qo'yilgan ilohiy farmoyish izmida bo'ladi: *Har kimga bir uy, bir go'r; Qirq yil qirg'in bo'lsa, ajali yetgan o'lar*; *Buyurgan olar, yugurgan qolar; Buyursa, bola, buyurmasa, chala.* O'zbek etnosida Allohga duo va yaxshi amallar qilish orqali shum taqdirni o'zgartirishga bo'lgan e'tiqod barobarida ishonchsizlik ham mavjud, masalan *Ollo-ollo degan bilan osmondan chalpak yog'ilmas; Qochgan ham "xudo" der, quvgan ham* kabilar; 3) «taqdir – tadbirga tobe» frazeosemantik maydonini tavsiflovchi frazeologizmlar. Inson taqdirini o'zgartirish o'ziga bog'liq: *Tadbirning ishini taqdir buzolmas; Taqdirli ayol – tadbirli ayol; Tadbirga taqdir hayron* va hokazo. Turg'un birikmalardagi taqdir komponenti bilan bog'langan leksemalar uni aniqroq tavsiflab, mental shaklni yaxlit fragment sifatida tasvirlaydi: *taqdir uchrashtiradi, sindiradi, qo'lida o'yinchoq qiladi, buyuradi, yo'llaydi, hukm qiladi, kuladi, qo'shadi, ayro qiladi, bitadi.* Ushbu birikmalarda taqdir ulug'vor jonli mavjudot obrazida gavdalanadi. Inson *taqdir bilan kurashadi*, *taqdirga tan beradi, o'zini taqdir izmiga qo'yadi* va *taqdir hukmi.* Taqdirning tipik faoliyati tajovuzkorona buzish tabiatiga ega: taqdi*r sindiradi, ayro qiladi, buzadi* yoki qudrati zo'rlik qilish: *tortib oladi* yoki istagi xohlaganini amalga oshirish: *Men qilaman o'ttiz, taqdir qiladi to'qqiz; Asragan ko'zga cho'p kirar* va boshqalar. Taqdir mifologik qahramon, vaqt, hayvon obrazlari bilan assotsiyatsiyalashadi: *mol molga yetguncha, Azroil jonga yetar; ozmayman degan yigitni qorong'u tun ozdirar; bo'rkni tashlab bo'ridan qutulib bo'lmas.*

Tadqiqot natijalariga ko'ra, olamning frazeologik manzarasida murakkab strukturali taqdir ham qandaydir oliy kuchlarning insonlar ustidagi ramzi ham ongli zaruriyat sifatida oldinga chiqadi. O'zbek, turk va ispan madaniyatlarida taqdir kuch-qudrat timsoli va inson unga tobeligi stereotip vaziyati taqdir fenomenini tavsiflovchi ekanligi ma'lum bo'ldi. Taqdir jonli obraz orqali ifodalanishi, moddiylashishi va bitik (masalan, Mahfuzul-Kitob)ga belgilangan bo'lishi g'oyasi ustuvorlik maqomiga ega. Taqdir – hayot harakati, inson hayoti davomida o'zgarish barobarida o'zgarish okultus kuchning xohishiga tobe yoki tobe bo'lmasligi ham mumkin.

XULOSA

1. Xalqlarning milliy o'zligini anglashi, milliy ong va tafakkurdagi o'zgarishlar va ularning tildagi in'ikosi dunyo tilshunosligida til va madaniyat masalasiga inson omilini jalb qilgan holda tadqiq qilish ehtiyojini keltirib chiqardi. Konseptlarning frazeologik birliklar orqali konseptuallashuvi mexanizmini bugungi zamonaviy tilshunoslik yondashuvlari asosida yoritib berish tilshunosligimiz oldida turgan dolzarb vazifalardan biri hisoblanadi.

2. Semantik jihatdan turg'unlik va obrazlilik, sintaktik nuqtayi nazardan sodda yoxud murakkab gap strukturasiga egaligi, uslubiy qo'llanishning turli-tuman namunalarini namoyon qilishidan kelib chiqib maqollarni frazeologik sath birligi deb hisoblash mumkin.

3. Tafakkur bilan borliqning farqli belgilarini ajratish assotsiativ bog'lanishli o'lchovlar orqali amalga oshirilganda etnospetsifik tajriba, realiya, trop kabilar milliy-madaniy belgilarning yaqqol tashqi leksik ko'rinishlari ekanligi aniqlandi. Ispan, turk va o'zbek xalqlarining geografik joylashuv makoni, turmush tarzi kabi ekstrlingvistik va lingvistik omillar umumiy va xususiy dunyoqarashlar shakllanishiga sabab bo'lgan.

4. O'zbek, turk va ispan lingvomadaniy jamiyati dunyoqarashlarini tavsiflash qiyosiy-chog'ishtirma tadqiqda yaqqolroq namoyon bo'lishi lingvomadaniy tushunchalarning etnoslar tafakkur va madaniyat tashuvchisi sifatida shakllanganligida ko'rinadi.

5. Turli tipli tillardagi milliy-madaniy dunyoqarashni aks ettiruvchi konseptual belgilar ayni madaniyatga tegishli stereotiplarga asoslangan. Dunyoqarshni tafsivlash uchun vosita vazifasini bajaruvchi konsept semantikasi dinamik xarakterdagi madaniyat, zamon va makon ta'sirida kengayadi yoki torayadi.

6. Konsept haqida to'laqonli bilimga ega bo'lish uchun diaxron va sinxron nuqtayi nazardan o'rganish, shakl va mazmunni tildagi shaxsiyat va kognitiv ong, diskurs muhiti, nutqiy ifodaning semantik-pragmatik jihatlari bilan uzviy bog'liq holda tadqiq etish dunyoqarashning frazeologik gavdalanishida inson, til va madaniyat mohiyatini aniqroq ochib berishga xizmat qiladi.

7. Frazeologik birliklar mazmun planining milliy-madaniy komponenti obraz elementiga tayanadi va kognitiv farqlar bilan tushuntiriladi. Borliq predmetlariga nisbatan ratsional yoki irratsional baho frazeologizm komponenti sifatida so'zning ichki shaklining obrazli mohiyati ta'siri bilan bog'lanadi. Bundan frazeologik birliklarning baho funksiyasi ichki shakl, obraz tabiatiga bog'liqligi anglashiladi.

8. O'zbek, turk va ispan tillaridagi maxsus lug'atlarda qayd etilgan tematik ko'rsatkichli frazeologizmlar statistik tahlilga tortildi. Ispan, turk va o'zbek tili frazeologik lug'atida tafovut aniqlandi. Bunday tafovutning mavjudligi hech vaqt o'zbek idiomalari zaxirasining kambag'alligidan dalolat bermaydi. Buning sababi o'zbek frazeologiyasining boyligini to'liq aks ettiruvchi lug'atning shu paytgacha yaratilmaganligi bilan bog'liq.

9. Milliy ong xalq konseptosferasining ifodasi hisoblanadi, lisoniy konseptlar tadqiqi olamning milliy lisoniy modelini yaratishga imkon beradi. Lisoniy ongda yadro va periferiya farqlanadi. Konseptlarni assotsiativ-verbal zanjirda mujassamlashtiruvchi leksema, yuqori chastotali kognitiv belgilar yadro hisoblanadi. Lisoniy va kognitiv ongning yadro qismi atrof-borliqni idrok etish jarayoni va tafakkurda etnos vakillari uchun umumiylikni namoyon etadi.

10. Ijtimoiy hayotdagi turli voqea-hodisalar frazeologizmlar shakllanishiga asos bo'ladi, ular negizida e'tiqodiy tushunchalar turg'unlashadi, milliy madaniy dunyoqarashga xos bo'lgan xatti-harakatlar frazeologik birliklarda hayvonlar, qushlar, o'simliklar, teologik obrazlar, jamoa turmush tarzi va tabiat hodisalari kabi ekstralingvistik omillar orqali gavdalanadi, salbiy yoki ijobiy bo'yoqdorlik kasb etadi.

SCIENTIFIC COUNCIL DSc.03/2025.27.12.Phil.09.07 AWARDING SCIENTIFIC DEGREES AT SAMARKAND STATE UNIVERSITY NAMED AFTER SHARAF RASHIDOV

SAMARKAND STATE INSTITUTE OF FOREIGN LANGUAGES

NURMUKHAMMEDOV YUSUF SHAKARBOYEVICH

REPRESENTATION OF UZBEK, TURKISH AND SPANISH NATIONAL-CULTURAL WORLDVIEW THROUGH PHRASEOLOGICAL LEVEL UNITS

10.00.06 – Comparative Literary Criticism, Contrastive Linguistics and Translation Studies

DISSERTATION ABSTRACT
for a Doctor of Science (DSc) in Philology

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INTRODUCTION (dissertation abstract for a Doctor of Science (DSc))

The relevance and necessity of the dissertation topic. In world linguistics, the interrelationship between conceptual and linguistic systems and their pivotal role in human cognitive and communicative activity is being extensively studied as a pressing issue. Indeed, there is a need to identify intra- and extralinguistic factors that determine the processes of formation, conceptualization, categorization, and verbalization of concepts related to the social, material, and inner world in human thinking. Specifically, examining the worldview expressed through phraseological units in languages with different typological features serves to reveal universal and national-cultural characteristics. Research conducted based on the anthropocentric approach, especially comparative analyses, allows for a comprehensive study of how human thought and national-cultural experience are expressed through language. Language is interpreted not only from the perspective of its communicative and cognitive functions but also as a distinctive ethnocultural code of specific linguocultural communities. Therefore, studying the national-cultural content of phraseological units, uncovering their conceptual foundations, and scientifically elucidating the national worldview through language are of paramount importance.

It is noteworthy that in world linguistics, there is a growing interest in studying phraseological units from an anthropolinguistic perspective, as these units embody the historical experience, national values, and worldview of peoples. This trend necessitates the identification of national-cultural features in phraseological units, the determination of theoretical and methodological principles for the phraseological conceptualization and categorization of concepts expressed in languages of different systems, and the comprehensive and systematic investigation of national-cultural worldviews. From this standpoint, the need for developing cognitive-pragmatic and linguocultural approaches to studying linguistic phenomena, particularly units at the phraseological level, is increasing. These approaches enable a consistent analysis of the cognitive and communicative functions of language. These approaches illuminate the intrinsic connection between human cognition and language, as well as between language and culture. They ensure the harmonization of cognitive-pragmatic and linguocultural perspectives, further enriching the theoretical and methodological foundations of modern linguistics and stimulating the exploration of new research horizons. Consequently, there is a growing need to conduct comprehensive studies of social, material, and inner world concepts represented in phraseological units at the intersection of disciplines such as cognitive linguistics, linguoculturology, pragmalinguistics, and sociolinguistics.

In recent years, Uzbek linguistics has been paying special attention to the scientific and practical study of the national-cultural worldview represented in fundamental universal concepts that express human social, material, and spiritual realms through linguistic units. As a logical continuation of these studies, a comparative-contrastive analysis of the phraseological systems in Spanish, Turkish, and Uzbek languages allows for the examination of the rich gems of our

national culture and the high spiritual values of our people, which form the foundation of the Uzbek language's phraseological layer, in comparison with similar elements from other peoples and languages. Indeed, "developing methodologies for professional translation from the state language into foreign languages and from foreign languages into the state language"[41] are among the urgent tasks facing our society and linguistics. Furthermore, the fact that a comparative study of the national-cultural worldview reflected in the phraseological systems of Spanish, Turkish, and Uzbek languages has not yet been conducted underscores the relevance of this research topic.

The following decrees and resolutions are aimed at enhancing the status of the Uzbek language, improving the quality of education, and developing foreign language proficiency in Uzbekistan: 1. The Presidential Decree No. PD-5850 dated October 21, 2019, titled "On Measures to Radically Enhance the Prestige and Status of the Uzbek Language as the State Language." 2. The Presidential Decree No. PD-60 dated January 28, 2022, titled "On the Development Strategy of New Uzbekistan." 3. The Presidential Resolution No. PR-2909 dated April 20, 2017, titled "On Measures for the Further Development of the Higher Education System." 4. The Presidential Resolution No. PR-3775 dated June 5, 2018, titled "On Additional Measures to Improve the Quality of Education in Higher Educational Institutions and Ensure Their Active Participation in the Large-Scale Reforms Carried Out in the Country." 5. The Presidential Resolution No. PR-5117 dated May 19, 2021, titled "On Measures to Raise Activities Related to Popularizing the Study of Foreign Languages in the Republic of Uzbekistan to a Qualitatively New Level." 6. The Resolution of the Cabinet of Ministers titled "On Measures for Further Improving the Quality of Teaching Foreign Languages in Educational Institutions," dated August 11, 2017. These documents collectively support the implementation of key tasks in these areas.

Compliance of the research with the priority areas of development of science and technology of the republic.

The dissertation research was conducted in accordance with Priority Direction of the Republic's science and technology development: I. "Formation and Implementation of a System of Innovative Ideas for the Social, Legal, Economic, Cultural, and Spiritual-Educational Advancement of an Information Society and Democratic State."

Review of foreign scientific research on the topic of the dissertation[42]. Scientific research on the issue of cognitive-semantic and linguocultural studies of phraseological units including the historical, cultural and social experience of different peoples is carried out at leading scientific centers and higher education institutions in the world, including the Universidad de Granada (Spain),

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[41] «O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatdan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida»gi PQ-5117-sonli O'zbekiston Respublikasi Prezidentining Qarori. http://lex.uz./docs/5426736

[42]Information taken from university websites: https://www.ugr.es/, https://www.web.ub.edu/, https://ua.es/, https://www.ugr.es/, https://www.uniroja.es/, https://www.metu.edu.tr/, https://bogazici.edu.tr/, https://aku.edu.tr/, https://www.universityofcalifornia.edu/, https://vu.nl /, https://www.univ-spn.fr/, https://www.dcu.ie/, https://nbu.bg/en, https://en.shisu.edu.cn/, https://linguanet.ru/en/, https://www.navoiy-uni.uz/en/site/index.

Universidad de Barcelona (Spain), Universidad de Antioquia Columbia (Colombia), The Middle East Technical University (Türkieye), University of California (USA), Vrije Universiteit Amsterdam (Netherlands), Université de Sorbonne (France), Dublin City University (Ireland), New Bulgarian University (Bulgaria), Moscow State University (Russia), Saint Petersburg State University (Russia), Shanghai International Studies University (China), as well as at the National University of Uzbekistan, The University of Uzbek Language, Literature and Folklore of the Academy of Sciences of Uzbekistan, Uzbek State University of World Languages, Bukhara State University, Fergana State University, and Samarkand State Institute of Foreign Languages .

In world linguistics, the following scientific results have been achieved on the basis of linguocultural and linguocognitive studies of the national-cultural worldview underlying phraseological units: the issue of reflecting nationality through phraseological units, metaphors, and metonymies has been studied (Universidad de Granada, Uniwersytet Opolski, University of California); from a linguocultural point of view, the semantic, pragmatic, and national-cultural characteristics of phraseologisms have been studied (Moscow State University, Chuvash State University, Voronezh State University); according to linguocognitological and linguoculturological approaches, it has been studied that language, thought and culture have the property of preserving socially significant information, transmitting it from ancestors to generations, creating and developing intercultural communication, in which it is both a product of perception and culture, and as the main condition for its existence, it serves as a factor determining the image of individual cognition and culture, ensuring its inheritance (University of California, Azerbaijan National Academy of Sciences), from a cognitive and linguoculturological point of view, it has been proven that worldview is a product of an individual's mental speech thinking, manifested as the ability to embody objective existence through the language system (University of California, Moscow State Linguistic University, Tambov State University), the formation of the linguistic, conceptual landscape of the world in Uzbek, English, Spanish and Russian languages, and its functional-pragmatic features, the principles of Uzbek cognitive linguistics are scientifically based (Uzbek State University of World Languages, Tashkent State University named after Alisher Navoi University of Uzbek Language and Literature). Also, within the framework of comparative studies of the Uzbek language, research is being conducted on the formation of linguistic, conceptual, mythological, and religious landscapes of the world, the emergence of the problem of interlingual aesthetic and linguistic interference, and the interpretation of the landscape of the world as a cultural code in artistic discourse. Studies have been conducted to study the essence of these issues at the Tashkent State University of Oriental Studies, the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan, and the Samarkand State Institute of Foreign Languages (Uzbekistan).

In world linguistics, research is being conducted on the linguocognitive and linguocultural aspects of the representation of worldviews through stable units of the language system in the following priority areas: determining the cognitive,

linguoculturological, psycholinguistic and neurolinguistic aspects of the language of a particular ethnos, revealing the role of language in the formation of various worldviews, and the laws of its cognitive-semantic properties; identifying the diachronic and synchronous state of phraseologisms and the forms of representing worldviews; comparative or comparative study of phraseologisms in several language funds; describing phraseological units for didactic and methodological purposes.

The level of study of the problem. In contemporary linguistics, within directions aligned with the anthropocentric paradigm—such as cognitive linguistics, linguoculturology, psycholinguistics, ethnolinguistics, and neurolinguistics—substantial results have been attained in investigating issues of language and thought, language and culture, and the human factor in language.[43] These have primarily involved detailed and systematic analyses of the cognitive

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43Sapir E. Selected Writings in Language, Culture and Personality. – Berkeley and Los Angeles: University of California Press, 1963. – 617 p.; Жинкин Н.И. О кодовых переходах во внутренней речи // Вопросы языкознания. – Москва, 1964. – № 6. – С.26-38.; Жуков В.П. Семантика фразеологических оборотов. – М.: Просвещение, 1978. – 160 с.; Lakof G., Johnson M. Metaphoros We Live By. – Chicago: The University of Chicago Press, 1980. – 242 p.; Wierzbicka A. Semantics, Culture, and Cognition. – Oxford: Oxford University Press, 1992. – 451 p.; Бабушкин А.П. Типы концептов в лексико-фразеологической семантике языка. – Воронеж: Изд-во Воронеж. гос. ун-та, 1996. – 103 с.; Wierzbicka A. Understanding Cultures through Their Key Words. – Oxford: Oxford University Press, 1997. – 317 p.; Маслова В. А. Лингвокультурология. Учебное пособие. – М.: Академия, 2001. – 154с.; Ҳакимов М.Х. Ўзбек тилида матннинг прагматик талқини. Филол. фан. д-ри ... дис. – Тошкент, ЎзР ФА ТАИ, 2001. – 283 б.; Красных В.В. Этнопсихолингвистика и лингвокультурология. – Москва: Гнозис, 2002. – 284 с.; Карасик В.И. Языковой круг: личность, концепты, дискурс. – Волгоград: Перемена, 2002. – 477 с.; Kövecses, Z. Metaphor: a practical introduction. – Oxford: Oxford University Press, 2002. – 287 p.; Иванова С.В. Лингвокультурологический аспект исследования языковых единиц: Диссертация доктора филологических наук. – Уфа, 2003. – 364 с.; Караулов Ю.Н. Языковая личность. – Москва, Наука, 2004. – 264 с.; Маслова В.А. Когнитивная лингвистика. Учебное пособие. – Минск, ТетраСистемс, 2004. – 255 с.; Расулова М. И. Основы лексической категоризации в лингвистике. – Ташкент: Фан, 2005. – 268 с; Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – 91 б.; Воробьев В.В. Лингвокультурология: Теория и методы. – М: РУДН, 2008. – 336 с.; Азимова И.А. Ўзбек тилидаги газета матнлари мазмуний перцепциясининг психолингвистик тадқиқи: Филол. фан. номз. дис. автореф. – Тошкент, 2008. – 24 б; Сафаров Ш. Прагмалингвистика. – Тошкент, 2008. – 285 б.; Нурмонов А. Имманентликдан когнитивликка // Ўзбек тили ва адабиёти. – Тошкент, 2009. – №6. – Б. 104-107.; Ашурова Д.У. Коммуникативно-когнитивная теория текста // Linguistics. – Тошкент, 2010. – 324 с.; Боймирзаева С.Ў. Ўзбек тилида матннинг коммуникатив-прагматик мазмунини шакллантирувчи категориялар. Филол. фан. д-ри. дисс. – Тошкент, 2010. – 320 б.; Nacisione A. Stylistic Use of Phraseological Units in Discourse. – Amsterdem: John Benjamins, 2010. – 292 p.; Маҳмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011.– №3. – Б. 19-24.; Усмонова Ш. Психолингвистика // Ўқув-услубий мажмуа. – Тошкент, 2011. – 60 б.; Маматов А.Э. Тилга когнитив ёндашувнинг моҳияти нимада? Илмий-амалий анжуман материаллари. – Андижон, 2012. – Б.212-220.; Маҳмудов Н. Фан тили ва тил фани // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 5.– Б. 3-10.; Бегматов Э. Антропонимлар – антропоцентрик тадқиқ объекти // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 3.– Б. 35-39.; Маҳмудов Н. Ўхшатишлар ва миллий образ // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 1. – Б.3-8.; Баранов А.Н. Дескрипторная теория метафоры. – Москва: Языки славянской культуры, 2014. – 632 с.; Усмонова Ш., Бекмуҳамедова Н., Искандарова Г. Социолингистика. – Тошкент: Университет, 2014. – 83 б.; Худайберганова Д.С. Ўзбек тилидаги бадиий матнларнинг антропоцентрик талқини. Филол. фан. д-ри. (DSc) дис. автореф. Тошкент, 2015. – 102 б.; Болдырев Н.Н. Когнитивная лингвистика. – Москва; Берлин: Директ-Медиа, 2016. – 251 с.; Багирова Г.Ф. Лингвокультурологический аспект языковой личности в англоязычном художественном дискурсе. Автореф. дисс. д-ра философии по филол. – Баку, 2016.; Насиров А.А. Француз, ўзбек ва рус тилларидаги провербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари. Фил. ф. д. (DSc) дисс. автореф. 2016.-30 б; Галиева М.Р. Дунёнинг лисоний тасвирида диний-мифологик тафаккурнинг акс этиши. Филол. фан. д-ри. (DSc) дисс. автореф. – Фарғона, 2019. – 78 б.; Маджидова Р.У. Антропоцентрик мақолларнинг аксиологик тадқиқи (ўзбек ва рус тиллари материаллари асосида). Фил. ф. д. (DSc) дисс. автореф. – Фарғона, 2020 – 76 б.; Baxronova D.K. O'zbek va ispan tillarida olam manzarasining lingvokognitiv kategoriyalanishi. Fil. f. d. (DSc) diss. avtoref. – Toshkent, 2022 – 76 b.

and cultural properties of concepts, including the linguistic and conceptual pictures of the world through linguistic units (phraseological units, metaphors), thereby revealing the conceptual and methodological specificity of the materials under study, interpreting the national-cultural features of phraseologisms, and addressing general issues in linguoculturology, linguistic semantics, etymology and history of language, as well as linguistics and the philosophy of language.

Abroad, cognitive linguistics is being effectively studied at the University of California, New York State University, the Netherlands, Germany and Russian linguistic schools. The formation of research in this area in Spain is associated with the formation of the Spanish Association of Cognitive Linguistics at the first Spanish congress of cognitive scientists in Alicante in 1998. Scientists such as J. Valenzuela Manzanares, R. Llopis Garcia, A. Castaneda Castro, M. Cuenca studied the interaction of language, consciousness and perception, F. Ruiz de Mendoza Ibanez the process of verbalization and understanding natural language, I. Ibarrexte-Antuñano metaphor and metonymic relations, X. Gonzalez and X. Duran the processes of conceptualization and categorization, X. Sifuyentes and T. Mour the theory of prototypes and basic level categories, A. Lopez Garcia the problem of a cognitive approach to teaching foreign languages[44].

At Mersin University in Türkiye, Professor Yeşim Aksan has examined idioms, metaphors, and other figurative linguistic phenomena through cognitive science and cross-linguistic comparisons, while at Hacettepe University, Gökçen Hastürkoğlu made significant contributions to the study of idiomatic expressions as a form of intercultural communication and in a purely linguistic context. Her research often analyzes the role of idioms in translation, cultural changes in different languages, and the influence of cognitive processes on understanding and application of idioms. Professor Melike Baş of Amasya University, who conducted specialized research on idiomatic expressions and proverbs, often analyzes idioms from a cultural perspective in her observations. She thoroughly examines how social norms, values, and peculiarities in Turkic-speaking communities are reflected in the semantics and structure of phraseological units.[45]

In the field of Uzbek phraseology, anthropocentric studies began to develop rapidly at the end of the 20th and beginning of the 21st centuries. M. Kholikova studied such problems as the national semantics of phraseologisms, the influence of extralinguistic factors on the semantics of phraseologisms on the example of the Russian and Uzbek languages. Researchers such as A. Mamatov, A. Nasirov, B.

[44]Valenzuela Manzanares, J. Esquemas cognitivos y construcciones gramaticales en el verbo inglés: estudio de un corpus de biología molecular. – Murcia: Servicio de Publicaciones Universidad de Murcia, 1996. – 436 p.; Castañeda Castro, A. Aspectos cognitivos en el aprendizaje de una lengua extranjera. – Granada: Impredisu, 1997. – 123 p.; Cuenca, M.J. Introducción a la lingüística cognitiva. – Barcelona: Ariel, 1999. – 123 p.; Ruiz de Mendoza Ibáñez, F.J. Principios cognitivos y pragmáticos del procesamiento y la comprensión // Arbor. 2004. – Vol. 177, No 697. – P. 3-28.; González,J.C. Perspectivas contemporáneas sobre la cognición: categorización, percepción y conceptualización. – México, 2006. – 294 p.; Ibarretxe-Antuñano I. Vision metaphors for the intellect: Are they really cross-linguistic? – Atlantis, 2008. – P. 15-33.; Llopis García, R. Gramática cognitiva para la enseñanza del español como lengua extranjera. – Ministerio de Educación, 2011. – 246 p.

[45]Aksan Y., Aksan M. Armed with patience, suffering an emotion // Metaphor in use: context, culture, and communication. 2012. – P. 285-309.; Baş M. Conceptualization of emotion through body part idioms in Turkish: A cognitive linguistic study. PhD dissert. – Ankara, 2015. – 298 p.; Hastürkoğlu G. A cognitive study on the comparison of basic colour terms in Turkish and English idioms. PhD dissert. – Ankara, 2017. – 353 p.

Juraeva, N. Nasrullaeva, and A. Yuldashev[46] have studied phraseologisms within the framework of the anthropocentric paradigm, specifically from the perspectives of linguocognitive, pragmalinguistic, and linguocultural studies.

The rapid development of new linguistic trends in traditional linguistics necessitates examining the concept and interpretation of the term "worldview" from various perspectives. This study therefore explores the linguistic worldview as a subcategory within the broader polysemantic worldview category. Linguistic worldview encompasses the relationships between language, being and conceptualization, or language, man and culture. It is understood that the English concept of *World View* comes from the German word *Weltanschauung* (ideological worldview). W. von Humboldt uses the term *Weltansicht* (worldview living in language)[47]. In Spanish linguistics, the term world picture is used as a synonym for the term worldview[48]. It is worth noting that in Uzbek linguistics, significant research on phraseological units has been carried out within the framework of an anthropocentric paradigm. However, the embodiment of the national-cultural worldview in phraseological units has not been specifically studied in a comparative-contrastive aspect in the materials of the Spanish, Turkish, and Uzbek languages.

The relationship of the dissertation research to the research plans of the higher education institution where the dissertation was completed .

The dissertation research was carried out within the framework of the scientific direction of the scientific research plan of the Samarkand State Institute of Foreign Languages on the topic "Cognitive, Pragmatic, and Sociolinguistic Study of Discourse".

The objective of the research is to identify the intra- and extralinguistic factors and methods of representation underlying phraseological units that embody the national-cultural worldviews of Uzbek, Turkish, and Spanish, using concepts from the social, material, and inner worlds as examples, and to reveal their linguocognitive and linguocultural features in a comparative-contrastive aspect.

The tasks of the research are defined as follows:

expressing views on existing theories in world linguistics regarding the representation of national-cultural worldviews based on terms such as "phraseological units", "paremiological units", "units of the phraseological level", and "phraseological picture of the world";

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[46] Халикова М.А. Фразеология как форма отражения национального менталитета в языковой картине (на материале русского и узбекского языков). Автореф. дисс. канд. наук. – Ташкент, 1999. – 26 с.; Насиров А.А. Француз, ўзбек ва рус тилларидаги провербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари. Фил. ф. д. дисс. автореф. 2016. – 30 б.; Юлдашев А.Ғ. Идиоматик қўшма сўзларнинг лингвокогнитив аспекти (инглиз ва ўзбек тиллари мисолида). Фил. фан. б. фалс. д-ри автореф. – Тошкент, 2017. – 47б.; Насруллаева Н.З. Инглиз ва ўзбек тилларида оламнинг фразеологик манзарасида гендер концептларининг шаклланиши. Фил. ф. д. дисс. автореф. – Тошкент, 2018. – 71 б; Маматов А.Э. Ўзбек тили фразеологияси. Ўкув қўлланма. Тошкент, 2019. – 184 б.; Жўраева Б. М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари. Фил. ф. д. дисс. автореф. – Самарқанд, 2019. – 30 б.

[47] Glaz A. Linguistic worldview(s): approaches and applications. – New York: Routledge 2022. | Series: Routledge studies in linguistics. ISBN 9781003018803 (ebook)

[48] Baxronova D.K. O'zbek va ispan tillarida olam manzarasining lingvokognitiv kategoriyalanishi. Fil. f. d. (DSc) diss. avtoref. – Toshkent, 2022 – 76 b.

studying interpretations of the "concept" notion in linguistics, identifying its linguocultural peculiarities against the background of its universal features, and systematically describing them; as well as conducting a comparative analysis of concepts related to the relationship between language and culture;

determining the linguoconceptual parameters of the phraseological personality category based on the descriptive-conceptual range of terms such as "linguistic personality", "language personality", "personality in language", and so on;

compiling and analyzing linguistic parameters that describe the phraseological level units representing the concepts in the study, as well as developing their classification based on semantic, cognitive, anthropometric, and linguocultural features;

substantiate the uniqueness of the national-cultural worldview by identifying the mechanisms of conceptualization and categorization of social, material, and inner world concepts expressed in Uzbek, Turkish, and Spanish phraseological units;

highlight the similar and distinctive features of the activation of phraseological units with national-cultural indicators by identifying productive figurative paradigms in Uzbek, Turkish, and Spanish cultures and determining their role in shaping the national worldview.

The object of the research comprises phraseological units of Uzbek, Turkish, and Spanish that represent concepts from the social, material, and inner worlds.

The subject of the study encompasses the interrelations between language and culture, the universal and unique features inherent to personality in language, the comparative-contrastive description of phraseological units from typologically diverse languages that express the human social, material, and inner worlds, and the linguistic means of activating the concepts under investigation.

Research methods. The dissertation employs scientific research methods such as comparative-contrastive, contrastive, associative, conceptual, lexicographic, linguocultural, semantic-cognitive, and etymological analyses.

The scientific novelty of the study is as follows:

substantiation, through conceptual, linguocognitive, semantic, frame, and script analyses, of the conceptual-semantic, epistemological, and linguocultural features of linguistic and conceptual consciousness activated in the process of conceptualizing the phraseological picture of the world as represented in Uzbek, Turkish, and Spanish phraseological units;

demonstration that indicators of ethnic-cultural features in the intra- and extralinguistic factors shaping the category of phraseological personality—distinct from the category of linguistic personality—serve as national identifiers within a distinctive worldview;

revelation that the leading images expressed in Uzbek, Turkish, and Spanish phraseological units ensure the perception of the essence of national values, the synthesized national-cultural worldview of reality and ideality, multilayered metaphorical thought, and philosophical conceptions;

identification of the categorical features of the concepts "family," "home," and "bread" as represented in Uzbek, Turkish, and Spanish phraseological units, with systematic analysis – grounded in linguocognitive and linguocultural principles intrinsically linked to language, thought, and culture – of the roles of social-economic, cultural-domestic, natural-geographical, and ethnographic factors in the formation of core and peripheral layers, images, and value strata within these concepts, supported by empirical evidence;

determination, in the linguistic depiction of emotional concepts such as "anger," "fear," "joy," and "grief" as represented in the phraseological picture of the Uzbek, Turkish, and Spanish worlds, of the value markers of extralinguistic components and the ethnocultural connotations of stereotypes;

illumination, based on research materials, of how the application of phraseosemantic field and conceptual metaphor model methods in categorizing phraseological units representing intellectual-world concepts and the concept of "fate" in Uzbek, Turkish, and Spanish facilitates the identification of conceptual networks within national-cultural worldviews.

The practical results of the research are as follows:

the expressive and emotive potentials of a speech sentence are highlighted when using phraseological units in language and speech;

as a result of the linguistic and cultural analysis of phraseologisms, the general and specific aspects of the worldview, ethnopsychics, and traditions of the Spanish, Turkish, and Uzbek nations are established;

the national-cultural parameters of the concepts of the social, material, and inner world, expressed by phraseological units, are determined;

the linguistic and extralinguistic factors of the national-cultural conceptualization of the concepts involved in the study were determined, and an associative experiment was conducted.

The reliability of the research results is determined by the rigor of the conclusions drawn, the precise formulation of the problem, their grounding in the methodology of linguistic analysis, the validity of the materials subjected to analysis, their methodological perfection, reliance on primary scientific-lexicographic sources, the application of robust and effective classification and descriptive methods – including comparative-contrastive, associative, linguocultural, semantic-cognitive, and statistical analyses – the integration of theoretical ideas and scientific conclusions into practice, and the verification of the obtained results by competent organizations.

Scientific and practical significance of the research results. The scientific significance of the research results is determined by the fact that the collected materials and the obtained results will serve in the creation of scientific literature in such disciplines as cognitology, linguistic and cultural studies, semantics, lexicology, phraseology, translation studies, and in the future, in the conduct of scientific research on the anthropocentric study of phraseological units of the Uzbek, Turkish and Spanish languages, as well as in the improvement of monographs and textbooks.

The practical significance of the research results is explained by the fact that

the results obtained from the dissertation can be used as a basis for organizing special courses in teaching such disciplines as cognitive linguistics, lexicology, phraseology, ethnolinguistics, sociolinguistics, and linguocultural studies, and theoretical considerations can be used in preparing textbooks and study guides, and compiling dictionaries.

Application of research results. The scientific results obtained on the analysis of the Spanish, Turkish and Uzbek national-cultural worldview from the aspect of the phraseological level were applied in the following works:

conclusions substantiating the conceptual-semantic, epistemological, and linguocultural features of linguistic and conceptual consciousness activated in the conceptualization process of the phraseological picture of the world as represented through Uzbek, Turkish, and Spanish phraseological units have been utilized in the fundamental research project FA-F1-G003 "Functional Word Formation in Contemporary Karakalpak Language" (Certificate No. 187/1 dated April 18, 2023, from the Karakalpak Institute of Humanities Research). As a result, the description of the Karakalpak word-formation system has been enriched with theoretical and practical perspectives on the primacy of linguocultural, linguocognitive, pragmatic, and discursive features in shaping the linguistic picture of the world;

conclusions regarding the role of ethnic-cultural indicators in the intra- and extralinguistic factors shaping the category of phraseological personality—distinct from linguistic personality—as national identifiers in a distinctive worldview have been applied in the European Union's Tempus Project 544161-TEMPUS-1-2013-1-UK-TEMPUS-JPSR Aston University DeTEL "Developing the Teaching of European Languages: Modernizing Language Teaching through the Development of Blended Masters Programmes" for 2014–2016 (Certificate No. 967/30.02.01 dated April 13, 2023, from the Samarkand State Institute of Foreign Languages). As a result, the formation of concepts of the human material and inner worlds in phraseological units, along with cognitive processes and linguocultural aspects, has been revealed;

practical and theoretical conclusions on how leading images expressed in Uzbek, Turkish, and Spanish phraseological units ensure the perception of the essence of national values, the synthesized worldview of reality and ideality, multilayered metaphorical thought, and philosophical conceptions have been applied in the European Union's Erasmus+ Program project 561624-EPP-1-2015-UK-EPPKA2-CBHE-SP-ERASMUS+CBHE IMEP: "Modernization and Internationalization of Higher Education Processes in Uzbekistan" for 2016–2018 (Certificate No. 969/30.02.01 dated April 13, 2023, from the Samarkand State Institute of Foreign Languages). As a result, webinar lessons have been modernized through innovative approaches, and linguistic methods aiding the perception of cognitive layers in the national-cultural worldviews of other nations have been developed;

theoretical and practical conclusions on the value markers of extralinguistic components in the linguistic depiction of emotional concepts such as "anger," "fear," "joy," and "grief" as reflected in the phraseological picture of the Uzbek, Turkish, and Spanish worlds, the ethnocultural connotations of stereotypes, and the

categorization of national-cultural worldviews in intellectual-world concepts represented through phraseological units—based on phraseosemantic field and conceptual metaphor model methods—have been applied within the innovative research project "Creation and Integration of Virtual Resources Based on Information-Communication Technologies for Specialized Subjects in English Language" implemented by the Samarkand State Institute of Foreign Languages in 2014–2015 (Certificate No. 966/30.02.01 dated April 13, 2023, from the Samarkand State Institute of Foreign Languages). As a result, the effectiveness of interactive teaching of specialized subjects in the linguistics education direction has been enhanced;

conclusions identifying the categorical features of the concepts "family," "home," and "bread" as represented in Uzbek, Turkish, and Spanish phraseological units, with systematic analysis—grounded in linguocognitive and linguocultural principles intrinsically linked to language, thought, and culture—of the roles of social-economic, cultural-domestic, natural-geographical, and ethnographic factors in the formation of core and peripheral layers, images, and value strata, supported by empirical evidence, have been applied in shaping the scripts for the morning program "Assalom, Samarqand!" and the television program "Ma'rifat shu'lasi," aired throughout October 2024 (Certificate No. 01-07/335 dated November 13, 2024, from the Samarkand Regional Television and Radio Company). As a result, scientifically-educational recommendations have been incorporated into subsequent broadcasts, the content of materials prepared for these programs has been refined and enriched with scientific evidence, and the scientific-popular character of the broadcasts has been elevated.

Approbation of research results. The findings of this research have been discussed at 4 international and 2 national scientific-practical conferences.

Publication of research results. Twenty-five scientific works have been published on the dissertation topic, including 15 articles (9 national, 6 foreign) in journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for the publication of core scientific results of doctoral dissertations, and 2 monographs.

The size and structure of the dissertation. The dissertation consists of an introduction, four chapters, a conclusion, a list of references, a list of conventional symbols and terms, and appendices, with the main text comprising 258 pages.

MAIN CONTENT OF THE DISSERTATION

In the Introduction section of the dissertation, the relevance and necessity of the research topic are substantiated, its alignment with priority directions in the development of science and technology in the Republic of Uzbekistan is demonstrated, a review is provided of research conducted in the country on the degree of study of the problem, the objectives and tasks of the work are described, the object and subject of the research are characterized, the research methods are outlined, the scientific novelty and practical outcomes of the dissertation are presented, the reliability of the obtained results is justified, the scientific and

practical significance of the research findings is substantiated, information is given on the implementation of the results into practice, their approval, published works, and the structure and volume of the dissertation.

In the first chapter of the dissertation, titled **«Theoretical-Methodological Issues of Anthropocentric Research in Uzbek, Turkish, and Spanish Languages»** describes the issue of language and culture relations, the content and essence of the science of anthropolinguistics, the scope of the phraseological level, the description of scientific terms, the concept and its anthropolinguistic characteristics.

Modern linguistics, including general linguistics, comparative-typological linguistics, phraseological theory, linguoculturology, and cognitive and anthropocentric linguistic paradigms, provides the methodological foundation for this study. When exploring how the national cultural worldview is represented through phraseological units, the anthropocentric paradigm takes a leading role. This paradigm emphasizes the human element, as phraseological units act as a universal linguoculturological code that reflects the mentality, values, national aesthetic ideals, historical experiences, and socio-cultural stereotypes of a people. The theoretical and methodological foundation of this study is based on the relationship between language and thought and the role of language in shaping worldview and linguocultural processes. Notable contributions to this foundation include F. de Saussure's view of language as a structural system, W. von Humboldt's concept of language as a reflection of the "people's spirit", E. Sapir and B. Whorf's theory of linguistic relativity, and L. Weisgerber's ideas on the internal form of language. In contemporary linguistics, the works of Yu.N. Karaulov on the conceptosphere, V.N Telia and V.A Maslova's concepts of linguoculture, and A. Wierzbicka's theories on semantic universals further enrich this methodological basis. In the context of Uzbek linguistics, Sh. Safarov's insights within anthropocentric linguistics and linguoculturology, N. Mahmudov's ideas on language and national identity, as well as the research of R. Kungurov, M. Mirtojiyev, and M. Yuldashev on phraseology and semasiology underpin this dissertation.

This study employs a combination of linguoculturological, cognitive-semantic, structural-semantic, comparative-typological, and interpretative analysis approaches. The linguoculturological approach is utilized to uncover the national-cultural semantic layers of phraseological units, while the cognitive-semantic approach helps determine their position within the conceptual sphere. The structural-semantic approach reveals the compositional-semantic features of phraseologisms, and the comparative-typological approach facilitates a comparative analysis of the general and national-differential aspects of Uzbek phraseological units vis-à-vis their counterparts in other languages.

Theoretical perspectives existing in world and Uzbek linguistics on anthropolinguistics—an integrative independent field that investigates the constant interrelations between language and culture and the human being who creates culture through language—have been studied and critiqued. In his time, N.

Chomsky expressed concern that anthropolinguistics was focusing too much on external differences between languages, such as the various names for identical objects in the world, or on the superficial aspects of language. He pointed out that «anthropological research does not aim to reveal the fundamental essence of the internal creative processes in language».[49] These processes, according to Chomsky, determine the deeper structural levels of language and serve as systematic means for creating new types of sentences. A thorough analysis of the language system and its nature could potentially enable us to model the structure of human thought and the processes that occur within it. While differences in ethnic linguistic worldviews arise from various sources, a key reason is that the relationship between realities and the linguistic expressions used to describe them is not consistent across languages. It has become evident that studying this issue solely within the framework of linguistics is no longer sufficient. In recent years, the rapidly evolving fields of cognitive linguistics and linguoculturology have expanded the scope of linguistics and enhanced its potential. In these fields, topics such as worldview, perception, conceptualization of reality, categorization, and the universal and national-cultural aspects of concepts are increasingly being researched from various perspectives, including linguocultural, linguocognitive, and pragmalinguistic approaches.

Cognitive linguistics, one of the new interdisciplinary cognitive sciences that emerged in the 1980s, centers on language as a general cognitive mechanism and tool. This tool constitutes a system of signs that plays a crucial role in encoding and transforming information. In the mechanisms of language, not only the structures of thought themselves but also their material embodiment in the form of signs, together with their "body," hold significant importance. As one of the founders of cognitology, G. Harman states: "Language is the central topic in cognitive science. This is partly because language reflects knowledge and serves as the primary means of expressing thought. Thus, studying language is indirectly studying knowledge. Perhaps language can also influence knowledge, as it affects what concepts people hold and what thoughts come to their minds"[50]. As U.L Cheif notes: "Language remains the best window into knowledge. <…> Language, moreover, enables observation and analysis. We would like to think that language provides a good opportunity for analyzing knowledge as well"[51].

Linguoculturology, which emerged at the intersection of linguistics (psycholinguistics, sociolinguistics, ethnolinguistics, linguistic geography, pragmatics, and cognitive linguistics) and cultural studies, focuses on the relationship between language, culture, and the individual. In this regard, language is seen as a means of conveying cultural information, culture as its principles, and humans as creators of this culture using language. In this, language is seen as a means of transmitting cultural information, culture with its principles, and man as a

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[49] Хомский Н. Язык и мышление/ пер. с анг-го. Б.Ю. Городецкого. – М.: Изд-во МУ, 1972. – С. 95-96.

[50]Кубрякова Е.С. Язык и знание: На пути получения знаний о языке. Части речи с когнитивной точки зрения. Роль языка в познании мира. – М.: Языки славянской куль-туры, 2004-а. – С.42

[51]Кубрякова Е.С. Язык и знание: На пути получения знаний о языке. Части речи с когнитивной точки зрения. Роль языка в познании мира. – М.: Языки славянской куль-туры, 2004-а. – С.43

creator of this culture using language. The subject of linguo-cultural studies is «the study and description of the methods of interaction of language and culture and their means of synchronous action»[52], «linguistic and discourse units with culturally significant content»[53], its main goal being «the main contradictions of culture, which are fixed in language on the basis and with the help of linguistic signs and are manifested in discourse; reflected in the mirror of language and in which ideas about the culturalized spheres of man are recorded: time, space, activity, etc.; to reveal ancient ideas interconnected with cultural archetypes, manifested through the prism of language»[54]. The tasks that linguocultural studies must solve are: a) what is the participation of culture in the formation of linguistic concepts; b) to which meaning of a linguistic sign is cultural content attached; c) how to characterize the cultural semantics of linguistic signs formed on the basis of language and culture; d) the search for appropriate methodological programs and research methods,[55] and the like, which require understanding and explanation.

In the second section of this chapter, the concept is illuminated from the perspective of various approaches. According to A. Wierzbicka, the study of concepts on *a logical-conceptual* basis involves interpreting them as objects in the «Ideal» world, reflecting culturally connected ideas of a person about the world of «Reality». According to this theory, a concept is a phenomenon that represents an understanding created on the basis of thinking about how phenomena and objects in existence are structured. The most important aspect of A. Wierzibica's concept is the stated idea about the national specificity of concepts[56]. Within the framework of *the psychological* approach, a concept is understood as an intellectual derivative that replaces several objects of the same type in the process of thinking. Academician D.S. Likhachev explains the concept as an «algebraic expression of meaning», since a person does not have time or is unable to comprehend the meaning in all its complexities, sometimes interpreting it in his own way. Therefore, in addition to its lexical meaning, the concept also encompasses a complex of colorfulness and associations associated with the individual and cultural experience of the speaker[57]. *The culturological* approach focuses on the social content of concepts rather than the individual-psychic characteristics. The concept is the main unit of culture, representing the «cream of culture» in the human mind, and through it culture enters the human mental world. The diversity of reality leads to a variety of expressions of its concepts. The diversity of concepts requires the following types: mental landscapes, schemes, hyperonyms, frames, scenarios, insights, kaleidoscopic concepts. There is no clear boundary between them. Mental landscapes indicate objects related to reality or myth; hyperonymous

[52]Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – М.: Языки русской культуры, 1998.– С. 218

[53]Красных В. Этнопсихолингвистика и лингвокультурология: Курс лекций. – М.: Гнозис, 2002.

[54]Красных В. Koʻrsatilgan asar. – С.13.

[55]Комарова З.И. Методология, метод, методика и технология научных исследований в лингвистике. – Екатеринбург, 2012. - С. 538-539.

[56]Вежбицкая А. Семантические универсалии и описание языков. -М.:Рус.словари,1999.-С. 289-303

[57]Лихачев Д.С. Концептосфера русского языка. – М.: Академия, 1997. – С. 281-282

concepts reflect hypo-hyperonymic connections in the lexicon; frame concepts are interconnected by several situations or images of situations; Insight concepts store information about the structure and function of an object; scenario concepts show the sequence of events and their interconnection; caleidoscopic concepts represent socially oriented abstract noun concepts in the form of a specific structure. *An integrative* approach allows you to study concepts from linguistic, cognitive, culturological, sociological points of view. As a result, it becomes possible to reveal even the most imperceptible layers of a phenomenon. According to this approach, concepts are the main unit of culture in the human mental world.

The third paragraph addresses the historical development of the field of phraseology, its research objects, the classification of phraseologisms, and issues related to its terminological apparatus. It is known that in linguistics, the scope of phraseology is understood in both narrow and broad senses. A.E. Mamatov argues that the narrow and broad understandings of phraseology are incorrect, and that any stable lexical-semantic units recorded in dictionaries – whose structural elements are word combinations or sentences, with lexical elements possessing partial or full figurative meanings and being imagistic – must be included within the scope of phraseological units[58]. In this research, existing conceptions regarding the varied understandings and descriptions of phraseology's research objects are examined, the meanings of terms are described, and following definition proposed by A.V.Kunin for PhU: «a phraseological unit is a stable combination of words with a partially or fully portable meaning».[59]

N.I. Tolstoy described the emergence of phraseological units in the language on the basis of a figurative representation of reality, reflecting the everyday-empirical, historical and spiritual experience of the linguistic and cultural community, in a concise and figurative form, [60]as "a mirror of national culture, psychology and philosophy". The ability of phraseological units to reflect serves the transmission of culturally significant imperatives from generation to generation, and therefore ensures the formation of self-awareness of the individual and the nation as a whole [61]. The main principle of a national-cultural sign is the belonging of the denotation to a particular people, state or era[62]. Culturally specific meaning reflects not only the way of life characteristic and characteristic of a given society, but also the image of thinking [63]. From the point of view of perception and reflection of being, three groups of stable word combinations are distinguished: those that combine the universal human experience of perceiving the world; combinations of words that combine experience gained in various situations associated with the way of life of a particular linguistic and cultural community; the experience of a particular nation in perceiving the world, reflecting its own

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[58]Маматов А.Э. Ҳозирги замон ўзбек адабий тилида лексик ва фразеологик норма муаммолари. – Тошкент, 1991. – Б.212.

[59]Кунин А. В. Английская фразеология: Теоретический курс. – М.: Высшая школа, 1970. – С. 210.

[60]Толстой Н.И. Этнолингвистика в кругу гуманитарных. – М.: Academia, 1991. – С. 5.

[61]Телия В.Н. Фразеология в контексте культуры. – М.: ЯРК, 1999. – С. 10.

[62]Томахин Г.Д. Реалии-американизмы. – М.: Высшая школа, 1988. – С. 21

[63]Вежбицкая А. Язык. Культура. Познание. – М.: Прогресс, 1996. – С. 269

national vision of the world[64]. The first and second groups are based on the conceptualization of being in relation to the situation. The linguistic indicator of the third group is based on the comparison of experience with another language.

The cultural components of PhUs are divided into groups of cultural components with denotative-significant content that are not connected with their figurative basis and those that are connected with the figurative basis due to metaphorical extension. The third group includes cultural components that are used both at the level of phraseological meaning and at the level of internal form [65].

The following are considered as linguistic sources of cultural imprinting of PhUs: 1) figurative basis; 2) a specific fragment of the experience of the ethnosociety; 3) the presence of verbal reality associated with the everyday life of the ethnosociety;4) cultural concept based on PhU. It is considered problematic to identify the mechanisms that allow determining the cultural sign of PhUs. Comparative analysis is one of such methods. When comparing PhUs of two or more languages, *lacuna* – type linguistic units are seen as cultural signs. Another way to determine the presence of cultural components in phraseologisms is to reveal the connection between culture and phraseologisms. As is known, culture is divided into three groups from the socio-psychological, cultural and activity points of view. For example, in the Uzbek linguistic culture, the cultural component of the phraseological unit *« Gah» desa, qo'lga qo'nadigan qilib olmoq* (to make it very obedient) is manifested through the socio-psychological aspect of culture. Gender relations are important in the use of this PhU. It reflects the moral norms of the linguistic and cultural community in relation to the male gender, condemning the superior position of women and the submissiveness of men. The opposite situation is observed in relation to the female gender. In Spanish, the paremiya *A la mujer bigotuda, de lejos se la saluda* (To the mustachioed woman, one greets from afar) expresses the superiority of the wife in family-social relations by linguistically attributing to the woman a trait naturally characteristic of men – the mustache image – thereby rendering the phraseologism's situation negatively evaluated from the perspective of its contradiction to the value segment of the concept.

The nature of PhUs requires their study within the framework of an anthropocentric paradigm. Anthropocentrism is most clearly manifested in the cognitive approach that considers language as a reflection of cognitive structures. PhUs are formed as a result of understanding reality using cognitive mechanisms such as metaphor and metonymy. Metaphor is based on the analogy of certain features of dissimilar phenomena according to its ontology, equating abstract objects with concrete objects. Metaphor is a productive cognitive mechanism that manifests a cognitive process characterized by the creation of imagery in the lexical and phraseological naming of fragments of the world, a pragmatic effect

[64]Хайрулина В.И. Лингвокультурологические и когнитивные аспекты перевода: дис … докт. филол. наук. — Москва, 1995. – С. 106.
[65]Мелерович А.М., Мокиенко В.М. Формирование и функционирование фразеологизмов с культурно маркированной семантикой в системе русской речи. – М.: ЯРК. 1999. – С. 63, 65.

through a pragmatic effect on the speaker and listener. By figuratively naming an object, new aspects of its meaning are revealed and/or new information is provided. In this process, new knowledge about the world is created and this knowledge is verbalized.

The study of the phraseological picture of the world is carried out in two directions: firstly, universal concepts that are of particular importance for the Spanish, Turkish and Uzbek linguistic cultures are studied. Secondly, a search and reconstruction of a system of "simple" views of the world expressed in language is carried out; national identity is taken into account as fully as possible, and the main attention is paid to the linguistic picture of the world in a holistic form.

In the second chapter of the dissertation, entitled **«Comparative linguocultural aspect of describing the linguistic landscape of the world and language personality»** consists of three sections, in which the opinions expressed in research on the concepts of linguistic personality and world landscape, which have entered the conceptual and meta-linguistic apparatus of linguistics, are studied and enriched with new theoretical ideas. The essence of conceptual approaches to the triad "language - culture – personality", the role of tropes in the national-cultural worldview are scientifically substantiated.

N. Chomsky, who studied the relationship between language and thought, proposes the following idea: «Proponents of philosophical grammar emphasize that while significant differences can be observed in the external forms of languages, their deep structures tend to remain relatively unchanged. According to this perspective, there exists an internal structure of grammatical relationships and categories, and certain aspects of human thinking and mental capabilities remain almost constant across different languages»[66]. The different "perceptions" of reality and categorization are clearly evident when comparing the external structures of grammatical systems. Meanwhile, the universal aspects of concepts are understood to depend on the internal structure of languages. In other words, «the structure of language can serve as a "mirror of the mind"».[67] Y. L. Weisgerber, who was one of the first to introduce the concept of the metaphorical "linguistic worldview" into linguistics, notes that «language gives its owner a holistic way of seeing the world, different from other languages», «the mother tongue and the spiritual formation of each person are closely interconnected», and «linguistics should study languages as a mirror of the culture of peoples»[68].

N.Y. Shvedova interprets the linguistic picture of the world as follows: «a holistic and multi-component world image of all existence, formed over the centuries by folk experience and revealed by linguistic naming means, in its structure and connections of its parts, firstly, man, his material and spiritual life activities, and secondly, everything that surrounds him: space and time, animate and inanimate nature, myths created by man and manifestations of the social space, in the language of understanding» and its: «a) a pictorial canvas, expressed by a

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[66] Хомский Н. Язык и мышление/ пер. с анг-го. Б.Ю. Городецкого. М.: Изд-во МУ, 1972. – С. 94.
[67] Хомский Н. Koʻrsatilgan asar. – С. 95.
[68] Вайсгербер Й.Л. Родной язык и формирование духа. – М.: Изд-во Едиториал УРСС, 2004. – С.120,135,173.

class of naming units; b) a chain of linguistic meanings that encompasses this canvas and fundamentally connects its parts; c) a chain of descriptive meanings that freely moves throughout the entire space and is directed to its various units and sets» [69].

Thus, in our view, the linguistic landscape of the world is a holistic image of objects and phenomena in existence, nationally and culturally re-imagined through linguistic means.

It is appropriate to study the linguistic landscape of the world in conjunction with the concept *of linguistic personality* . Because, while research in the system-structural paradigm focuses on the object of knowledge – words, in the anthropocentric paradigm, researchers focus on the subject of knowledge – a person with his own linguistic, mental, behavioral, individual and national landscapes, that is, they study "man in language" and "language in man".

The widespread use of the concept of personality in language in linguistics is associated with the creation of the model of 'personality in language' (языковая личность) by Y.N. Karaulov. In Uzbek linguistics, this term is widely used in the form of "lisoniy shaxs", later «til shaxsiyati», "tildagi shaxsiyat", created by direct adaptation from Russian. Yu.N. Karaulov describes language personality as a person who has the ability to create and perceive texts aimed at a specific goal, differing in levels of structural-linguistic complexity, in order to deeply and accurately reflect reality. The linguist distinguished language personality from a semantic and pragmatic point of view as a three-level structure: verbal-grammatical or grammatical and lexical-semantic or structural-system level, which characterizes human vocabulary; cognitive or lingvocognitive level, which includes human thesaurus, a system of knowledge about the world; The motivational or pragmatic level represents the system of goals, motives, and pragmatic programs of a person in the process of speech activity [70].

The first approach, which recognizes language as a simple reflection of culture, was developed by philosophers such as S.A.Atanovsky, G.A.Brutyan, E.S.Markaryan. The second approach , which considers language as the basis of culture, philosophy and psychology, that is, the primary influence of language on culture, is represented by I.G.Gerder, W. von Humboldt, E. Sapir and B. Whorf. Their ideas are that the two main ideas of linguistic and cultural studies are: «any national language represents the product of national culture and society», «the structure of the language affects the national culture, the national worldview and the character of the ethnically conditioned individual» [71], «language is an integral component of the ethnos-specific form of perception of the world» [72], «although language and culture require each other and develop in parallel, the nature of language is a factor limiting its freedom and variability and directing it to develop

[69]Шведова Н.Ю.Теоретические результаты, полученные в работе над "Русским семантическим словарем" // Вопросы языкознания, –М.,1999. – С.15.
[70]Караулов Ю.Н. Русский язык и языковая личность. М.: Наука, 1999. –С.156
[71]Шаклеин В.М. Историческая лингвокультурология текста.. – М.: РУДН, 2012.-С.45.
[72]Сепир Э. Избранные труды по языкознанию и культурологи.-М., 1992.-С. 233.

along a strictly defined path» [73]. Considerations related to *the third approach* are reflected in the works of N.I.Jinkin, N.I.Tolstoy and other scientists. According to them, language is a component of the culture that we inherited from our ancestors, language is the main tool with which we master culture, and finally, language is the reality of our soul, «language is at the same time both a product of culture, and its most important component, and a condition for the existence of culture. «Language is a specific way of cultural existence, a factor in the formation of cultural codes»[74].

The third chapter of the dissertation, entitled «**Representation of the national-cultural worldview in phraseological units of the compared languages through the basic concepts of the social and material world**» analyzes the embodiment of the national-cultural worldview through the concepts of "family", "home" and "bread".

The etymology of the lexeme representing the concept of family in Spanish, Turkish, and Uzbek is revealed, and the macrosemantic fields of the superconcept "family" are distinguished based on the frame method: "marital relations", "kinship relations", and "non-kinship relations". The macrosemantic fields of the superconcept "marital relations", "kinship relations" and "non-kinship relations" are distinguished. In turn, the macrofield of "marital relations" is divided into "husband", *"wife"*, *"husband and wife relations"*, *"marriage"* and *"polygamy"* . In the macro-field "kinship relations", groups of phraseological units with the components *mother*, *father*, *child* belonging to the micro-field «close kinship» and with the components *uncle*, *nephew*, *aunt, auntie*, *bridegroom*, *bride* and *brother-in -law* in the micro-field "distant kinship" were distinguished. Groups of phraseological units with the components *neighbor, orphan* and *stepfather* of the macro-field "non-kinship relations" were distinguished. Quantitative indicators of phraseological units with the above-mentioned specific components were determined and reflected in the tables. Based on this data, from the anthropolinguistic point of view studied ethnic groups. In society, we have included the category of "husband and wife" in the core of the superconcept of "family", the category of "children" in the center of the core, and the categories of "close and distant relatives" that do not fall into the microconcept of "non-kinship relationships" in the near and far periphery.

With the help of the conducted semantic-cognitive analyses, it was possible to reveal the national-cultural conceptualization of the concept in a more comprehensive way, the hierarchical structure of the macroconcept, and certain conclusions were drawn about the principles of the national cultural worldview of the Spanish, Turkish, and Uzbek peoples. The structure of the concept of "familia" (family), embodied through Spanish phraseologisms, is multilayered and allows us to indirectly see the existing socio-cultural structure. As is the case in all linguistic cultures, the category of "a happy family" (*la olla grande*; *poquitos, pero bien*

[73] Уорф Б. Л. Отношение норм поведения и мышления к языку // Новое в лингвистике, вып. 1, . – М., 1960. – С.139
[74] Маслова В.А. Лингвокультурология. – М.: Академия, 2001. – С. 43.

avenidos) and the category of "an unhappy family" (*la familia del tío Melero*; *casa de trueno*) are distinguished. When translated word for word from Spanish into Uzbek, the figurative analogies of the "katta o'choq", (*kichkina*) *xiyobon* va *Melero amaki oilasi*, *momoqaldiroqli uy* have a certain national-cultural character.

Of course, in all nations, the family is created through marriage. Therefore, the category of "marriage/getting married" (*hacer buena boda*, *pagar la cantarada, echarse (una) novia , pedir uno la novia , estar de novia*) belonging to the phraseological-semantic category of "marriage relations" is distinguished from the category of «singleness» (*quedarse para vestir santos*; *no peinarse una mujer para uno*; *más solo que inglés sin familia*; *estado honesto*; *como gata en Enero*). In Spanish culture, there are phraseologisms that embody realities belonging to the category of "premarital relations" (*relaciones ilícitas; novio de ojito*; *estar en celo como la perdiz*), in particular, those that embody realities that have no equivalent in Uzbek culture (*la novia, de contado y el dote, de prometido; sacar la novia por el vicario; bailará la novia a uno*). In the study, the superordinate category of "premarital relations" in Spanish linguoculture was classified into subordinate categories such as "unmarried status," "marriage proposal," and "cohabitation without formal marriage."

In Turkish social culture, marriage is considered a sacred event (*Nikâhta keramet vardir*). At the same time, it was revealed that in the semantics of phraseologisms belonging to the phraseological field of «marriage / getting married», there are signs of contradictory worldviews. For example, *Bekarlik sultanlikdir* and *Bekarlik – maskaralikdir* or *Bekarin parasini it yer, yakasini bit* and *Varsa eşin rahattir başin, yoksa eşin zordur işin* or *Erken evlenen yanilmamis* va *Acele eden kiz ere varmaz, varsa da baht bulmaz*. In this case, the location of the linguistic and cultural community at the intersection of Western and Eastern civilizations, that is, the influence of space on culture, is taking place.

The Turkish linguistic and cultural community puts forward ideal ideas based on experience in choosing a partner in proverbs, for example, *Ergen gozu ile kiz alma, gece gozu ile bez alma*; *Halayiktan (beslemeden) kadin olmaz, gul agacindan odun*; *Pekmezi kupten, kadini kokten al*; *Kendinden kucukten kiz al, kendinden buyuge kiz verma*; *Kenarina bak bezini al, anasina bak kizini al*; *Kiz alan gozle bakmasin, kulak ile işitsin*; *Babasinin mezarini gormedigin adama kiz verme*.

From the above , it is clear that entering into a relationship with people who have no experience of family life (adolescents) and who are of unequal social class (*halayik, kucuk, buyu*) is negatively assessed when it comes to marriage, beauty is not important (*gozle bakmasin*), but behavior is important (*kulak ile işitsin*; *babasinin mezarini gormek*).

When analyzing the conceptualization of the cultural structure "children are the meaning of parents' lives" in the Uzbek linguistic culture using paremiological materials, the statistical indicators of stable combinations expressing the seme «child» amounted to 58%. A house *with children is a market, // a house without children is a grave; A house with many children is a rich man, a house without*

children is a dry river; proverbs such as *Even if your child is bad, may he survive* clearly demonstrate the importance of the social category of a child in the Uzbek ethnos. Childlessness is associated with substances such as *a grave*, *a desert*, and *a fruitless tree* .

Uzbek culture, one of the most important functions of the family in raising children is to impart ethnocultural values, to educate in the spirit of ethnic identity. It is in the family that the younger generation first gets acquainted with national traditions and customs, receives religious and secular ideas and knowledge: *as the stallion is, so is the horse; apples fall under the apple tree; if you have a garden, make it a fence, if you have a son, make it a mullah; not the one who gave birth to the child, but the one who raised it; the bird does what it sees in the nest; according to the tree – its fruit, according to the parents - its child; mother – tree, child – fruit*. In this group, there are quite a few PhUs with zoonymic and phytonymic images. This, in turn, means zoomorphic and phytomorphic views of the world or worldview.

The main principles of traditional family etiquette are undoubtedly the respect and appreciation of the young for the elderly. According to the traditional custom, during the general trapeze, the elderly take a place of honor (*to'r* – upper part of room) in relation to the elderly. In proverbs and sayings, the experience, knowledge and potential of the elderly are separately explained, associated with the mythical image *fairy and the image of the camel* , which has a special value among the Turkic peoples, lit: *if the young come –to work, if the old come – to the stove* ; *in a house with an old man, even a sheep is safe, and there is no wolf* ; *in a house with an old man there is a fairy*; *a braying camel is good, but a roaring one is better* .

In Uzbek linguistic culture, it is impossible to imagine a family without the microconcept of *neighbor*, which does not even enter the segment of kinship relations of the superconcept of *family: uzoqdagi qarindoshdan, yaqindagi qo'shni yaxshi*; *qo'shnining bilgani olamni bilgani*; *qo'shning yaxshi bo'lsa ko'r qizing ham erga tegar*; *hovli olma, qo'shni ol*; *qo'shnining minnatli oshidan, chumchuqning soyasi afzal*; *qo'shni qo'shnining bozori*, and so on. Both positive and negative evaluative attitudes exist toward the neighbor referent, with attention paid to its social function.

In general, values represented through archetypes and stereotypes in phraseological units may undergo transformation within the linguocultural community, linked to cultural categories such as time and space, and may fail to align with the demands of the social order.

In the second section of the third chapter, the universal nature of the "home" concept is illuminated, along with its possession of national-specific content, the disproportionality of cognitive features, the formation of phraseosemantic fields, and the manifestation of national specificity in the categorization and conceptualization of the denotatum.

When the phraseological units expressing the home concept in Uzbek are subjected to frame analysis, the following results are obtained:

I. Home – the space inhabited by the owners of this property.

Sinch uyim – tinch uyim (lit. My fortress home is my peaceful home); *sart boyisa, tom yopar, osha boyisa ochib yopar* (lit.If the serf is rich, he covers the roof; if the other is rich, he opens it).

II. Home – family, household.

1. "Home – external world" opposition: *to'rt devor ichida yashamoq* (lit. to live within four walls); *ostona hadlab ko'chaga chiqmagan* (lit. not having crossed the threshold to the street).

III. Home – institution.

1. Linked to the state: *Oq uy* (lit. White House), *Oq saroy* (lit. White Palace), *Nikoh uyi* (lit. Marriage House).

2. Social-cultural specialization:

2.1. Not linked to personal names: *o'qituvchilar uyi* (lit. teachers' house); *fotosuratlar uyi* (lit. photography house); *bolalar ijodiyot uyi* (lit. children's creativity house); *ofitserlar uyi* (lit. officers' house); *matbuot uyi* (lit. press house); *madaniyat uyi* (lit. culture house).

2.2. Linked to personal names: *Bolsyur ijodiyoti uyi* (lit. Bolsyur creativity house); *Xushvaqtboy uyi* (lit. Khushvaqtboy house), *Sibelius uy-muzeyi* (lit. Sibelius house-museum), *Avaz O'tar uy-muzeyi* (lit. Avaz O'tar house-museum).

3. Social orientation: *qariyalar uyi* (lit. elders' house), *mehribonlik uyi* (lit. mercy house), *bolalar uyi* (lit. children's house).

4. Economic orientation: *Mebellar uyi* (lit. furniture house), *O'zbek-Xitoy savdo uyi* (lit. Uzbek-Chinese trade house).

IV. Religious-cultural affiliation. *Xudoning uyi* (lit. God's house).

V. Human psychoemotional state. *tomi ketmoq* (lit. roof flying off), *devor bo'lib qolmoq* (lit. becoming a wall), *rangi devor bo'lmoq* (lit. face becoming wall-like), etc.

When phraseological units expressing the concept of "home" in Turkish were subjected to frame analysis, the following results were obtained :

I. A house is a building intended for living.

Gunes giren eve hekim girmez; *Tarlanin iyisi suya yakin, daha iyisi eve yakin*; *Ev alanla evlenene Allah yardim eder* and so on.

II. Home is an institution. *Allah'ın evi* and the truth.

III. Home is a family, a household. *Gonul verme evliye, eve gider unutur*; *Herkes evinde ağadir*; *Kiz evi, naz evi* etc.

IV. Home is the inner world of a person. *Ev basmak*; *Ölü evi gibi*, etc.

V. Home is an abstract world. *Dünya evine girmek; Mağrur olma dünya misafir evidir* and so on. The aforementioned fields are also classified into subfields from a semantic-cognitive perspective.

Based on the existing Spanish language materials collected during the research, the following phraseological-semantic fields were distinguished when the concept of "casa" was studied using the frame method:

I. A house is a building intended for living.

1) Home is a place of residence. *Casa denunciada; casa de grandes; casa*

robada; casa solar; casa a la (de) malicia; casa de campo and so on.

2) The contradiction between home and the outside world: *puerta falsa (excusada, secreta); puerta de escape; dejar a (por) puertas; no pisarle la casa a uno*, etc.

II. Home is an institution.

1) Relationship with the state. *Casa de Gobernador; casa de tía; casa gratis (de balde)* etc.

2) Socio-cultural orientation. *Casa de fieras; casa de baños casa de Dios; casa de pueblo*, etc.

3) Economic orientation. *Casa fuerte; casa made; casa de comidas; casa de corridor; casa de dormer; casa de moneda*etc.

4) Social orientation. *Casa cuna; casa de ancianos; casa de beneficencia; casa de expósitos; casa de todoelmundo*etc.

a) social-medical. *Casa de locos; casa de maternity; casa grande; casa de todoelmundo; casa consistorial; casa de Socorro*, etc.

b) social ethics. *Casa llana; casa de camas (de citas, de compromisos, de lenocinio, de mancebía, de mujeres, de pupilas, de tapadillo,de trato, de mal vivir); casa gratis (de balde); casa de citas;* etc.

III. Home is family.

1) Household. *A ma de casa; amigo de suhouse arañita para su casa ; cabeza de casa ; casa de poco trigo; casa de trueno*, etc.

2) Those who are not considered householders. *A migo de casa; de (la) casa; hacerse uno de la casa; ya sabe ustedsu casa* etc.

3) Family relations. *Apartar casa; arder (se) la casa*, etc.

IV. Home is a person's inner world. *Como la casa de Astrarena; casa de Astrarena, muchafachada y poco fondo* and so on.

1) psycho-emotional state. *No caber entoda la casa; creerse (estarcomo) ensu (propia) casa*, etc.

2) intellectual state. *Casa sin cimientos; como casa sin tejado*and so on.

3) social affiliation. *De buena casa; de casa grande* and so on.

4) Behavior. *Muy de su casa; (muy) mujer de su casa; estar de casa; estarensu casa; no hacer casa con azulejos*, etc.

V. Home is an abstract world. *Casa sin puertas; de casa; para (dentro de) casa; para andar por casa; caérsele a uno la casa a cuestas (encima); dar casa a uno* etc.

During the research, it became clear that the concept of "home" reflects a number of relevant meanings in the minds of the Spanish, Turkish and Uzbek ethnic groups. In the denotative and connotative aspects of phraseologisms, materiality and ideality are naturally embodied. By using the operational units of cognitivism in the analysis of concepts, we can clearly see the unique understanding of the world by representatives of the linguistic and cultural community.

In the linguistic consciousness of the Spanish, Turkish and Uzbek linguistic and cultural communities, phraseological units with the non component have been

widely used in the language for centuries. In this study, we considered it appropriate to analyze the concept of "non" using the associative field method. After all, «studying language in an associative direction undoubtedly provides interesting knowledge about the invisible activity of human thinking in the process of using language». [75] As is known, the study of lexical associations or grouping of lexemes dates back to Aristotle. At the beginning of the 20th century, medical specialists and psychologists from the USA and Germany conducted experiments to study the psychic associations of people based on certain word stimuli. This association can also be considered a lexical association as an indicator of the formation of a concept in the minds of language speakers and linguistic development. The concept of «associative field», which is considered one of the central concepts of associative linguistics, is considered to have been first used in linguistics by Sh. Balli [76]. Sh. Balli distinguished between close and distant word-stimulus associations[77]. This classification can be equated to the core and preference segments of a concept.

In the work, fourty five associative-figurative categories of phraseological units expressing the concept of "bread" in Spanish were distinguished: eating (*dame pan y dime (llama me) tonto*), habituality (*el pan (nuestro) de cada día*), laziness (*comer el pan de la caridad*), experience (*comer pan con corteza*), begging (*quedarse uno a un pan pedir*), and etc. During the study, the fixed combinations associated with the concept of «bread» in Turkish were divided into the following associative-figurative semantic categories: salary (*ekmek yemek*), sustenance (*ekmek düşmanı*), profit (*ekmek çıkarık*), labor (*ekmek elden su gölden*), etc. In the Uzbek linguistic culture, associative-figurative semantic categories associated with the concept of bread were also distinguished. There are several compound words with *the bread* component in the Uzbek language, which are used to express negatively evaluated human behaviors. For example, the adjective *nonko'r* is formed from the adjective *kur*, which means "blind" and the Tajik noun *non,* and means "one who eats salt and spits in salt water", "one who does not appreciate goodness". The abstract noun nonkor is formed from this adjective. The adjective *nontepki is* also formed from the Tajik noun *non* and the Uzbek noun *tepki,* and means «a lion who kicks bread with its foot», and in a figurative sense means «one who is deprived of the food he eats». It is incorrect to claim that the meaning of this adjective is the same as the adjective *nonko'r.* The lexeme nontopar is used to describe a person or profession that generates income: «*Ammaga bekorchi og'izdan ko'ra nontopar qo'l kerak edi»,* «*o'sha eski nontopar kasbini qilaveradi».* The phrase "kulcha yuz" is used in the language to describe people with a positive character: *kulchali bola suyumli kelar.*

During the research process, it was revealed that the following conceptual connections exist in Uzbek folk proverbs and literary texts:

[75]Лутфуллаева Д.Э. Ассоциатив тилшунослик назарияси. Монография. – Тошкент, 2017. – Б. 7
[76]Щур Г.С. Теория поля в лингвистике. – М.: Наука, 1974. – С. 79-83
[77]Балли Ш. Общая лингвистика и вопросы французского языка. – М: Изд-во иностранной литературы, 1955. — С. 151-154

1) conceptual connection of *osh* (meal)and *bread*: *osh avliyo, non payg'ambar*; *osmondan osh, non yog'moq; osh, non bermoq; osh-non yemoq osh-non demoq*;

2) conceptual connection between *bread* and *salt*: *non-namak bo'lmoq*; *nonu tuz hurmati*;

3) conceptual link between *bread* and *water: qattiq non yeb, sovuq suv ichmoq; choy-non qilmoq; suvga tushkan nondek bo'lmoq.*

The fourth chapter of the dissertation is entitled **«Phraseological Embodiment of the Concepts of the Inner World of Man»** and consists of three paragraphs. It examines concepts representing the spiritual, intellectual, and emotional world of man, as well as the phraseological conceptualization and categorization of the concept of "fate", revealing the national and cultural worldviews of the Spanish, Turkish, and Uzbek ethnic groups.

The study of concepts characterizing the spiritual world of man, along with revealing the features of anthropocentrism, also provides for the disclosure of universal and ethnospecific laws of the reflection of various aspects of human consciousness in a simple worldview. The substantive side of concepts is realized primarily in their relationship with worlds of immaterial essence. In addition, the analysis of concepts shows that they can also acquire ideal material qualities.

Emotions expressed by phraseologisms are characterized in a purely descriptive phenomenological plan by several separate indicative signs. First, an emotion reflecting the content of an object expresses the state of the subject and his attitude to the object, as opposed to perception. Second, emotions are usually distinguished by their contrast, that is, they have positive and negative signs: *happiness – anxiety, joy – sadness, joy – sorrow*, and etc.

The qualities of the affective-emotional sphere, expressed by phraseological units, are characterized by positive and negative poles, pleasant and unpleasant, etc. In addition to these poles, emotions such as intensity and softening of tension, excitement and depression, shame, surprise, affection are recorded in the form of poles within poles. The presence of sharpness, excitement and their opposites leads to serious differences in emotions. In reality, feelings manifest a great variety of different qualities and shades. Emotional processes cannot be opposed to cognitive processes. Human emotions manifest the integrity of emotional and intellectual, cognitive processes, depending on the components of the specific life and activity of the individual.

In Spanish linguoculture, the concept of grief is represented by the lexeme *tristeza*. Using available materials for linguocultural analysis, the semantic field "tristhesis" was divided into the following semantic groups: 1) the active psychosomatic destructiveness of the emotion of sadness: *Las penasno matan, pero rematan, o acaban* (literally: sadness does not kill, but it makes it one-sided or brings it to an end); in the proverbs *Los pesadumbres no matan* (literally: regret does not kill) the idea that animated *pena* and *pesadumbre*, although they do not kill a person somatically, has a lasting, intense psychophysiological effect that is "heavier" than killing. 2) The causes of the emotion of sadness: *La mucha tristeza*

mucho cuidado pon (literally: much care brings much sorrow); *Siempre la melancholia fue de la muerte pariento* (literally: melancholia usually comes from the death of a parent). In theSpanish linguistic consciousness, the producers of sadness are considered to be sadness itself, death, or responding to good with evil. 3) the locative position of the emotion of sadness was introduced: *Las tristezas del corazón salen al rostro* (literally: the sadness of the heart comes to the face). In this proverb, the physiognomic representation of this negative emotion, along with the fact tha tthe place of residence of the emotionis the heart, also found its expression. 4) methods of getting rid of the emotion of sadness: *Mal se pueden llevar las tristezas del ánimo, si no se esfuerzan los descaecimientos del cuerpo (*literally: it is bad to carry the sadness of the soul if the weakness of the body is not refreshed by eating and drinking); *If you tell your sorrow to someone who doesn't care about you, it's like complaining to a foreign mother* (literally: if you tell your sorrow to someone who doesn't care about you, it's like complaining to a foreign mother); *Penas contadas, penasaliviadas* (literally: spoken sorrow, relieved sorrow)*, Al desdichado hace consuelo tener compañea en su suerte y duelo* (literally: to bear with sorrow, to have a companion in one's happiness and misfortune)*, Pesadumbrasna pagan deudas, o no quitan penas, o trappas* (literally: the penas do not pay debts, do not remove sorrows or traps) *, Los penas con pan son menos* (literally: sorrows are lesswith bread); *Sufrase quien penas tiene, que tiempo tras tiempo viene* (literally: whoever has sorrows, gets used to them with the passage of time) *, Nadie se muere de pena* (literally: no one has ever died of sorrow)*, Las tristezas no se hicieron para las bestias, sino para los hombres* (literally: sorrows were not made for animals, but for men)*, Si te dieron pesadumbre, no la tomes* (literally: if they give you grief, do not take it)*, Pasar uno las penas del Purgatorio* (literally: a person will go through the sorrows of purgatory). From the quantitative indicator of proverbs and sayings in this semantic group, it is clear that the Spaniards pay more attention to the means of getting rid of them, rather than to the negative impactof negative emotions on human health or the factors of their occurrence: During grief, the concepts of sympathy for others, food, and patience gain relevance in the Spanish linguistic consciousness. Eating and the time factor are considered to be the main means of combating depression. The religious philosophy of the consolation content of the insignificance of sorrows in the mortal world compared to those in purgatory and that every one will be purified there and free from sorrow is reflected in the rhetorical expression*: Pasar uno las penas del Purgatorio* . In theavailable factual materials, no stableunity was found expressing the idea of turning to God as a means of getting rid of sorrow. 5) Proverbs expressing the proximity of hardship and relief : *El dia de placer, vispera de pesar* (literally: after the day of joy, wait for the day of sorrow) in the proverb unlike the Uzbek psychological and cultural consciousness, it is not comforting, but a call for caution. 6) The "heaviness" criteria of the emotion of grief are correlated in the Spanish linguistic consciousness with the concepts of woman and contemplation: *No hay mayor pena que perder una mujer hyena* (literally: there is no grief heavier than losing a hyena

woman), *Las penas son peores de pensar que de pasar* (literally: it is much worse to think about grief than to pass it). From the interpretation it becomes clear that in theSpanish linguisticconsciousness the heaviest grief is emphasized as separation from a wife for men and thinking about grief for representatives of both sexes. From the presented semantic models it is possible to draw the following conclusion: the figurative basis of phraseologisms in the grief subgroups is associated with anatomical and physiological organs, theological phenomena and concepts. In the Spanish mentality, the idea of eliminating the negative consequences of grief is a priority. The situation of "artificial grief" occurring in social life is reflected in the zoonymic phraseological unit (*Lágrimas de cocodrilo*) (Crocodile tears), whose equivalent does not exist in Turkish and Uzbek linguocultures, tracing back to extralinguistic factors.

Feeling sad in Turkish *sadness* expressed by the lexeme *üzüntü* that is defined as «spiritual anxiety, sadness, disappointment arising from undesirable events», and this phenomenon is associated with knowledge about the psyche. It is seen as the opposite of joy. In the Turkish linguistic consciousness, sadness is associated with concepts such as *water, worm, fire, and black.* For example, *duvarı nem, insâni gam yıkar; demır nemden, insân gam çürur; yüreği yanmak; yüreği kararmak. Çürür (to rot)* – as a result of the use of this lexeme with a negative connotation, the picture of a person's physiosomatic indicators changing to a negative direction is reflected in the mind. When the phenomenon of *decay* occurs, a change in color is observed in the object, the gradual cessation of the functioning of the parts and their separation from the object are observed. In the example, *Ağacı kurt, insanı dert yer*, as a mythical creature or as a real creature, grief gradually eats up a person, his body and soul. PhUs expressing the meaning of grief are divided into phraseological-semantic groups, for example 1) psychophysiosomatic changes denoting a state of grief: *nutku kurumak (tutulmak); bogazina dizilmek; bir igne bir iplik olmak;* 2) facial change indicating a state of sadness: *yuz/surat asmak*; 3) physiological externalization, which means a state of sadness: *saçını başini (sakalini) yolmak*; 4) "physical" change of the internal organs, signifying a state of grief: *içi parcalanmak; içi yanmak, ciğeri (yüregi) sizlamak; ciğeri yanmak; bağri yanmak;* 5) the intensity of the state of grief: *(ici) kan ağlamak; bağrina taş basmak;kendi-kendini (içi-içini) yemek (yiyip bitirmek)*; 6) causes that cause a state of sadness: *ölüsü olan bir gün ağlar//delisi olan her gun ağlar; mal canin yongasidir; dilinin belasini çekmek(bulmak); boğaz derdi;* 7) the intensity of the state of grief: *dağlar dayanmaz, canın tak demek,* 8) the relief of the state of grief: *icini bosaltmak, derdini desmek, derdini dökmek,* 9) to make someone sad: *canını acıtmak (yakmak), anasını ağlatmak, ekmeğine kan doğramak,* etc. In Turkish proverbs and sayings, sadness is often symbolized by elements that evoke loss, hardship, loneliness, or mental anguish. The linguocognitive and linguocultural categorical features of the grief concept as represented in Uzbek phraseological units have been identified and reflected in tables and diagrams.

The study proved that the extremely important significance of the concept of

"destiny" is its centrality to the human spiritual world, the source of feelings, moods, thoughts, desires, and religious beliefs, which is reflected in the phraseological fund of fiction and folklore.

In the Spanish linguistic culture, the concept of *destino* is figuratively embodied in the linguistic consciousness in the polar form of "good fate – bad fate": *buena suerte; mala suerte*. "Bad" fate is a living being (*tener la suerte de espaldas*), likened to a demon (*suerte endiablada*) embodies a fragment of the mythological worldview, taking the form of images such as "mad" (*suerte fiera*), "black" (*suerta negra*). "Good" fate is conceptualized figuratively as laughing (*soplarl e la suerte a uno*), drunk (*tener una suerte borracha*).

The lexeme of fate is expressed in Turkish by the word «kismet». Words such as *talih*, *keder*, *yazik*, *felek*, *çarkıfelek* are synonyms of the lexeme of kismet. The concept of *kismet* is bipolar, with good (*bahtı açık olmak*) and bad (*bahtı kara*) categories being distinguished. The Turkish ethnos also conceptualizes the relationship between man and fate vertically (*felek kimine davul çaldırır, kimine dümbelek*), all the events that happen during a person's life are written in advance in his "book of life" (*yazık olmak, kara yazı*), it cannot be changed (*olakla ölecəge çare bulunmaz*), and it must be obeyed (*kadere küsmek*). Between the two poles to the "good" pole or an escape from the "bad" pole take their place, for example, *Kul azmayınca Hak yazmaz; Kıme niyet, kıme kısmet*. Good and bad fate situations also have different statuses, for example, *Bir taşla iki kuş vurmak*; *Turnayı gözünden vurmak* yoki *Güzellerin talihi çirkin olur*. Exaggeration is used in these cases (*iki kuş vurmak, gözünden vurmak; çirkin olur)*. A bad fate has an attributive with a *black* lexeme expressing color: *Bakhti kara; Kara yazı*. Based on the experience of social life, there is an assessment of beauty as a sign of misfortune, of bad fate, for example, *Güzellerin talihi çirkin olur*. A mythological worldview is formed by likening bad fate to *kör şeytan*.

In Uzbek linguoculture, phraseologisms representing the "fate" concept were divided into the following phraseosemantic fields: 1) phraseologisms describing the "fate – dominant" phraseosemantic field. In expressions such as *Men qilaman o'ttiz, taqdir qiladi to'qqiz* (lit. I do thirty, fate does nine); *Odam tuzar, taqdir buzar* (lit. Man builds, fate destroys); *Taqdirning balosi ko'p, saqlasa panosi ko'p* (lit. Fate has many calamities, if it protects, many shelters); *Har og'riqning davosi bor, har emgakning chorasi bor* (lit. Every pain has a remedy, every toil has a solution), fate is directly and indirectly expressed as an occult force; 2) phraseologisms belonging to the "fate – determined by Allah" phraseosemantic field, whose semantics indicate that a person's fate is in the realm of divine command predetermined in advance: *Har kimga bir uy, bir go'r* (lit. To each a house and a grave); *Qirq yil qirg'in bo'lsa, ajali yetgan o'lar* (lit. If there is slaughter for forty years, he whose time has come will die); *Buyurgan olar, yugurgan qolar* (lit. The one commanded dies, the one who runs remains); *Buyursa, bola, buyurmasa, chala* (lit. If commanded, a child; if not, incomplete). In the Uzbek ethnos, alongside the belief in changing bad fate through appeals to Allah and good deeds, there is also distrust, for example, *Ollo-ollo degan bilan*

osmondan chalpak yog'ilmas (lit. Saying "Allah-Allah" does not make flatbreads rain from the sky); *Qochgan ham "xudo" der, quvgan ham* (lit. Both the fleeing and the pursuer say "God"); 3) phraseologisms describing the "fate – subject to endeavor" phraseosemantic field. A person's fate is changeable by his own efforts: *Tadbirning ishini taqdir buzolmas* (lit. Fate cannot undo the work of endeavor); *Taqdirli ayol – tadbirli ayol* (lit. A woman of fate is a woman of endeavor); *Tadbirga taqdir hayron* (lit.Fate is astonished at endeavor), etc.

The lexemes associated with the fate component in stable compounds describe it more precisely and depict the mental form as a whole fragment: *fate brings together, breaks, makes a toy in his hands, orders, sends, judges, laughs, adds, separates, ends,* etc. From these compounds, fate is embodied in the image of a majestic living being. A person *struggles with fate*, *submits to fate, puts himself in the hands of fate* and *is the judge of fate.* The typical activity of fate has the nature of aggressively destroying: fate *breaks, separates, destroys* or its power is to force: it takes away or fulfills its desire: *men qilaman o'ttiz, taqdir qiladi to'qqiz; asragan ko'zga cho'p kirar,* and etc. Fate is associated with the images of mythological heroes, time, animals: *Mol molga yetguncha, Azroil jonga yetar* (lit: before the goods reach the goods, Azrael reaches the soul*); Ozmayman degan yigitni qorong'u tun ozdirar* (lit. the dark night seduces the young man who says he will not be lost)*; Bo'rkni tashlab bo'ridan qutulib bo'lmas* (lit: You can't get rid of the wolf by throwing away the scythe) .

According to the results of the study, in the linguistic picture of the world, both a complex structural fate and a symbol of some higher forces over people come to the fore as a conscious necessity. It turned out that in cultures, fate is a symbol of power and the stereotype situation of human subordination to it characterizes the phenomenon of fate. The idea that fate is expressed through a living image, materialized and fixed in something (for example, the Mahfuzul-Kitab) prevails. Fate is a movement of life, a change in the human situation is possible. This change may or may not be subject to the will of something. In turn, the owner of the will, the one who determines the path and its change may be a person or some external occultist. The source of changes is considered to be a divinity outside of man or something else that determines fate.

CONCLUSION

1. The awareness of national identity by peoples, changes in national consciousness and thought, and their reflection in language have necessitated the study of the language and culture issue in world linguistics with the inclusion of the human factor. Illuminating the mechanism of conceptualization of concepts through phraseological units on the basis of contemporary linguistic approaches constitutes one of the urgent tasks before our linguistics.

2. Based on their semantic stability and imagery, syntactic simplicity or complexity of sentence structure, and the manifestation of diverse examples of stylistic application, proverbs can be considered phraseological-level units.

3. When distinguishing the differential features of thought and reality

through associative linkages, it was determined that ethnospecific experience, realities, tropes, etc., are vivid external lexical manifestations of national-cultural markers. Extralinguistic and linguistic factors such as the geographical location and lifestyle of Spanish, Turkish, and Uzbek peoples have caused the formation of common and specific worldviews.

4. The description of worldviews of Uzbek, Turkish, and Spanish linguocultural societies is more vividly manifested in comparative-contrastive research, appearing in the formation of linguocultural notions as carriers of ethnic thought and culture.

5. Conceptual markers reflecting national-cultural worldviews in typologically diverse languages are based on stereotypes specific to the given culture. The semantics of the concept, serving as a means for describing worldview, expands or narrows under the influence of dynamic culture, time, and space.

6. To possess comprehensive knowledge about the concept, its study from diachronic and synchronic perspectives, and the investigation of form and content in close connection with personality in language and cognitive consciousness, the discourse environment, and the semantic-pragmatic aspects of speech expression, serves to more precisely reveal the essence of human, language, and culture in the phraseological embodiment of worldview.

7. The national-cultural component of the content plane of phraseological units relies on the image element and is explained by cognitive differences. The rational or irrational evaluation of reality objects as a phraseologism component is linked to the influence of the imagistic essence of the word's inner form. From this, it is understood that the evaluative function of phraseological units is dependent on the inner form and the nature of the image.

8. Phraseologisms with thematic indicators recorded in specialized dictionaries of Uzbek, Turkish, and Spanish were subjected to statistical analysis. A difference was identified in the phraseological dictionaries of Spanish, Turkish, and Uzbek. The existence of such a difference does not indicate the poverty of the Uzbek idiom reserve. The reason for this is linked to the fact that a dictionary fully reflecting the richness of Uzbek phraseology has not yet been created.

9. National consciousness is the expression of the folk conceptosphere, and the study of linguistic concepts enables the creation of a national linguistic model of the world. In linguistic consciousness, core and periphery are distinguished. The lexeme that materializes concepts in the associative-verbal chain, along with high-frequency cognitive features, constitutes the core. The core part of linguistic and cognitive consciousness manifests commonality for ethnos representatives in the process of perceiving the surrounding world and in thought.

10. Various events and phenomena in social life form the basis for the formation of phraseologisms; on their foundation, beliefs solidify, behaviors specific to national-cultural worldview are embodied in phraseological units through extralinguistic factors such as animals, birds, plants, theological images, community lifestyle, and natural phenomena, acquiring negative or positive coloring.

НАУЧНЫЙ СОВЕТ DSc.03/2025.27.12.Fil.09.07 ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ САМАРКАНДСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ ИМЕНИ ШАРАФА РАШИДОВА

САМАРКАНДСКИЙ ГОСУДАРСТВЕННЫЙ ИНСТИТУТ ИНОСТРАННЫХ ЯЗЫКОВ

НУРМУХАММЕДОВ ЮСУФ ШАКАРБАЕВИЧ

РЕПРЕЗЕНТАЦИЯ УЗБЕКСКОГО, ТУРЕЦКОГО И ИСПАНСКОГО НАЦИОНАЛЬНО-КУЛЬТУРНОГО МИРОВОЗЗРЕНИЯ ЧЕРЕЗ ЕДИНИЦЫ ФРАЗЕОЛОГИЧЕСКОГО УРОВНЯ

10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и переводоведение

АВТОРЕФЕРАТ
диссертации доктора филологических наук (DSc)

Самарканд – 2026

Тема докторской диссертации зарегистрирована под номером № B2022.1.DSc/Fil385 в Высшей аттестационной комиссии.

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Защита диссертации состоится «___»_____2026 года в _____ часов на заседании Научного совета Dsc.03/2025.27.12.Fil. 09.07. при Самаркандском государственном университете по адресу: 140104, город Самарканд, улица Бустансарай 93, Самаркандский государственный университет имени Шарофа Рашидова, корпус ИРЦ, 2-й этаж, Зал активистов. Тел.: (8366) 239-11-40, 239-18-92; факс: (8366) 239-11-40; e-mail: rector@samdu.uz)).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Самаркандского государственного университета (зарегистрирован под номером ____). (Адрес: 140104, г. Самарканд, Университетский сквер, 15). Тел .: (99866) 239-11-40, (99866) 239-18-92; факс: (99866) 239-11-40).

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ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))

Целью диссертации выявление интра- и экстралингвистических факторов формирования, способов репрезентации фразеологических единиц, воплощающих узбекское, турецкое и испанское национально-культурное мировоззрение, на примере концептов социального, материального и внутреннего мира, а также раскрытие их лингвокогнитивных и лингвокультурных особенностей в сравнительно-сопоставительном аспекте.

Задачи исследования. Исходя из цели исследования, в настоящей работе предполагается осветить следующие аспекты изучаемого вопроса:

Выражение отношения к существующим теориям в мировой лингвистике о репрезентации национально-культурного мировоззрения на основе таких терминов, как «фразеологические единицы», «паремиологические единицы», «единицы фразеологического уровня», «фразеологическая картина мира»;

изучение интерпретаций понятия «концепт» в лингвистике, определение его лингвокультурных особенностей на фоне универсальных свойств и их систематическое описание; а также сравнительный анализ концепций, связанных с взаимоотношением языка и культуры;

определение лингвоконцептуальных параметров категории личности во фразеологии или фразеологизме на основе описательно-понятийного круга терминов «языковая личность», «личность в языке» и т.п.;

составление и анализ лингвистических параметров, описывающих единицы фразеологического уровня, репрезентирующие концепты в исследовании, а также разработка их классификации на основе семантических, когнитивных, антропометрических и лингвокультурных признаков;

обоснование специфики национально-культурного мировоззрения путем определения механизмов концептуализации и категоризации концептов социального, материального и внутреннего мира, выраженных во фразеологических единицах узбекского, турецкого и испанского языков;

выявление сходных и отличительных особенностей активизации фразеологических единиц с национально-культурным показателем на основе выделения продуктивных образных парадигм узбекской, турецкой и испанской культур и определения их роли в формировании национальной картины мира.

В качестве **объекта исследования** анализу подвергнуты узбекские, турецкие и испанские фразеологические единицы, выражающие концепты социального, материального и внутреннего (духовного, интеллектуального и эмоционального) миров человека.

Научная новизна исследования заключается в следующем:

доказано посредством концептуального, лингвокогнитивного, семантического анализа, а также анализа фреймов и скриптов концептуально-семантические, эпистемологические и лингвокультурологические особенности взаимодействия концептуального и

языкового сознания, активизирующегося в процессе концептуализации фразеологической картины мира, представленной в узбекских, турецких и испанских фразеологических единицах;

доказано, что показатели этнокультурного характера в интра- и экстралингвистических факторах формирования фразеологической категории личности, отличающейся от категории личности в языке, служат национальным идентификатором в специфическом мировоззрении;

выявлено, что ведущие образы, выраженные в узбекских, турецких и испанских фразеологических единицах, обеспечивают понимание сущности национальных ценностей, синтезированного национально-культурного мировоззрения, многослойного метафорического мышления и философской концепции, объединяющей реальность и идеал;

выявлено категориальные признаки концептов «семья», «дом» и «хлеб» репрезентированных в узбекских, турецких и испанских фразеологических единицах, и роль социально-экономических, культурно-бытовых, природно-географических и этнографических факторов в формировании ядра и периферии, образов и ценностных слоев в этих концептах была систематически проанализирована на основе лингвокогнитивных и лингвокультурных принципов, неразрывно связанных с языком, мышлением и культурой, и научно обоснована фактами;

выявлено признаки ценности экстралингвистических компонентов, а также этнокультурные коннотации стереотипов в лингвистическом описании эмоциональных концептов «гнев», «страх», «радость» и «печаль», репрезентированных в фразеологической картине мира узбекского, турецкого и испанского языков.

выявлено, что применение методов модели фразеосемантического поля и теории концептуальной метафоры при категоризации фразеологических единиц узбекского, турецкого и испанского языков, репрезентирующих концепты интеллектуальной сферы и концепт «судьба», обеспечивает реконструкцию концептуальных сетей национально-культурного мировоззрения.

Внедрение результатов исследования. На основе научных результатов, полученных в ходе анализа фразеологического уровня узбекского, турецкого и испанского национально-культурного мировоззрения, установлено следующее:

в процессе концептуализации фразеологической картины мира, репрезентированной фразеологическими единицами узбекского, турецкого и испанского языков, активизирующиеся языковое и концептуальное сознание, а также их концептуально-семантические, эпистемологические и лингвокультурные характеристики были подтверждены выводами, полученными в результате концептуального, лингвокогнитивного, семантического, фреймового и скриптового анализа. Указанные результаты были использованы в фундаментальном исследовательском проекте FA-F1-G003 «Функциональное словообразование в современном каракалпакском языке» (справка Научно-исследовательского института гуманитарных наук

Республики Каракалпакстан от 18 апреля 2023 г. № 187/1). В итоге описание системы словообразования каракалпакского языка было существенно обогащено теоретическими и прикладными положениями о доминирующей роли лингвокультурных, лингвокогнитивных, прагматических и дискурсивных признаков в формировании языковой картины мира.

категория фразеологической личности, отличающаяся от категории личности в языке, и показатели её формирования, обладающие этнокультурными признаками во внутри- и экстралингвистических факторах, были квалифицированы как национальные идентификаторы в рамках специфического мировоззрения. Соответствующие выводы нашли применение в международном проекте Европейского Союза Tempus Project 544161-TEMPUS-1-2013-1-UK-TEMPUS-JPSR Aston University DeTEL «Developing the Teaching of European Languages: Modernizing Language Teaching through the development of blended Masters Programmes» (2014–2016 гг.) (справка Самаркандского государственного института иностранных языков от 13 апреля 2023 г. № 967/30.02.01). В результате были раскрыты механизмы формирования концептов материального и внутреннего мира человека во фразеологических единицах, а также процессы когниции и связанные с ними лингвокультурные аспекты.

образы, выраженные во фразеологических единицах узбекского, турецкого и испанского языков, обеспечивают глубокое постижение сущности национальных ценностей, мировоззрения, синтезирующего реальность и идеальность, многослойного метафорического мышления и философской концепции народа. Теоретические и прикладные выводы по данной проблематике были использованы в международном проекте программы Erasmus+ Европейского Союза 561624-EPP-1-2015-UK-EPPKA2-CBHE-SP-ERASMUS+CBHE IMEP «Модернизация и интернационализация процессов высшего образования в Узбекистане» (2016–2018 гг.) (справка Самаркандского государственного института иностранных языков от 13 апреля 2023 г. № 969/30.02.01). В результате были разработаны новые подходы к модернизации вебинарных занятий и созданы лингвистические методы, способствующие восприятию когнитивных пластов национально-культурного мировоззрения других народов.

в языковом представлении эмоциональных концептов «гнев», «страх», «радость» и «печаль», отраженных во фразеологической картине мира узбекского, турецкого и испанского языков, выявлена высокая ценность экстралингвистических компонентов, а также этнокультурная маркированность стереотипов. Кроме того, на основе методов модели фразеосемантического поля и концептуальной метафоры было обосновано категориальное членение национально-культурного мировоззрения в концептах интеллектуальной сферы, репрезентированных фразеологическими единицами. Указанные теоретические и прикладные выводы были применены в рамках инновационного исследовательского проекта Самаркандского государственного института иностранных языков «Создание виртуальных ресурсов на основе информационно-

коммуникационных технологий по дисциплинам специализации английского языка и их внедрение в учебный процесс» (2014–2015 гг.) (справка от 13 апреля 2023 г. № 966/30.02.01). В результате существенно повысилась эффективность интерактивного преподавания специальных дисциплин по направлению «Лингвистика».

категориальные признаки концептов «семья», «дом» и «хлеб», репрезентированных во фразеологических единицах узбекского, турецкого и испанского языков, были выявлены и системно проанализированы. Роль социально-экономических, культурно-бытовых, природно-географических и этнографических факторов в формировании ядерного, периферийного, образного и ценностного слоёв данных концептов была научно обоснована на основе лингвокогнитивных и лингвокультурных принципов, неразрывно связанных с языком, мышлением и культурой. Эти результаты были использованы при подготовке сценариев утренней программы «Ассалом, Самарканд!» и телепередачи «Луч просвещения», транслировавшихся в эфире в октябре 2024 года (справка Самаркандской областной телерадиокомпании от 13 ноября 2024 г. № 01-07/335). В итоге научно-просветительские рекомендации нашли применение в последующих выпусках, содержание материалов было усовершенствовано и обогащено научными аргументами, что значительно повысило научно-популярный уровень передач.

Апробация результатов исследования. Результаты данного исследования были изложены и обсуждены в виде докладов на 7 научно-практических конференциях, в том числе 4 международных и 3 республиканских.

Публикация результатов исследования. По теме диссертации опубликовано 25 научных работб в том числе 2 монографии, 1 научьно-методологический пособия и 16 статей опубликованы в научных изданиях, рекомендованных ВАК Республики Узбекистан к публикации основных результатов докторских диссертаций, из них 9 статей опубликованы в республиканских журналах и 6 статей в зарубежных журналах

Структура и объем диссертации. Диссертация состоит из 258 страниц, включает введение, 4 главы, заключение и список использованной литературы.

E'LON QILINGAN ISHLAR RO'YXATI
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