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RAQAMLI ILMIY KENGASH
SHAROF RASHIDOV NOMIDAGI
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RASHIDOVA UMIDA MANSUROVNA

O'ZBEK TILI FRAZEOLOGIZMLARINING FUNKSIONAL-STILISTIK VA
LINGVOMADANIY TADQIQI

10.00.01 – O'zbek tili

FILOLOGIYA FANLARI DOKTORI (DSc) DISSERTATSIYASI

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AVTOREFERATI

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KIRISH (fan doktori (DSc) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida frazeologik birliklar tilning milliy-madaniy xotirasini, konseptual mazmunini va kommunikativ imkoniyatlarini namoyon etuvchi muhim vositalardan biri sifatida qaralmoqda. Zamonaviy lingvistika amaliyotida frazemalarning funksional-uslubiy taqsimotini aniqlashtirish, ularning nutqiy voqelanish qonuniyatlarini belgilash, lingvomadaniy mazmunini ochib berish ustuvor yo'nalishlardan biri hisoblanadi. Biroq frazeologik birliklarning funksional uslublar kesimidagi qo'llanish xususiyatlari, uslubiy differensiatsiyasi, pragmatik imkoniyatlari yuzasidan yagona nazariy yondashuv hamda izchil tavsif tizimi to'liq shakllanmagan. Shu bois frazeologizmlarning funksional-stilistik xususiyatlarini yagona konseptual asosda tizimlashtirish, frazemalarning uslubiy va pragmatik salohiyatini zamonaviy tilshunoslik yutuqlari asosida izohlash bugungi tilshunoslik oldida dolzarb ahamiyat kasb etmoqda.

Dunyo tilshunosligida frazeologik birliklarning semantik maydondagi funksional-stilistik va lingvomadaniy jihatdan voqelanishini ko'rsatish tendensiyasi bo'yicha ilmiy tadqiqotlar olib borilmoqda. Bu jarayonda adabiy tilning uslubiy imkoniyatlarini to'liq ochib berish uchun frazeologik birliklarning semantik tuzilishi, implitsit ma'no qatlamlari, pragmatik salohiyati hamda kommunikativ vazifalarini aniqlashtirish alohida ahamiyat kasb etmoqda. Ayni paytda frazeologizmlarning badiiy, publitsistik, ilmiy, rasmiy va so'zlashuv uslublaridagi voqelanish mexanizmlari, uslubiy differensiatsiyasi, ekspressiv-emotsional imkoniyatlari hamda zamonaviy frazeografiya, korpus lingvistikasi va

lingvodidaktika uchun zarur nazariy asoslarni o'rganish muhim vazifalardan biri hisoblanadi.

Mamlakatimizda keyingi yillarda tilshunoslik sohasidagi frazeologik birliklarni o'rganishda jiddiy yutuqlarga erishilmoqda. Shu bilan birga, yaxlit shakliy va mazmuniy strukturaga ega bo'lgan frazeologizmlarning tilda amal qilinishining falsafiy-gnoseologik, milliy-psixologik, lingvomadaniy va etnomadaniy aspektlarini o'rganish o'zbek tilshunosligining muhim vazifalaridan biriga aylanmoqda. "Raqamli makonda davlat tilini keng joriy etishga mo'ljallangan ishlarni yangi bosqichga ko'tarish, o'zbek tilini axborot texnologiyalari sohasidagi yirik dasturlar tili qatoriga kiritish choralari ko'rish ham dolzarb vazifamiz bo'lib qoladi". Shu sababli tilimizning nodir boyliklaridan sanalgan frazeologizmlarning funksional-stilistik va lingvomadaniy xususiyatlarini zamonaviy tadqiq usullari bilan ochib berish dolzarb muammolar sirasiga kiradi.

O'zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risida", 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida", 2020-yil 29-oktabrdagi PF-6097-son "Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida", 2022-yil 28-yanvardagi PF-60-son "2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida"gi farmonlari, 2023-yil 25-dekabrdagi PQ-405-son "Nomoddiy madaniy merosni muhofaza qilish, ilmiy o'rganish va targ'ib qilishni rivojlantirishga oid qo'shimcha chora-tadbirlar to'g'risida"gi Qarori hamda mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirish mexanizmlarini takomillashtirishga ushbu dissertatsiya muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi. Mazkur tadqiqot respublika fan va texnologiyalar rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirishda innovatsion g'oyalar tizimini shakllantirish va ularni amalga oshirish yo'llari" ustuvor yo'nalishiga muvofiq bajarilgan.

Dissertatsiya mavzusi bo'yicha xorijiy ilmiy tadqiqotlar sharhi. Frazeologik birliklarning funksional-stilistik va lingvomadaniy xususiyatlari bo'yicha jahonning yetakchi oliy ta'lim muassasalarida tadqiqot ishlari amalga oshirilgan, jumladan: California University, Indiana University (AQSh), Berlin-Brandenburgische Akademie der Wissenschaften AV, Berlin Humboldt Universität, Goethe Universität (Germaniya), Hacettepe Üniversitesi, Bilkent Üniversitesi, İstanbul Üniversitesi, Yıldız Teknik Üniversitesi, Gaziantep Üniversitesi (Turkiya), London University, Oxford

University (Angliya), Tokio University (Yaponiya), Rossiya Fanlar akademiyasi Uzoq Sharq bo'limi, Rossiya islom instituti, Sankt-Peterburg davlat universiteti, Qozon federal universiteti (Rossiya), Azərbaycan Milli Elmlər Akademiyası Dilçilik Institutu, Muhammad Fuzuliy nomidagi Ozarbayjon qo'lyozmalar instituti (Ozarbayjon), L.N.Gumilev Eurasian National University (Qozog'iston), Alisher Navoiy nomidagi Toshkent davlat O'zbek tili va adabiyoti universiteti, Toshkent davlat Sharqshunoslik universiteti (O'zbekiston).

Frazeologik birliklarning funksional-stilistik va lingvomadaniy xususiyatlari bo'yicha olib borilgan tadqiqotlar natijasida, jumladan, quyidagi ilmiy natijalar olingan: frazeologik birliklarning funksional-stilistik qatlamlanishi, ularning badiiy, publitsistik, so'zlashuv va rasmiy-idoraviy nutq uslublaridagi qo'llanish xususiyatlari, emotsional-ekspressiv va baholovchi ma'nolari, shuningdek, pragmatik vazifalari atroflicha ochib berilgan (California University, Indiana University, AQSh); frazeologizmlarning semantik tuzilishi, kontekstda aktual ma'no kasb etishi, nutq vaziyatiga bog'liq holda stilistik rang-baranglik namoyon etishi masalalari ochib berilgan (Berlin Humboldt Universitt, Goethe Universitt, Germaniya); frazeologik birliklarning lingvomadaniy tabiati, ularning milliy mentalitet, an'ana va madaniy kodlar bilan aloqasi, ichki obrazi hamda etimologik asoslari aniqlangan (Oxford University, London University, Angliya; Tokio University, Yaponiya); turkiy tillarda frazeologizmlarning umumiy va xususiy jihatlari, qiyosiy-tipologik tahlili, madaniy konnotatsiyasi va tarjimada berilishi muammolari tadqiq etilgan (Istanbul niversitesi, Hacettepe niversitesi, Bilkent niversitesi, Yildiz Teknik niversitesi, Gaziantep niversitesi, Turkiya), rus va boshqa slavyan tillari materialida frazeologizmlarning funksional-stilistik imkoniyatlari, diskurs turlarida qo'llanishi, badiiy matnda obraz yaratishdagi roli, shuningdek, frazeologik lug'atlar tuzishning nazariy va amaliy masalalari yoritilgan (Rossiya Fanlar akademiyasi, Sankt-Peterburg davlat universiteti, Qozon federal universiteti, Rossiya); Ozarbayjon va Qozog'iston tilshunosligida frazeologik birliklarning lingvomadaniy talqini, milliy madaniyatni aks ettiruvchi konseptlar bilan bog'liqligi, paremiologiya va frazeologiya o'zaro munosabati masalalari tahlil qilingan (Ozarbayjon Milliy Fanlar Akademiyasi Tilshunoslik instituti; L.N.Gumilev nomidagi Yevroosiyo milliy universiteti, Qozog'iston), o'zbek tilshunosligida esa frazeologizmlarning funksional-stilistik xususiyatlari, emotsional-ekspressiv va baholovchi ma'nolari, lingvomadaniy konnotatsiyasi, badiiy va publitsistik matnlardagi o'rni, shuningdek, frazeologik lug'atchilik va korpus lingvistikasi doirasida ularni tavsiflash masalalari o'rganilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti, Toshkent davlat sharqshunoslik universiteti, O'zbek tili, adabiyoti va folklori instituti).

Dunyoda frazeologik birliklarning funksional-stilistik va lingvomadaniy xususiyatlari bo'yicha, jumladan, quyidagi ustuvor yo'nalishlarda ilmiy tadqiqotlar olib borilmoqda: frazeologik birliklarning semantik, kognitiv va lingvomadaniy tabiatini aniqlash; ularning funksional-stilistik xususiyatlari hamda kommunikativ-pragmatik imkoniyatlarini turli diskurslarda tadqiq etish; frazeologizmlarning milliy-madaniy konseptlar va etnomadaniy kodlar bilan bog'liqligini ochib berish; frazeologik birliklarning korpus lingvistikasi, kompyuter lingvistikasi va sun'iy intellekt texnologiyalari asosida tavsifini yaratish; qiyosiy frazeologiya va tarjimashunoslik doirasida frazeologik ekvivalentlik muammolarini o'rganish; frazeografiyaning nazariy va amaliy asoslarini takomillashtirish hamda elektron frazeologik lug'atlarni ishlab chiqish.

Muammoning o'rganilganlik darajasi. Frazeologiya tilshunoslikning alohida sohasi sifatida XX asrning ikkinchi yarmidan boshlab jahon tilshunosligida faol rivojlana boshladi. Frazeologik birliklarning nazariy asoslari, ularning semantik, struktur va funksional xususiyatlari masalalari rus tilshunosligida V.V.Vinogradov, N.M.Shanskiy, A.V.Kunin, V.N.Teliya, A.I.Molotkov, A.M.Babkin, A.V.Jukov kabi olimlar tomonidan keng tadqiq etildi.

"Funksional uslub" termini tilshunoslikka akademik V.V.Vinogradov tomonidan kiritilgan. Olimning ta'kidlashicha, funksional uslublar yagona adabiy til doirasida shakllanib, uning tizimiy imkoniyatlarini namoyon etadi. Biroq har bir uslub tilning barcha qatlamlarini emas, balki muayyan kommunikativ ehtiyoj va vazifalarga xizmat qiluvchi tarkibiy qismini qamrab oladi". Mazkur qarash frazeologik birliklarning funksional-stilistik xususiyatlarini tadqiq etishda ham muhim metodologik asos bo'lib xizmat qiladi. Zero, frazeologizmlar til tizimining barcha uslublarida bir xil darajada faol qo'llanmaydi. Ularning ayrimlari so'zlashuv va badiiy uslub uchun xos bo'lsa, boshqalari publitsistik yoki ilmiy nutqda muayyan uslubiy vazifani bajaradi. Shuning uchun frazeologik birliklarning uslubiy imkoniyatlarini va ekspressiv-emotsional bo'yoqdorligini aniqlashda ularning funksional uslublar doirasidagi qo'llanish xususiyatlarini hisobga olish zarur.

V.N.Teliya tomonidan ishlab chiqilgan lingvomadaniy yondashuv esa frazeologik birliklarni xalq madaniyati, mentaliteti va qadriyatlarini bilan bog'liq holda o'rganish imkonini berdi.

O'zbek tilshunosligida frazeologiya masalalarining ilmiy tadqiqi Sh.Rahmatullayev nomi bilan bog'liq bo'lib, olim tomonidan o'zbek frazeologiyasining nazariy asoslari ishlab chiqildi, frazeologik birliklarning semantik va grammatik xususiyatlari yoritildi. Keyingi davrlarda B.Yo'ldoshev, Abdimurod Mamatov, Abdug'ofir Mamatov, B.Jo'rayeva, K.Bozorboyev, D.Xudoyberganova va boshqa tadqiqotchilar tomonidan frazeologizmlarning lingvokognitiv, pragmatik, uslubiy hamda

lingvomadaniy jihatlarini tadqiq qilindi. Frazologizmlarning qiyosiy tadqiqi ham o'zbek tilshunosligida muhim yo'nalishlardan biri sifatida shakllanib, frazeologik birliklarining turkiy va noqarindosh tillardagi muqobillari bilan semantik, struktur va lingvomadaniy jihatdan qiyoslanishiga bag'ishlangan tadqiqotlar amalga oshirildi. Bunday izlanishlar frazeologizmlarning milliy-madaniy xususiyatlarini, ularning etnomadaniy asoslarini hamda turli tillarda voqelanish qonuniyatlarini aniqlash imkonini berdi.

B.Yo'ldoshevning doktorlik dissertatsiyasida ilk bor o'zbek tilshunosligidagi frazeologizmlar funksional-uslubiy jihatdan sistem holda o'rganildi, ularning funksional-uslubiy tasnifi amalga oshirilib, badiiy matndagi uzual va okkazonal vazifalari tahlil qilindi. Shuningdek, mazkur tadqiqot frazeologik me'yorning adabiy til normalari – semantika, imlo, punktuatsiya bilan aloqadorligi yechimiga qaratilganligi bilan ham diqqatga sazovordir.

So'nggi yillarda lingvokulturologiya fanining rivojlanishi natijasida frazeologik birliklarni konsept, madaniy kod, stereotip, etalon va lingvokulturema kabi tushunchalar bilan bog'liq holda tadqiq etishga alohida e'tibor qaratilmoqda. Biroq mavjud ishlarda frazeologik birliklarning milliy-madaniy mazmunini konseptual maydonlar asosida izchil o'rganish, ularning lingvomadaniy xususiyatlarini tizimli tavsiflash masalalari to'liq yechim topmagan.

Shu jihatdan, o'zbek tilidagi frazeologik birliklarni lingvomadaniy nuqtayi nazardan tadqiq etish, ularda aks etgan milliy qadriyatlar, madaniy kodlar va konseptual mazmunni aniqlash mazkur dissertatsiyaning dolzarbligini belgilaydi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy tadqiqot ishlari rejalarini bog'liqligi. Dissertatsiya Sharof Rashidov nomidagi Samarqand davlat universitetining ilmiy tadqiqot ishlari rejalariga muvofiq "O'zbek tili birliklarining funksional-pragmatik va semantik-uslubiy tahlili (sinxron va diaxron aspekt)" mavzusidagi ilmiy yo'nalish doirasida bajarilgan.

Tadqiqotning maqsadi o'zbek tili frazeologizmlarining funksional-stilistik hamda lingvomadaniy xususiyatlarini aniqlashdan iborat.

Tadqiqotning vazifalari:

o'zbek tili frazeologik birliklarining so'zlashuv, ilmiy, rasmiy-idoraviy, badiiy, publitsistik va diniy funksional uslublarda qo'llanish xususiyatlarini qiyosiy asosda tahlil qilish, ularning kommunikativ imkoniyatlari, kontekst ta'sirida yuzaga chiqadigan nutqiy voqelanish shakllari, stilistik cheklanganlik darajasi hamda diniy-madaniy mazmunni ifodalashdagi funksiyalarini aniqlash;

frazologizmlarda milliy qadriyatlar va mentalitetning ifodalanish

xususiyatlarini aniqlash, frazeologizm, konsept va lingvokulturema tushunchalarining milliy tafakkur, til va madaniyat tizimidagi o'zaro mazmuniy hamda funksional munosabatini ochib berish;

o'zbek leksikografik lug'atlarida frazeologik birliklarning berilish tamoyillarini lingvistik mezonlar asosida tahlil qilish, ularning semantik tuzilishi, uslubiy belgisi, emotsional-ekspressiv bo'yog'i hamda lingvomadaniy tavsifini aks ettirishdagi yutuq va kamchiliklarni aniqlash;

til korpuslarida frazeologik birliklar bazasini shakllantirishning nazariy va amaliy asoslarini ishlab chiqish, frazeologik birliklarni avtomatik aniqlash, morfologik variantlarini yagona modelga keltirish, semantik teglar bilan belgilash hamda mashina tarjimasida muqobil ekvivalentlarni tanlash imkoniyatlarini asoslash;

stilistik ma'no tushunchasining frazeologik birliklar misolida namoyon bo'lish xususiyatlarini yoritish, frazeologizmlarning emotsional-ekspressiv, baholovchi, obrazli va uslubiy vazifalariga ko'ra shakllangan funksional-stilistik qatlamlarini aniqlash va tavsiflash, shuningdek, frazeologik birliklar semantik tuzilishida motivatsiya va abstraksiyaning o'rnini hamda ularning frazeologik ma'no shakllanishidagi ahamiyatini asoslash.

Tadqiqotning obyekti sifatida o'zbek tili so'zlashuv, badiiy, publitsistik, ilmiy, rasmiy va diniy uslublarida keng tarqalgan frazeologik birliklar tanlangan.

Tadqiqotning predmetini o'zbek tilidagi frazeologik birliklarning funksional-stilistik va lingvomadaniy xususiyatlari tashkil etadi.

Tadqiqotning usullari. Dissertatsiyada sistem-struktur, stilistik, tasniflash, tavsiflash, kognitiv, pragmatik, lingvokulturologik, komponent va lingvostatistik tahlil kabi usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

o'zbek tilidagi frazeologik birliklarning so'zlashuv, ilmiy, rasmiy-idoraviy, badiiy, publitsistik va diniy uslublarda qo'llanish xususiyatlari qiyosiy asosda ochib berilib, ularning har bir funksional uslubga xos kommunikativ vazifalarni bajarish imkoniyatlari, kontekst ta'sirida yuzaga chiqadigan nutqiy voqelanish shakllari hamda uslubiy me'yorlar bilan belgilanadigan stilistik cheklanganlik darajasi *bir yoqadan bosh chiqarmoq, ko'zining oq-u qorasi, gapning po'stkallasini aytmoq* kabi turli uslubiy qatlamlarga mansub frazeologik birliklarning funksional voqelanishi misolida aniqlangan;

frazeologizmlarda milliy qadriyatlar va mentalitet ifodasi aniqlanib, *non sindirmoq, do'ppisi yerga tushmoq, boshida ko'tarib yurmoq, ko'ngli keng, qo'li ochiq* kabi frazeologik birliklarda mujassamlashgan oila, e'tiqod, or-nomus, hurmat, mehmondo'stlik, saxovat va bag'rikenglik konseptlari asosida frazeologizm, konsept va lingvokulturema tushunchalarining milliy tafakkur, til va madaniyatning o'zaro integratsiyalashgan tizimidagi mazmuniy hamda funksional munosabati ochib berilgan;

o'zbek leksikografik lug'atlarida frazeologizmlarning berilish tamoyillari lingvistik mezonlar asosida baholanib, "O'zbek tilining izohli lug'ati", "O'zbek tilining frazeologik lug'ati", qiyosiy hamda zamonaviy elektron lug'atlar materiallari asosida *boshi egilmoq, yuragi orqasiga tortmoq, ko'zi ochilmoq, qo'li kalta, ko'ngliga tugmoq* kabi frazeologik birliklarning semantik tuzilishi, uslubiy belgisi, emotsional-ekspressiv bo'yog'i va lingvomadaniy tavsifini aks ettirishdagi leksikografik tavsifning ilmiy yutuqlari hamda tizimli tavsif va uslubiy belgilash bilan bog'liq kamchiliklar isbotlangan;

til korpuslarida frazeologizmlar bazasini shakllantirishning nazariy va amaliy masalalari ishlab chiqilib, *bosh qotirmoq, boshi berk ko'cha, yuragiga yaqin olmoq, kapalagi uchmoq* kabi ko'pma'noli va uslubiy xoslangan frazeologizmlarni avtomatik aniqlash, morfologik variantlarini yagona modelga keltirish, semantik teglar bilan belgilash hamda muqobil tarjima ekvivalentlarini tanlash mexanizmlarining mashina tarjimasini sifatini oshirishdagi samaradorligi asoslangan;

stilistik ma'no tushunchasi frazeologik birliklar misolida tizimli ravishda izohlanib, *og'zi qulog'ida, yuragi qon bo'lmoq, qovog'idan qor yog'moq, ich-etini yemoq, qo'li uzun, tili qisq, jon kuydirmoq, boshi osmonga yetmoq* kabi frazeologizmlarning **emotsional-ekspressiv, baholovchi, obrazli hamda uslubiy vazifalariga ko'ra shakllangan** funksional-stilistik qatlamlari aniqlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

o'zbek tilidagi frazeologik birliklarning funksional-stilistik va lingvomadaniy xususiyatlarini tizimli ravishda tadqiq etish asosida ularning semantik, pragmatik va diskursiv imkoniyatlari aniqlashtirilgan hamda o'zbek frazeologiyasining nazariy-metodologik bazasini boyituvchi ilmiy xulosalar ishlab chiqilgan;

frazeologik birliklarning ekspressivlik, baholovchanlik va milliy-madaniy xususiyatlarini ochib berishga xizmat qilib, tilshunoslik yo'nalishlarida yaratiladigan darslik, o'quv qo'llanma va maxsus kurslarning ilmiy-metodik asoslarini takomillashtirishga imkon yaratishi dalillangan;

frazeologizmlarning izohli, tematik va lingvomadaniy lug'atlarini yaratish, ularning semantik-struktur va funksional xususiyatlarini izchil tavsiflash hamda frazeologik birliklarning lisoniy tabiatini ilmiy jihatdan asoslab berishda muhim manba sifatida foydalanish mumkinligi isbotlangan.

Tadqiqot natijalarining ishonchliligi tahlilga tortilgan materiallar o'zbek tilining lingvistik tabiatidan kelib chiqqan holda xulosalar qilish imkonini berganligi, ularning asosliligi, metodologik mukammalligi, shuningdek, qo'yilgan masalalarning aniqligi, tadqiqotda qo'llanilgan yondashuv va usullar hamda faktik til materialining "O'zbek tilining izohli lug'ati", "O'zbek tilining frazeologik lug'ati", "O'zbek tilining etimologik lug'ati" va turkiy

tillarga bir qator leksikografik manbalarga qiyoslanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati o'zbek tilidagi frazeologizmlarning funksional-stilistik hamda lingvomadaniy xususiyatlarini tizimli ravishda yoritib berishi bilan frazeologiya, stilistika va lingvomadaniyatshunoslik sohalarini nazariy jihatdan boyitilib, frazeologik birliklarning semantik motivatsiyasi, funksional-stilistik qatlamlanishi hamda lingvomadaniy talqinini izohlashda yangi ilmiy yondashuvlarni taklif etilib, frazeologik birliklarning nutq uslublari bo'yicha differentsiatsiyasi, ularning konnotativ, pragmatik imkoniyatlari, ichki obrazi va milliy-madaniy xususiyati yuzasidan olib borilgan tahlillar frazeologik stilistikaning nazariy asoslarini yoritilgani bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati o'zbek tili bo'yicha izohli va frazeologik lug'atlarni tuzishda, frazemalarning uslubiy belgilarini, konnotativ va madaniy komponentlarini to'liqroq aks ettirishda qo'llanilishi mumkinligi, shuningdek, tadqiqot materiali oliy ta'lim muassasalarida "O'zbek tilining amaliy stilistikasi", "Matn lingvistikasi", "Lingvomadaniyatshunoslik", "Kognitiv tilshunoslik" fanlaridan ma'ruza va amaliy mashg'ulotlar o'tkazishda, maxsus kurslar hamda o'quv-uslubiy qo'llanmalar yaratishda foydalanishga xizmat qilishi, bundan tashqari, frazeologik birliklarning funksional-stilistik va lingvomadaniy xususiyatlariga doir xulosalar badiiy va publitsistik matnlarni tahlil qilish, tarjima jarayonida milliy-madaniy ma'nolarni mazmunan to'g'ri yetkazish hamda nutq madaniyatini oshirishda muhim amaliy ahamiyat kasb etishi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. O'zbek tilidagi frazeologizmlarning funksional-stilistik hamda lingvomadaniy xususiyatlari tahlilini amalga oshirish bo'yicha olingan ilmiy natijalar:

o'zbek tilidagi frazeologik birliklarning so'zlashuv, ilmiy, rasmiy-idoraviy, badiiy, publitsistik va diniy uslublarda qo'llanish xususiyatlari hamda *bir yoqadan bosh chiqarmoq, ko'zining oq-u qorasi, gapning po'stkallasini aytmoq* kabi frazeologik birliklarning **nutqiy voqelanish shakllari** hamda **uslubiy me'yorlar bilan belgilanadigan stilistik cheklanganlik darajasi** aniqlangan o'rinlardan 2021-2023-yillarda Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida amalga oshirilgan PZ-2020042022 raqamli "Turkiy tillarning lingvodidaktik elektron platformasini yaratish" loyihasi doirasida qo'llanilgan (ning 2022-yil 30-apreldagi 01/6-855-son ma'lumotnomasi). Natijada frazeologik birliklarning uslubiy va funksional xususiyatlarini o'qitishga mo'ljallangan elektron ta'lim platformasining ilmiy-metodik ta'minoti takomillashtirilib, ulardan ta'lim jarayonida samarali foydalanish imkoniyatlari kengaytirilgan;

frazeologizmlarda milliy qadriyatlar va mentalitet ifodasiga oid, xususan, *non sindirmoq, boshida ko'tarib yurmoq, qo'li ochiq* kabi frazeologik birliklarning **milliy tafakkur, til va madaniyatning o'zaro integratsiyalashgan tizimidagi mazmuniy hamda funksional munosabati** ochib berilganligiga oid xulosalardan O'zbekiston Respublikasi Fanlar Akademiyasi Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutida 2012-2016 yillarda bajarilgan G002 "Qoraqalpoq folklori va adabiyoti janrlarining nazariy masalalarini tadqiq etish" mavzusidagi fundamental tadqiqot loyihasini bajarishda foydalanilgan (O'zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog'iston bo'limining 2025-yil 24-oktabrdagi 1701/117-son ma'lumotnomasi). Natijada qoraqalpoq folklori va adabiyoti namunalarida qo'llangan frazeologik birliklarning milliy qadriyatlar, mentalitet va lingvomadaniy mazmunni ifodalash xususiyatlari aniqlashtirilib, ularning konseptual mazmunini tavsiflash mezonlari boyitilgan hamda mazkur xulosalar folklor janrlarini nazariy jihatdan tadqiq etishda samarali qo'llanilgan;

o'zbek leksikografik lug'atlarida frazeologizmlarning berilish tamoyillari lingvistik mezonlar asosida baholanib, "O'zbek tilining izohli lug'ati", "O'zbek tilining frazeologik lug'ati", qiyosiy hamda zamonaviy elektron lug'atlar materiallari asosida *boshi egilmoq, yuragi orqasiga tortmoq, ko'zi ochilmoq, qo'li kalta, ko'ngliga tugmoq* kabi frazeologik birliklarning semantik tuzilishi, uslubiy belgisi, emotsional-ekspressiv bo'yog'i va lingvomadaniy tavsifini aks ettirishdagi yutuq hamda kamchiliklar ilmiy asosda isbotlanganligiga oid xulosalardan "O'zbek tili sinonimlarining o'quv lug'ati"da foydalanilgan (H.Dadaboyev, M.Abjalova, U.Rashidova. O'zbek tili sinonimlarining o'quv lug'ati. – Toshkent, 2023. – 625 b.). Natijada lug'at tarkibiga sinonim frazeologizmlar jadvali kiritilib, ularning semantik tuzilishi, uslubiy belgilanishi va lingvomadaniy xususiyatlarini qiyosiy tavsiflash imkoniyatlari kengaytirilib, frazeologik birliklarni leksikografik tavsiflashning ilmiy-metodik asoslari takomillashtirilgan;

til korpuslarida frazeologizmlar bazasini shakllantirishning nazariy va amaliy masalalari ishlab chiqilib, avtomatik tarjima jarayonlarini takomillashtirishda frazeologik ma'lumotlar bazasidan foydalanishning **frazeologik birliklarning semantik yaxlitligi, uslubiy xoslanganligi va lingvomadaniy mazmunini saqlashga xizmat qiluvchi hamda** ularning muqobil ekvivalentlarini to'g'ri tanlash va kontekstga mos qo'llashni ta'minlovchi samarali mexanizmlari mavjudligi asosida olinga xulosalardan O'zbekiston Respublikasi Fanlar Akademiyasi Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutida 2017-2020 yillarda amalga oshirilgan FA-F1-005 "Qoraqalpoq folklorshunosligi va adabiyotshunosligi tarixini tadqiq etish" mavzusidagi fundamental ilmiy loyihani bajarishda foydalanilgan (O'zbekiston Respublikasi Fanlar

akademiyasi Qoraqalpog'iston bo'limining 2025-yil 24-oktabrdagi 1701/117-son ma'lumotnomasi). Natijada xalq og'zaki ijodi namunalarida uchraydigan frazeologik birliklarning semantik, uslubiy va lingvomadaniy xususiyatlarini korpus hamda leksikografik manbalar asosida tavsiflash mezonlari takomillashtirilib, ularni ilmiy tasniflash va izohlashning nazariy asoslari boyitilgan;

stilistik ma'no tushunchasi frazeologik birliklar misolida tizimli ravishda izohlanib, *og'zi qulog'ida, yuragi qon bo'lmoq, qovog'idan qor yog'moq, ich-etini yemoq, qo'li uzun, tili qisq, jon kuydirmoq, boshi osmonga yetmoq* kabi frazeologizmlarning **emotsional-ekspressiv, baholovchi, obrazli hamda uslubiy vazifalariga ko'ra shakllangan funksional-stilistik** qatlamlariga oid ilmiy xulosalardan Toshkent davlat o'zbek tili va adabiyoti universitetida 2023-2024-yillarda bajarilgan "Alisher Navoiy mualliflik korpusini yaratish" mavzusidagi amaliy loyihasining ijrosini ta'minlashda foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2025-yil 30-sentabrdagi 01/4-4627-son ma'lumotnomasi). Natijada Alisher Navoiy mualliflik korpusida frazeologik birliklar, maqollar va hikmatli so'zlarning funksional-stilistik tavsifi ishlab chiqilib, ularni semantik hamda uslubiy belgilar asosida izlash va tasniflash imkoniyatlari kengaytirigan;

stilistik ma'no tushunchasi frazeologik birliklar misolida tizimli ravishda izohlanib, frazeologizmlarning emotsional-ekspressiv, baholovchi, obrazli hamda uslubiy vazifalariga ko'ra shakllangan funksional-stilistik qatlamlariga oid ilmiy xulosalardan "O'zbekiston" teleradiokanalining "Bedorlik", "Ta'lim va taraqqiyot" eshittirishlarining ssenariylarini tayyorlashda foydalanilgan (O'zbekiston milliy teleradiokanalining 2026-yil 25-yanvardagi 0818-1-87 son ma'lumotnomasi). Natijada ko'rsatuvlarda o'zbek frazeologik birliklarining emotsional-ekspressiv va lingvomadaniy imkoniyatlarini ilmiy asosda yoritish ta'minlanib, ularning ma'rifiy, tarbiyaviy hamda ilmiy-ommabop ahamiyati oshirilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 17 ta xalqaro, 5 ta respublika ilmiy-amaliy anjumanlarda qilingan ma'ruzalarda jamoatchilik muhokamasidan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha 45 ta ilmiy ish chop etilgan. Jumladan, 1 ta monografiya, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya qilingan ilmiy nashrlarida 12 ta maqola, jumladan, 10 tasi respublika hamda 2 tasi xorijiy jurnal nashr etilgan.

Dissertatsiyasining tuzilishi va hajmi. Dissertatsiya kirish, to'rt asosiy bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan tashkil topgan bo'lib, hajmi 260 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

“Kirish” qismida tanlangan mavzuning dolzarbligi va zarurati asoslangan, tadqiqotning maqsadi va vazifalari, obyekt va predmetlari tavsiflangan, respublika fan va texnologiyalari rivojlanishining ustuvor yoʻnalishlariga mosligi koʻrsatilgan, tadqiqotning ilmiy yangiligi, amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr qilingan ishlar, dissertatsiya tuzilishi boʻyicha maʼlumotlar keltirilgan.

Dissertatsiyaning birinchi bobi ***“Oʻzbek tilida frazeologizmlarning funksional-stilistik tadqiqi lingvistik muammo sifatida”*** deb nomlangan. Bobning ***“Frazeologik stilistika haqida umumiy tushuncha”*** nomli birinchi boʻlimiga frazeologiyaning nazariy asoslari, uning stilistika bilan uzviy bogʻliqligi, frazeologik birliklarning nutq jarayonidagi funksional imkoniyatlari atroflicha tahlil qilingan.

Stilistikaning bir tarmogʻi sifatida eʼtirof etiluvchi “frazeologik stilistika” atamasi hamdoʻstlik mamlakatlari tilshunosligida XX asrning 60-yillaridan boshlab qoʻllanila boshladi. Dastlab bu atama V.L.Arxaevskiy va A.V.Kunin asarlarida uchraydi. Keyinchalik mazkur termindan boshqa frazeolog olimlar ham foydalandilar. Xususan, V.L.Arxaevskiy uslubiy jihatdan muvofiq va nomuvofiq frazeologik variantlarni yigʻish va tadqiq etish frazeologik stilistikaning asosiy vazifalaridan biri ekanini alohida taʼkidlagan.

Anʼanaviy tilshunoslikda lingvistik stilistika uch yoʻnalishda oʻrganiladi: leksik, frazeologik va grammatik stilistika. *Frazeologik stilistika*ning muhim vazifalaridan biri frazeologik birliklarning uslub jihatdan farqlanishini, ularning qoʻllanish xususiyatlarini aniqlashdan iborat. Aksariyat tilshunoslarning fikricha, *frazeologik stilistika* frazemalarning uslubiy qatlamlarini, ularning emotsional-ekspressiv xususiyatlarini, frazemalarning matn tarkibidagi uzual va okkazonal vazifalarini, frazemalardan nutq jarayonida ijodiy foydalanish usullarini, frazeologiyaning adabiy til meʼyori va nutq madaniyati bilan bogʻliq muammolarini tadqiq etishi lozim. Frazeologik uslubiyatning qayd etilgan bunday muammolaridan olimlar diqqati koʻproq badiiy matnda frazemalarni individual-ijodiy qoʻllash usullarini aniqlash bilan shugʻullanishi lozim.

Birinchi bobning ikkinchi boʻlimi ***“Stilistik maʼno va frazeologik birlikning funksional-stilistik qatlamlari”*** deb nomlangan boʻlib, frazeologik birliklarning uslublararo qoʻllanilish xususiyatlari haqida soʻz yuritilgan. Dastlab *stilistik maʼno* tushunchasining nazariy talqini berilib, uning emotsional-ekspressiv maʼno bilan aloqasi yoritilgan.

Semasiologiyaga oid tadqiqotlarda “stilistik maʼno”, “til birliklaridagi umumiy-emotsional baho yoki ekspressiv maʼnoning ifodalanishi”, “uzual

va okkazonal leksik ma'nolar" kabi atamalar qo'llanilmoqda. T.G.Vinokur mazkur hodisani nomlash uchun "stilistik konnotatsiya" atamasidan foydalangan. D.N.Shmelev leksik va stilistik ma'nolarni o'zaro qiyoslab, individual, sof leksik ma'noni grammatik va ekspressiv-stilistik elementlar ajratilgandan keyingi "qoldiq" deb hisoblaydi. T.G.Vinokur D.Shmelev fikrini davom ettirib, shunday yozadi: "tadqiqotning semantik-uslubiy yo'nalishida so'z (so'z birikmasi, konstruksiya)"ning umumiy semantikasiga qo'shiladigan stilistik ma'noni "qoldiq", aniqrog'i "qo'shimcha", deb hisoblash mumkin. I.V.Arnold konnotatsiya tarkibiga "emotsionallik", "ekspressivlik", "baholash" va "uslubiy bo'yoqdorlik"ni kiritadi.

Biz **stilistik ma'no** deganda frazeologik birlikning semantik tuzilishida ifodalangan **badiiy-obrazli, emotsional, ekspressiv va baholovchi ma'nolar hamda ularning turlarini** tushunamiz. Demak, **emotsional-ekspressiv ma'no** stilistik ma'noning faqat bir qismi, ya'ni uning ifoda qatlamini tashkil etadi. Shuningdek, **stilistik ma'noni funksional-stilistik ma'nodan farqlash** lozim. *Funksional-stilistik ma'no* frazeologik birlikning qaysi funksional uslubga mansubligini ko'rsatuvchi belgidir.

Frazeologik birlik (FB)lar tilning **semantik va stilistik tizimlarini** bog'lab turuvchi muhim vosita sifatida faqat axborot tashuvchi emas, balki **so'zlovchining voqelikka bo'lgan hissiy va subyektiv munosabatini** ham ifodalovchi vositadir. Shu jihatdan, frazeologik birliklardagi **stilistik ma'no** voqelikni anglashning **emotsional-ekspressiv jihatini** aks ettiradi hamda uning mazmun-qimmatini belgilaydi. Stilistik ma'no o'z navbatida **emotsionallik** va **ekspressivlik** kabi tarkibiy qismlardan tashkil topadi.

Masalan, *ko'zining qorachig'iday asramoq* frazeologik birligining denotativ ma'nosi – "o'ta darajada avaylab, g'amxo'rlik ko'rsatish" [O'TFL, 256]. Uning funksional-stilistik xoslanishi badiiy va publitsistik nutqqa xos bo'lib, rasmiy uslubda deyarli qo'llanmaydi. Emotsional-ekspressiv ma'nosi esa *kuchli mehr, iliq munosabat, hayajon va qadrlash* hislarini ifodalaydi. Iborada bir vaqtning o'zida ham funksional-stilistik (qaysi nutq turida ishlatilishi) ham emotsional-ekspressiv (muhabbat, ehtiyot, qadrlash) ma'nolar mujassam bo'lgan.

Birinchi bobning uchinchi bo'limi *"Frazeologik birliklar semantik tuzilishida motivatsiya va abstraksiya"* deb nomlanib, bo'limda frazeologik birliklarning semantik tuzilishida motivatsiya va abstraksiya jarayonlarining o'рни hamda ularning o'zaro bog'liqligiga e'tibor qaratilgan. FB ma'nosining shakllanishida komponentlarning to'g'ridan to'g'ri leksik ma'nolari bilan bir qatorda, obrazli tafakkur, assotsiativ bog'lanishlar va milliy-madaniy tajriba ham muhim omil sifatida namoyon bo'lishi asoslab berilgan.

Til birliklarining semantik tuzilishi ularning shakllanishida ishtirok etuvchi turli lingvistik omillar bilan motivatsiyalanadi. Shu bois

tilshunoslikda ma'noning motivatsiyalanganligi muammosi muhim nazariy masalalardan biri sifatida qaraladi. Ayniqsa, FBlar semantikasi so'z semantikasiga nisbatan murakkab va ko'p qatlamli bo'lib, ularning ma'nosi ko'pincha ichki shakl, obrazlilik hamda struktur-semantik omillar bilan bog'liq holda yuzaga keladi. F. de Sossyur ta'kidlaganidek, til belgilarining motivatsiyalanganligi ularning sintagmatik tuzilishi va tarkibiy qismlarining semantik shaffofligi bilan belgilanadi. Frazeologik birliklarda esa bu shaffoflik nisbiy bo'lib, ma'no ko'pincha komponentlarning bevosita lug'aviy ma'nolaridan chekinib, umumlashgan, ko'chma va abstrakt mazmunga ega bo'ladi.

D.O.Dobrovolskiy frazeologizmning semantik motivlanganligini frazeologiyaga xos universal qonuniyatlardan biri sifatida baholaydi. Har qanday frazeologik birlik tarkibiy qismlarning o'zaro ta'siri natijasida yuzaga kelgan yangi ma'no muayyan obrazga tayanishi bilan xarakterlanadi; bu obraz yoki komponentlardan birining ko'chma ma'noda qayta anglanishi yoki ularning o'zaro semantik aloqasi natijasida vujudga keladi. Shu asosda D.O.Dobrovolskiy motivlanganlikning ikki turini farqlaydi: tayanch komponentga asoslangan *konstituyent (komponent) motivlanganlik* va butun vaziyatga tayanadigan *yaxlit (umumiy) motivlanganlik*. Komponent motivlanganlikka somatik komponentli frazeologizmlar misol bo'la oladi (masalan, *boshi osmonda, ko'zini yog' bosmoq, yuragini hovuchlamoq, oyog'ini uzmaslik* kabi.). A.D.Rayxshteyn ta'kidlashicha, "tadqiq etilgan barcha tillarda bosh – aql-idrok, yurak – his-tuyg'ular, og'iz va til – nutq, qo'l esa amaliy harakatlar bilan bog'lanadi". Yaxlit motivlanganlik holatida esa frazeologik birlikning aktual ma'nosi uning asosida yotuvchi butun vaziyat obrazi bilan shartlanadi (masalan, rus tilida *гадать на кофейной гуще* ingliz tilida *read tea leaves*). Bunday motivlanganlik komponent motivlanganlikka zid emas, aksincha, uning negizida shakllanadi.

Frazeologik motivlanganlik frazeologik birlik bilan uning o'zgaruvchan prototipi o'rtasida semantik aloqaning mavjudligi bilan izohlanadi. Ushbu prototip FB bilan uni yuzaga keltirgan real vaziyat o'rtasida vositachilik qiluvchi oraliq bo'g'in hisoblanadi; prototip mavjud bo'lmagan holatda esa aloqa FB bilan uning asosida yotuvchi noreal vaziyat o'rtasida yoki to'g'ri ma'noda qo'llangan komponent bilan ko'chma ma'noda qayta anglangan komponent o'rtasida, shuningdek, hosila frazeologik birlik bilan u kelib chiqqan bosh frazeologizm o'rtasida namoyon bo'ladi. Masalan, *og'zidan suvi oqmoq* frazeologizmi prototip sifatida ovqatni ko'rganda yoki hidlaganda og'izda suv to'planishi bilan bog'liq real vaziyatga tayanadi va shu obraz asosida "qattiq qiziqmoq, xohish uyg'onishi" ma'nosi shakllanadi.

Tadqiqotning ikkinchi bobi ***"O'zbek tilidagi frazemalarning nutq uslublari qo'llanishi va ularning funksional-stilistik vazifalari"*** deb nomlanadi. Mazkur bobning ***"So'zlashuv uslubi va unda***

frazeologizmlarning funksional-stilistik vazifalari” nomli birinchi boʻlimida oʻzbek soʻzlashuv nutqining oʻziga xos xususiyatlari hamda mazkur uslubda frazeologik birliklarning tutgan oʻrni va bajaradigan funksional-stilistik vazifalari yoritilgan.

Oddiy soʻzlashuv nutqi iboralari ogʻzaki soʻzlashuvda va badiiy nutqda, asosan, personajlar nutqida keng qoʻllanadi. Olimlar oddiy soʻzlashuv nutqi iboralarini xarakterlaganda, ularning bir qismi maqol va matallarning qisqargan shakli sifatida yuzaga kelganini taʼkidlaydi. Masalan, “Qozonga yaqin yursang, qorasi yuqadi” degan maqol soʻzlashuv uslubida “qorasi yuqmoq” tarzida ishlatiladi, bunda yaqinlik natijasida salbiy taʼsirga uchrash maʼnosi saqlanadi *Odam yigʻildi, xonatlas koʻylak kiygan semiz bir xotin lapanglaganicha Muhayyoga yaqin borib “Oʻl bu kuningdan! Senga oʻxshaganlarning qorasi yuqib, oʻqigan qizlarning hammasi haromga oʻxshab qoldi!” – dedi. (327).* Yoki “Oʻtgan ishga salavot” – *salavot aytmoq* (oʻtgan ishga qaytib boʻlmasligi, undan voz kechish), “Olov boʻlmasa, tutun chiqmaydi” – *tutuni bor* (sababsiz gap tarqalmasligi), “Til – qilichdan oʻtkir” – *tili oʻtkir* (keskin, taʼsirchan nutq egasi), “It hurar, karvon oʻtar” – *karvon oʻtadi* (befoyda gap-soʻzga eʼtibor bermaslik) tarzida qoʻllanilib, frazeologik birlik sifatida soʻzlashuv uslubida ixchamlilik, ekspressivlik va tez anglashiladigan semantikani taʼminlashga xizmat qiladi.

B.Yoʻldoshev tadqiqotlarida oddiy soʻzlashuv nutqi iboralari oʻzbek adabiy tili frazeologik fondining 10 foizga yaqinini tashkil etishi taʼkidlangan. Olimlar oddiy soʻzlashuv nutqi iboralarini xarakterlaganda ularning qoʻpol-tushkunroq ottenkaga ega ekanligini qayd qiladi. Aslini olganda, qoʻpollik, dagʻallik ottenkasi oddiy soʻzlashuv nutqi iboralarning barchasiga xos xususiyat emas. Masalan, “Oyoq uchi bilan (yoki uchida) koʻrsatmoq” iborasi *mensimaslik, nazarga ilmaslik* maʼnolarini ifodalaydi, lekin bu iborada qoʻpollik elementlari sezilmaydi: “*Choʻri qiz boshimizga chiqib, bizlarni oyoq uchi bilan koʻrsatadi*” (Oybek). Yoki “oyoq uzatmoq” iborasi polisemantik xarakterga ega boʻlib, koʻchma maʼnoda “oʻlmoq, jon bermoq” maʼnosini bildiradi (OʻTIL, I, 523), bu ibora tarkibida dagʻallik, qoʻpollik ottenkasidan asar ham yoʻq, ammo mazkur iboralarning qoʻllanish shakli, maʼnosi hozirgi adabiy nutqimiz estetik meʼyorlariga unchalik mos emasligini alohida qayd etish oʻrinlidir.

Soʻzlashuv uslubiga oid frazeologizmlarning xarakterli xususiyatlaridan biri ularning **emotsional-ekspressiv boʻyoqdorligi**dir. Bunday iboralar nutqda soʻzlovchining kayfiyati, munosabati, bahosi va subyektiv munosabatini yaqqol ifodalaydi. Shu sababli ular koʻpincha baholovchi, kinoyaviy, hazil-mutoyiba yoki istehzo ohangida qoʻllanadi va jonli ogʻzaki nutqqa xos obrazlilikni kuchaytiradi: *zoʻriga tushmoq, achchigʻi qistamoq, chakagi tushmoq, chap ichakka ham yuq boʻlmaslik, boyagi-boyagi, boy xoʻjaning tayogʻi, bozori chaqqon, burnini suqmoq, boʻsagʻasi odam koʻrmagan, eldan*

burun, endi tushingizda ko'rasiz, gapiga kirmoq, tinkasi qurimoq kabi. Bobning ikkinchi bo'limi "*Ilmiy uslub va unda qo'llangan frazeologizmlarning funksional-stilistik vazifalari*" deya nomlanib, unda ilmiy nutqda qo'llanadigan frazeologik birliklarning o'ziga xos xususiyatlari, ularning funksional-stilistik vazifalari hamda ilmiy matn tarkibidagi o'rni tizimli ravishda tahlil qilingan.

Ilmiy, shuningdek, rasmiy uslub frazeologiyasi borasida xorijiy tilshunos olimlar diqqati, asosan, ilmiy nutqda faol qo'llanadigan kollokatsiyalarning tavsifiga qaratilgan. O'zbek va rus tilshunosligiga oid tadqiqotlarda esa ilmiy nutq frazeologiyasiga ko'proq stilistik yondashuv ustuvor bo'lib, bunda ilmiy uslubning o'ziga xos jihatlari va terminologik birikmalari o'rganilgan. Obrazli va ekspressiv umumtil frazeologik birliklari bunday tadqiqotlarning obyekti sanalmaydi, balki ilmiy nutqda ekspressivlikni hosil qiluvchi belgi sifatida ilmiy uslubni o'rganishga bag'ishlangan ayrim ishlardagina qisman tilga olinadi.

Ta'kidlash joizki, o'zbek tilshunosligida ilmiy uslub matnlarida ekspressivlikning ta'sir vositasi sifatidagi o'ziga xos xususiyatlari hozirga qadar maxsus tadqiqot obyekti bo'lmagan. Ekspressivlik va emotsionallik nisbatiga oid nazariy qarashlarning turli talqinlari mavjudligi, shuningdek, turli diskurslarda ekspressivlikning ifodalanishi bir xil tarzda, farqlanmasdan tavsiflangani bu sohada yanada chuqur tadqiqotlar o'tkazish zarurligini ko'rsatadi. Bizningcha, ilmiy diskursni ekspressivlik nuqtayi nazaridan o'rganish matn lingvistikasi, diskurs tahlili, kognitiv tilshunoslik kabi sohalar uchun ham qimmatli ilmiy xulosalar chiqarish imkonini beradi.

Tahlil jarayonida ilmiy nutqda faol qo'llanadigan qator frazeologik birliklar mazmuniy guruhlar kesimida o'rganildi. Xususan, ***hodisa va jarayonlarning rivojlanishini*** ifodalovchi frazeologik birliklar qatoriga avj olmoq, vujudga kelmoq, yuz bermoq, yuz tutmoq kabi iboralar kiradi. Ushbu birliklar ilmiy matnda jarayonning paydo bo'lishi, kuchayishi yoki muayyan yo'nalishga qarab rivojlanishini dinamik tarzda ifodalash imkonini beradi.

Faoliyat va amaliy harakatlarni ifodalovchi frazeologik birliklar sifatida baho bermoq, o'rtaga qo'ymoq, rol o'ynamoq, ma'qul ko'rmoq, hisobga olmoq, imkon bermoq kabi iboralar keng qo'llanadi. Bu kabi birliklar ilmiy nutqda tahlil, baholash va qaror qabul qilish jarayonlarini rasmiy hamda aniq uslubda ifodalashga xizmat qiladi.

Intellektual va nutqiy faoliyatni ifodalovchi frazeologik birliklar qatorida fikr yuritmoq, dalolat bermoq, xabar bermoq kabi iboralar alohida o'rin tutadi. Mazkur birliklar ilmiy matnda tahlil jarayoni, mantiqiy xulosa va dalillarga tayanishni ifoda etib, nutqning ilmiy-mantiqiy izchilligini ta'minlaydi.

Umuman olganda, keltirilgan frazeologik birliklar ilmiy nutqda

mazmunni aniq, mantiqiy va uslubiy jihatdan mukammal ifodalashga xizmat qiladi. Ular orqali tadqiqot obyektiga nisbatan munosabat, jarayonlar dinamikasi hamda tahlil natijalari tizimli ravishda bayon etildi. Ilmiy uslubga oid matnlar tahlilida jami **21 ta frazeologik birlik** mazmun va vazifasiga ko'ra uchta asosiy mazmuniy guruhga ajratildi.

"Rasmiy uslub va unda qo'llangan frazeologizmlarning funksional-stilistik vazifalari" deb nomlangan bobning uchinchi bo'limida *administrativ stil* deb ham ataluvchi rasmiy uslubning lingvistik tabiati, uning jamiyatdagi kommunikativ vazifasi hamda ushbu uslubda qo'llanadigan frazeologik birliklarning funksional-stilistik xususiyatlari atroflicha tahlil qilingan.

O'zbek tilshunosligida rasmiy uslub sohasida olib borilgan tadqiqotlar mazkur uslubning o'zbek tilida alohida shakllanib borganini ko'rsatadi. Uning mustaqil uslub sifatida shakllanganligi lingvistik va ekstralingvistik omillar yaxlitligida yaqqol ko'rinadi.

Rasmiy uslubni boshqa funksional uslublar bilan taqqoslagan S.Karimov mazkur uslubning o'ziga xosliklari sifatida fikrning aniq bo'lishi, maqsadning qisqa va lo'nda bayon etilishi, izohga yo'l qo'yilmaslikni talab etishi, noaniqlikka, ehtimoliy o'rinlarga yo'l qo'yilmasligini, fikr va mazmun sodda, aniq va tushunarli tilda bayon qilinishi kerakligini, matnning ravon, sodda va tushunarli bo'lishi taqozo etishini ta'kidlaydi.

B.Yo'ldoshev rasmiy uslubda *fikrni ma'qullamoq, ish qo'zg'atmoq, zimmasidan soqit qilmoq, zimmasiga yuklamoq, guvohlikka o'tmoq, harakatga keltirmoq, jazo chorasi qo'llamoq* kabi iboralar va terminologik xarakterdagi shtamplar faol qo'llanishini aytib o'tgan. I.Qo'chqortoyev esa *yashasinchilik kayfiyatiga berilmoq, signal bermoq, kun tartibiga qo'ymoq, safdan chiqmoq, hal qiluvchi rol o'ynamoq, murosasozlik ko'zi bilan qaramoq* kabi iboralarni ham rasmiy-idora uslubiga xoslangan, deb hisoblagan.

"Rasmiy uslubga oid matnlar leksikasi va turg'un birikmalari o'zbek tilidagi boshqa funksional uslublarga tegishli matnlar tilidan sezilarli darajada farqlanadi. Shuning uchun ham, ularda boshqa vazifaviy uslublarga xos ayrim unsurlar alohida yoki o'zga turg'un birikmalarda duch kelmaydi: ma'muriy javobgarlik, fuqarolik jamiyati, fuqarolik javobgarligi, aybdor, gumondor, javobgar, sudlovchi, gunoh, jamoat qarilishi, surishtiruv, javobgarlik bilan yarashuv kabi. Mazkur xususiyat qonun hujjatlari tilida yaqqol namoyon bo'ladi. Masalan, qonun normalarida sud hujjatlarining huquqiy kuchi va ularning ijro etilishi majburiy ekani qat'iy, umumlashgan va shaxssiz tarzda ifodalanadi. Bunday bayon shakli rasmiy uslubning asosiy talablaridan biri bo'lgan aniqlik, majburiylik va umumiylikni ta'minlashga xizmat qiladi. Masalan, *"Qonuniy kuchga kirgan sud hujjatlari barcha davlat organlari, jamoat birlashmalari, korxonalar, muassasalar va tashkilotlar, mansabdor shaxslar, fuqarolar uchun majburiydir hamda*

O'zbekiston Respublikasining butun hududida ijro etilishi shart".

Keltirilgan misolda *kuchga kirmoq* birikmasi rasmiy-huquqiy nutqqa xos bo'lgan turg'un ifoda sifatida qo'llangan. Ushbu birikma huquqiy hujjatning belgilangan tartibda qabul qilinib, amal qila boshlaganini, ya'ni uning yuridik kuchga ega bo'lganini anglatadi. *Kuchga kirmoq* ifodasi rasmiy uslub uchun xos bo'lgan neytral, terminlashgan turg'un birikma hisoblanadi. Bu birikmaning matnda qo'llanishi bayonning aniqligi va huquqiy qat'iyligini ta'minlaydi, chunki aynan *kuchga kirgan* degan ta'kid orqali sud hujjatining barcha subyektlar uchun majburiy ekani asoslanadi.

Bobning to'rtinchi bo'limi *"Badiiy va publitsistik uslubda qo'llangan frazeologizmlarning funksional-stilistik vazifalari"* masalasiga bag'ishlangan bo'lib, ikki kichik bo'limlarga ajratilgan. 2.4.1. bo'lim *"Badiiy uslubda qo'llangan frazeologizmlarning funksional-stilistik vazifalari"* deb nomlangan hamda badiiy uslubda keng qo'llanuvchi frazeologizmlarning uzual va okkazional uslubiy xususiyatlari badiiy asarlardan olingan misollar bilan yoritilgan.

S.Karimovning "O'zbek tilining badiiy uslubi" nomli monografiyasida o'zbek tilining badiiy uslubi atroflicha tahlil qilindi, ayrim qarashlar umumlashtirildi, ularga ilmiy baho berildi. Iboralarning nutqda qo'llanish usullarini dastlab tizimli ravishda o'rgangan I.V.Dubinskiy "frazeologizmlarning nutqda qo'llanish usullarini yanada aniq va tizimli tasnifini ishlab chiqish" zarurligini ta'kidlagan edi. Iboralar badiiy uslubda uzual va okkazional uslubiy vazifalarni bajaradi. Frazeologizmlarning uzual uslubiy xususiyatlari doimiy xarakterga ega bo'lib, poetik matnlarda ham, nasriy matnlarda ham reallashadi. FBlarning uzual uslubiy funksiyalari qatoriga olimlar nominativ funksiya, nutqni ixchamlashtirish funksiyasi, obrazli ifodalash funksiyasi, baholash funksiyasi, emotsional funksiya, ekspressiv funksiya kabilarni kiritadilar.

Badiiy matnda iboralarning ma'lum qismi denotativ asosga ega bo'lib, u yoki bu predmet, voqea-hodisani, xatti-harakatni nomlaydi, so'z-atama sifatida funksiya bajaradi. Iboralarning ayrimlari ma'noni ixchamlashtirish (lakonizatsiyalash) xususiyati bilan ajralib turadi. Masalan, adabiy tilda "vafot etdi, qazo qildi, o'ldi, narigi dunyoga ravona bo'lmoq, olloh rahmatiga oldi ma'nolari ixcham tarzda *ko'z yummoq* iborasi bilan ifodalanadi (O'TIFL, 140): *Lekin chol hali baquvvat, iligi sog'. Bir kun ko'zini yumar axir (Oybek, Qutlug' qon).*

Frazeologizmlarni oddiy leksik birliklardan farqlovchi obrazli ifodalash vazifasi frazeologizmlarning metaforik tabiati va baholovchi komponentlari bilan birgalikda namoyon bo'ladi. Masalan, badiiy asar qahramon xarakterini tasvirlashda qo'llangan *"ko'ngliga botmoq"*, *"yuragi toza"*, *"qo'li gul"*, *"ko'ziga issiq ko'rinmoq"* kabi frazeologik birliklar nafaqat nutqning obrazlilikini kuchaytiradi, balki personajning ichki kechinmalari hamda

unga nisbatan muallif bahosini ham ixcham shaklda ifodalaydi.

Iboralarning turli struktural tiplari uchun biror predmet yoki voqea-hodisani nomlash bilan birga, ularga salbiy yoki ijobiy baho berish funksiyasi ham xarakterlidir. Tilimizdagi frazeologizmlarning ma'lum qismi biror voqea-hodisani nomlash bilan birga ularga salbiy baho ottenkasini ham beradi: *peshonasi sho'r, pir urgan, Xudoning g'azabi, so'xtasi sovuq, yuragi tosh, qo'li egri* kabi. *Yuragi keng, ko'ngli ochiq, ochiq qo'l, ko'zining oq-u qorasi, qo'li gul, ko'z qorachig'i, qo'li baland, qo'li yuqori, ko'z tegmasin* ("ko'z tegmoq"ning bo'lishsiz shakli) iboralari tarkibida esa ijobiylik bahosi mavjud.

Masalan, frazeologik kontaminatsiya asosida shakllangan *qo'li kosov, sochi supurgi bo'lmoq* iborasi salbiy baho munosabatini ifodalaydi. Ma'lumki, *kosov* hamda *supurgi* uy-ro'zg'or buyumlari sanaladi. Mazkur iboraning shakllanishida o'zbek xalqi turmush voqeligi (uy-ro'zg'or anjomlari) asos vazifasini o'tagan. Kundalik turmushda ishlatiladigan bu buyumlardan, asosan, ayollar mehnat jarayonida foydalanganliklari sababli ibora genderlik xususiyat kasb etgan. Oilada farzandlarining qo'lidan yumush kelishiga qaramay, barcha yumush o'z zimmasida bo'lgan ayollarga nisbatan og'zaki nutqda *qo'li kosov, sochi supurgi bo'ldi* iborasi qo'llaniladi: *Keksaygan chog'ida qo'lini sovuq suvga urmay, huzur-halovatda yashash o'rniga, to'ng'ich o'g'li bilan kelinining ro'zg'orini bo'lak qilib, o'zi hali hamon qo'li kasov, sochi supurgi bo'lib yurganini o'ylab gohida Buvgul ena xit bo'lib ketadi...* (A.Qahhor).

O'zbek tili frazeologik xazinasidagi iboralarning katta guruhi faqat asosiy ma'noni ifodalab qolmasdan, balki so'zlovchining shodligi, g'azabi, nafrati, o'kinchi, qo'rquvi, kinoyasi, jirkanishi singari emotsional munosabatlarni ham ifodalab keladi.

Emotsional vazifa bajaruvchi iboralar orasida *emotiv iboralar* alohida o'rin tutadi, chunki emotsionallik ular mazmunining asosini tashkil qiladi. Masalan, *qo'rqmoq* fe'lining lug'atda 8 ta leksik (*hayiqmoq, hadiksiramoq, seskanmoq, xavotirlanmoq, hurkimoq, xavfsiramoq, cho'chimoq, xavflanmoq*), 34 ta frazeologik sinonimga (*kapalagi uchmoq, yuragi yorilmoq, yuragi orqaga tortmoq, yuragi taka-puka bo'lmoq, yuragi shuvillamoq, yuragi tushmoq, yuragi tovoniga tushmoq, o'takasi yorilmoq, ko'zi kosasidan chiqmoq, tili kalimaga aylanmay qolmoq, oyog'iga qaltiroq turmoq, labiga uchiq chiqmoq, ichi o'tib ketmoq* kabi) ega ekani ko'rsatilgan. Frazeologik sinonimlarning deyarli barchasida leksemaga nisbatan emotsionallik ustun. Ayniqsa, *o'takasi yorilmoq* iborasida bu jihat yaqqol namoyon bo'ladi: *O'takamni yorib yuborayin, dedi! Bovujud, bo'yimda yo'q – bo'yimdan tushirardi-qo'yardi! – Bolada ne ayb, xolasi. Bovasi shunday edi, otasi shunday edi, bolasi-da shunday bo'ladi-da* (T.Murod, *Otamdan qolgan dalalar*). Keltirilgan jumlada *qo'rqmoq* fe'liga yuklangan

semantik-stilistik vazifalardan tashqari *o'takasi yorilmoq* iborasi orqali yozuvchi ichki larza, keskin vahima, qo'rquvning yuqori darajasi, kutilmagan vaziyat ta'sirida yuzaga kelgan ruhiy zarba va subyektning ichki muvozanatining izdan chiqishini obrazli tarzda ifodalaydi.

A.Mamatovning fikricha, ekspressivlik fikrni tez, kuchli, ta'sirchan ifodalashga xizmat qiladigan ma'nodir. Frazeologizmlarning ekspressiv funksiyasi ularning ta'sirchanlik xususiyati bilan bog'liq.

Ibora tarkibidagi fonetik, leksik va ayrim grammatik o'zgarishlar undagi ekspressivlik darajasining kuchayishiga olib keladi:

a) ibora tarkibidagi fonetik o'zgarish tufayli ekspressivlik darajasining kuchayishi: *lom demaslik – lom-mim demaslik, jonidan o'tmoq – jon-jonidan o'tmoq, joni chiqdi – jon-poni chiqdi, borini bermoq – bor-buduni bermoq* kabi.

b) grammatik o'zgarish tufayli ekspressivlikning kuchayishi: *ko'zi qiymaydi – ko'zlari qiymaydi – ko'zginasi qiymaydi; ko'zining paxtasini chiqarmoq – ko'zlarining paxtasini chiqarmoq* kabi.

v) leksik o'zgarish tufayli ekspressivlikning kuchayishi: *ko'zi ochildi – aql ko'zi ochildi, ko'zi to'rt bo'lib – ikki ko'zi to'rt bo'lib* kabi.

Ko'z olaytirmoq iborasi ko'p ma'noli xarakterga ega bo'lib, quyidagi ikki ma'noni ifodalaydi: 1.O'qraymoq. 2.O'z manfaatiga bo'ysundirish (olish) niyatida bo'lmoq. Og'zaki so'zlashuv uslubida bu iboraning birinchi ifodalagan ma'nosi (o'qraymoq)ning sinonimi sifatida *ko'zini lo'q qilmoq* iborasi ishlatiladi. "Olaytirmoq" fe'li o'rnini egallagan *lo'q qilmoq* birikmasida ekspressivlik kuchliligi sabali yozuvchilar asarlarida *ko'zini lo'q qilmoq* iborasidan turli uslubiy maqsadlarda foydalanishadi. Masalan, yozuvchi A.Yo'ldoshev bu iborani *o'qrayib qaramoq* ma'nosida qo'llaydi: *O'n olti o'n yetti yoshlar chamasidagi chiptachi o'ziga ko'zini lo'q qilib qarab turardi* (A.Yo'ldoshev. *Biz o'tgan yo'llar*).

Frazeolog olimlarning tadqiqotlari shuni ko'rsatadiki, frazeologizmlarning okkazional funksiyalari ularning uzual qo'llanishidan farqli o'laroq faqat muayyan matnlardagina ro'yobga chiqadi. Iboralar, asosan, quyidagi okkazional uslubiy funksiyalarni bajarish uchun xizmat qiladi: *sarlavha bo'lish funksiyasi, qofiya hosil qilish funksiyasi, refren hosil qilish funksiyasi, gradatsiya hosil qilish funksiyasi, okkazional transformatsiyaga uchratish* kabi.

Frazeologik birliklar tarkibini qisqartirish usuli badiiy nutqda keng qo'llaniladigan stilistik vositalardan biri hisoblanadi. Mazkur hodisada nutqiy vaziyat yoki poetik talab (masalan, vazn, ritm, qofiya) asosida ibora tarkibidagi ayrim komponentlar tushirib qoldiriladi, biroq frazeologik birlikning semantik yaxlitligi saqlanib qoladi. Bunda iboraning qisqartirilgan shakli til egalari ongida uning to'liq variantini assotsiativ tarzda tiklaydi, ya'ni tushirilgan komponentlar ma'no jihatdan implisit holda mavjud bo'ladi.

Masalan, H.Xudoyberdiyevaning “Otam mening” she’rida qo’llangan “Faqat... boshga yog’gan do’l-u yomg’irlardan / Cho’kkan saroy – erta ketgan otam mening...” misralarida xalq tilida keng qo’llaniladigan “har kim o’z boshiga yog’gan qorni o’zi kuraydi” frazeologik birligi to’liq shaklda emas, balki qisqartirilgan va transformatsiyaga uchragan holda qo’llangan. She’rda iboraning “har kim o’zi kuraydi” qismi tushirib qoldirilib, “boshga yog’gan” qismi saqlangan hamda “qor” leksemasi poetik kontekstga mos ravishda “do’l-u yomg’ir” bilan almashtirilgan. Ibora struktur jihatdan qisqartirilgan bo’lsa-da, uning umumiy ma’nosi (inson boshiga tushgan sinov va dardni o’zi boshdan kechirishi) kitobxon ongida to’liq tiklanadi, bu esa frazeologik birlikning badiiy matnda muallifning estetik niyatini ifodalashga xizmat qiluvchi muhim stilistik-pragmatik vosita ekanini dalillaydi hamda mazkur qo’llanishni leksik almashtirish asosidagi okkazonal (individual-mualliflik) lingvopoetik transformatsiya sifatida baholash imkonini beradi.

2.4.2.-bo’lim *“Publitsistik uslubda qo’llangan frazeologizmlarning funksional-stilistik vazifalari”* tavsifiga bag’ishlangan.

Tadqiqotlarda publitsistik matndagi frazeologizmlar, odatda, bir nechta yo’nalishda o’rganiladi: ularning semantik-stilistik imkoniyatlari, baholovchi vazifasi, emotsional-ekspressiv kuchi, transformatsiyaga uchrashi va okkazonal qo’llanish holatlari shular jumlasidandir. Ayniqsa, ommaviy axborot vositalarida frazeologik birliklarning ma’no kengayishi yoki kinoyaviy xarakter kasb etishi kabi hodisalar ilmiy qiziqish uyg’otadi. Shuningdek, publitsistik matnda frazeologizmlarning sarlavha, leytmotiv, gradatsiya yoki ritorik ta’sir vositasi sifatidagi ishtiroki ham alohida tahlil qilinadi. Bunda ularning kommunikatsion vazifasi, adresatga yo’naltirilganligi va pragmatik maqsadi asosiy mezon sifatida olinadi. Demak, publitsistik uslubda frazeologizmlarning qo’llanishini o’rganish nafaqat uslubshunoslik, balki kognitiv va pragmalingvistik yondashuvlar nuqtayi nazaridan ham dolzarb ilmiy masala hisoblanadi.

Kommunikativ maqsad va til xususiyatlariga qarab ular informativ, tahliliy (analitik) hamda badiiy-publitsistik janrlarga ajratiladi.

Axborot (informatsion) janrlarida (xabar, hisobot, yangilik, reportaj, intervyu) asosiy e’tibor voqeani xolis yetkazishga qaratiladi. Bunday matnlarda frazeologizmlar til me’yoriga mos holda qo’llanadi. Ya’ni ular axborotni ortiqcha “bo’rttirmaslik” maqsadida tanlanadi. Ayrim hollarda esa sarlavhada yoki yakuniy jumlada ixcham frazeologik birlik qo’llanib, xabar mazmuniga ramziy tus berilishi mumkin. Masalan, ***“Og’a qaqir-qaqirlar”ga aytar gapim: momongizning moykaltagini yebsiz!***” sarlavhasi ostida chiqqan maqolada xalq nutqiga xos ***momongizning moykaltagini yebsiz*** frazeologik birligi kimningdir ne’matidan bahramand bo’lgan holda uning qadriga yetmaslik yoki noo’rin da’vo qilish holatini tanqidiy ruhda ifodalash

uchun qo'llangan ("Zarafshon", 10.03.2026). Sarlavhada bunday xalqona, obrazli va keskin frazeologik birlikning qo'llanishi o'quvchi diqqatini jalb qilishga xizmat qiladi. Bu esa publitsistik matnning asosiy vazifalaridan biri bo'lgan auditoriyani fikrlashga undash va muayyan ijtimoiy muammoga e'tibor qaratishni ta'minlaydi.

Maqola, taqriz, sharh, kuzatish, suhbat kabi tahliliy (analitik) janrlarda boshqa janrlardan farqli ravishda muallif nuqtayi nazari ochiq ifodalanadi, fikrlar dalil va mulohaza bilan asoslanadi. Bu turdagi matnlarda frazeologizmlar ko'proq baholovchi va ta'sirchan vosita sifatida namoyon bo'ladi: muayyan ijtimoiy holatni "ko'zbo'yamachilik", "ikki o't orasida qolmoq", "o'rgangan ko'ngil...", "tanganing orqa tarafiga qaramoq", "kaltak tegmoq", "qalovini topib, qorni yondirmoq", "qo'lining kiri" kabi birikmalar orqali obrazli talqin qilish mumkin. Masalan, *Keyin esa o'rgangan ko'ngil o'rtansa qo'ymas, deganlaridek qo'yning bir sonini o'marib ketishi ham hech gap emas. Lekin masalaning boshqa tomoniga, iborali aytganda, tanganing orqa tarafiga ham qaraylik* ("Yoshlar ovozi", 10(1872, 2025-yil). "Yoshlar ovozi" gazetasidan olingan mazkur parchada keltirilgan frazeologik birliklar maqola muallifi fikrini obrazli va ta'sirchan tarzda ifodalashga xizmat qilgan. Xususan, "o'rgangan ko'ngil o'rtansa qo'ymas" hamda "tanganing orqa tarafiga ham qaramoq" kabi iboralar orqali voqelikka baholovchi va tanqidiy munosabat bildirilgan. *O'rgangan ko'ngil o'rtansa qo'ymas* iborasi insonning biror odat yoki manfaatga ko'nikib qolgan holatini, uni osonlikcha tark eta olmasligini ifodalab, muayyan ijtimoiy holatga nisbatan muallifning kinoyaviy munosabatini kuchaytirs, *tanganing orqa tarafiga ham qaramoq* iborasi esa masalaga bir tomonlama emas, balki uning boshqa, yashirin jihatlarini ham hisobga olish zarurligini ta'kidlaydi. Matnda qo'llangan iboralar matnda nafaqat obrazlilikni ta'minlaydi, balki fikrni jonlantiradi, muallif munosabatini yashirmay, ochiq ko'rsatish imkonini beradi.

Badiiy-publitsistik janrlarda (lavha, ocherk, felyeton) esa frazeologik birliklar matnning tabiiy qismiga aylanadi. Ular voqelikni "jon kirgandek" tasvirlash, ijtimoiy illatlarni fosh etish yoki muayyan shaxsning ruhiy holatini yorqin ko'rsatishda faol ishtirok etadi. Ayniqsa, felyeton va pamfletda frazeologizmlar ironiya va satirani kuchaytirish, "po'stini yirtish" yoki "niqobini ochish" vazifasini bajaradi. Masalan, *Begonalarni do'st qilmoq qasdida "mehr uyin eshigin" la-ang ochib qo'ygan g'aroyib kunlarining birida Azamat Gaybnazarov degan fuqarodan da'vo-ariza tushdi. Da'vo bilan tanishgach, qahramonimizning ko'zlariga chirt yosh kelgan bo'lsa, ne ajab?! Sho'rlik da'vogar sud ostonasiga bosh urib kelguncha ichki ishlar idoralarida ozmuncha sarg'aymagan ekan. Yozg'irishicha, I.Xaitov va D.Smirov degan fuqarolar undan juda katta miqdorda qarz olib, pulni qaytarmay qulog'iga lag'mon osib yurishganmish. Bechora ularning "firibgar" ekanini isbotlayman, deb ona suti og'ziga*

kelibdi. Biroq vajlari tasdiqlansa, qani?! (xabar.uz). “Rost bo’lamiz, qozijon! Do’st bo’lamiz, qozijon!..” nomli felyetondan keltirilgan parchada “*sud ostonasiga bosh urib*”, “*mehr uyin eshigin*” *la-ang ochib qo’yg’an*”, “*qulog’iga lag’mon osib*”, “*ona suti og’ziga kelibdi*” frazeologik birliklar matnning badiiy-publitsistik xarakterini kuchaytirib, voqelikni obrazli hamda satirik ohangda tasvirlashga xizmat qilgan. Xususan, “*sud ostonasiga bosh urib*” iborasi da’vogar shaxsning adolat izlab ko’p joylarga murojaat qilgani, turli idoralar eshigini qoqib, sarson-sargardon bo’lganini ifodalaydi. Bu ibora orqali qahramonning ruhiy holati, uning chorasizligi va adolat izlab yurgan holati ta’sirchan tarzda tasvirlanadi. “*Qulog’iga lag’mon osib*” iborasi esa qarzdor shaxslarning aldov va firibgarlikka asoslangan harakatini ironiyali tarzda ochib beradi. “*Ona suti og’ziga kelibdi*” iborasi qahramonning juda katta qiyinchilik va azob-uqubatlarga duch kelganini mubolag’a vositasida ifodalaydi. Bu kabi iboralar felyeton janri uchun xos bo’lgan ekspressivlik, ironiya va satirani kuchaytiradi.

Ikkinchi bobning so’nggi bo’limi “*Diniy uslub va unda frazeologizmlarning qo’llanish xususiyatlari*” deb nomlanib, unda diniy uslubning lingvistik tabiati, ushbu uslubda frazeologik birliklarning tutgan o’rni hamda ularning semantik-stilistik va pragmatik xususiyatlari atroflicha tahlil qilingan. Mazkur bo’limda diniy uslub mustaqil funksional uslub sifatida qaralib, uning shakllanishi va rivojlanishida frazeologizmlarning ahamiyati ilmiy asosda yoritilgan.

O’zbek frazeologik fondining ma’lum qismini diniy tushunchalar bilan bog’liq elementlar tashkil etadi. O’tkazilgan tahlillar diniy uslubga mansub frazeologizmlarning zamonaviy o’zbek tilidagi funksional imkoniyatlari nihoyatda keng va ko’p qatlamli ekanini ko’rsatdi. Avvalo, bunday frazeologizmlar tarkibidagi shayton, gunoh, tavba, duo, qismat, nasiba, savob kabi diniy leksemalar ularning asosiy axloqiy-semantik yadrosini shakllantiradi. Diniy manba va rivoyatlardan kelib chiqqan mazkur birikmalar kommunikativ jarayonda **baholovchi, ekspressiv, emotsional, axloqiy-nasihat** kabi vazifalarni bajarib, nutqning ma’no va uslubiy zaminini boyitadi.

Tilda keng qo’llanuvchi diniy frazeologik birliklarni quyidagicha mazmuniy guruhlarga bo’lib o’rganish mumkin:

1. Qur’on va hadis asosida shakllangan frazeologizmlar: *Alloh yorlaqasin / Olloh panoh bersin, Allohning irodasi bilan, taqdiriga tan berish, savobga qolmoq / gunohga botmoq.*

2. Diniy-mifologik obrazlar asosidagi frazeologizmlar: *shaytonga hay bermoq, shaytonning vasvasasiga uchmoq, shayton urdi, iblisning yo’liga kirdi, jin urmoq / jin chalmoq.*

3. Tasavvufiy manbalar bilan bog’liq birliklar: *haq dastida bo’lmoq, fano bo’lmoq, haq yo’liga kirmoq, qo’l bermoq* va b.

4. Diniy marosim va udumlar bilan bog'liq frazeologizmlar: *nomiga xutba o'qitmoq, qo'lini halollamoq, oxirat oshi* va b.

5. Diniy-axloqiy qadriyatlar asosidagi frazeologizmlar: *oxiratini kuydirmoq, xudo biladi, peshonasida yozilgan, xudo yozgan, birovning haqiga qaramoq, savobga qolmoq* kabi.

6. Xalq og'zaki ijodida diniy qatlamga ega bo'lgan frazeologizmlar: *qismat ekan, gunohi boshidan oshmoq* kabi.

Frazemalarning rasmiy, ilmiy, diniy va og'zaki nutqda qo'llanishi o'zbek tilining semantik va stilistik salohiyatini yanada kengaytirib, nutq madaniyati rivojiga xizmat qilayotgani kuzatildi. Ayniqsa, diniy diskursda frazeologik birliklar an'anaviy qadriyatlar hamda ma'naviy me'yorlarni ifodalovchi barqaror til vositalari sifatida shakllangan.

Uchinchi "*O'zbek tilida frazemalarning lingvomadaniy tadqiqi masalasi*" deb nomlangan bobda o'zbek tilidagi frazemalarning **milliy-madaniy mazmuni**, ularning xalq tafakkuri, urf-odatlar, an'analar hamda tarixiy tajriba bilan bog'liqligi lingvomadaniy yondashuv asosida tahlil qilingan. Mazkur bobda frazeologik birliklarning **madaniy kodlar, milliy stereotiplar va qadriyatlarni aks ettirishdagi o'rne** ochib berilib, ularning semantik tarkibida mujassam bo'lgan etnomadaniy komponentlar tavsiflangan. Bob besh bo'limdan iborat.

Birinchi bo'lim "*Frazeologizmlarda milliy qadriyatlar va mentalitet ifodasi*" deb nomlanib, unda o'zbek tilidagi frazeologik birliklarda xalqning milliy xarakteri, dunyoqarashi, axloqiy-me'yoriy qarashlari hamda mental xususiyatlarining ifodalanish usullari tahlil qilingan. Frazeologizmlarning semantik tuzilishida aks etgan **milliy qadriyatlar, ijtimoiy munosabatlar va madaniy stereotiplar** lingvomadaniy jihatdan tavsiflangan.

Tilning frazeologik boyligi lingvokulturologiyaning muhim tadqiqot obyektiga aylanishi bejiz emas. Frazeologizm an'anaviy ravishda tilshunoslik tadqiqotining obyekti sifatida talqin etilgan bo'lsa-da, uni **lingvomadaniy aspektda o'rganish** uning belgi sifatidagi murakkab tabiatini, ya'ni semantik, kognitiv va madaniy qatlamlarining o'zaro uyg'unlashganligini ochib berishga xizmat qiladi. Bunday yondashuv frazeologiyani nafaqat til tizimidagi o'rnini, balki **olamni lisoniy konseptuallashtirish jarayonidagi** faol ishtirokini, shuningdek, **madaniyat konseptosferasining shakllanishi va rivojlanishiga qo'shadigan hissasini** aniqlash imkonini beradi.

Uchinchi bobning ikkinchi bo'limi "*Frazeologizm, konsept va lingvokulturema*" deya nomlanib, unda frazeologik birliklarning **konseptual mazmunni shakllantirishdagi o'rne**, ularning lingvokulturema sifatida namoyon bo'lish xususiyatlari hamda milliy-madaniy axborotni uzatishdagi funksional imkoniyatlari yoritilgan. Bo'limda frazeologizmlarning semantik tuzilishi orqali **milliy konseptlarning** ifodalanishi lingvomadaniy yondashuv

asosida tahlil qilingan.

Lingvokulturologiyaning markaziy tadqiq obyekti sifatida talqin qilinadigan *lingvokulturema* til va madaniyat o'rtasidagi uzviy hamda ko'p darajali integratsiyani aks ettiruvchi murakkab semiotik-kognitiv birlik hisoblanadi. Til tizimidagi har bir lingvokulturema muayyan **konsept**ning mazmuniy yadrosini o'zida jamlagan bo'lib, bu yaxlitlik orqali madaniy tajriba, tarixiy xotira, ong mahsuli bo'lgan baholovchi va tavsiflovchi xususiyatlar aktual holatga keladi. Shuning uchun ham *lingvokulturema*, **konsept** va **frazeologik birlik**larning o'zaro munosabatini tadqiq etish lingvokulturologiyaning metodologik asosini tashkil etadi.

Kognitiv tilshunoslik, etnolingvistika va lingvokulturologiya doirasida qo'llaniladigan *lingvistik stereotip* tushunchasi ham mazkur birliklarning mazmuniy tarkibini belgilab beradi. Lingvistik stereotip – xalq tafakkurida shakllangan, soddalashtirilgan, ammo yuqori darajada tanilgan kognitiv model bo'lib, u til birliklariga yuklangan an'anaviy tasavvur va baholash mezonlarini ifodalaydi. Stereotiplashgan tasavvurlar frazeologik obrazning barqarorligini ta'minlab, uning baholovchi yo'nalishini aniqlaydi hamda nutq jarayonida tez va to'liq idrok etilishiga xizmat qiladi. Masalan, o'zbek tilidagi **boshida ko'tarib yurmoq** frazeologik birligida bosh komponenti hurmat, e'zoz va ustuvorlik bilan bog'liq bo'lgan madaniy-somatik stereotipni aks ettiradi. Ushbu iborada shaxsni boshdan yuqoriga ko'tarish harakati jamiyat ongida yuksak qadrlash va alohida e'tibor ko'rsatish modeli sifatida mustahkamlangan bo'lib, frazeologik birlik ijobiy aksiologik bahoni ifodalaydi.

Frazeologik birliklarning lingvokulturologik tabiatini tahlil qilish shuni ko'rsatadiki, har bir frazeologizm konseptual mazmunning konkret obrazli ifodasini beradi. Masalan, "boshini ko'tarib yurmoq¹", "insofga keltirmoq", "peshona teri" birliklari xalq ongidagi *halollik* konseptining kodlangan ko'rinishlari hisoblanadi. "Ko'ngli keng", "qo'li ochiq", "bag'ri ochiq" frazeologizmlari *saxiylik* konseptini ifodalaydi. "Ko'zi ochilmoq", "dunyoning achchiq-chuchugini totgan", "ko'pni ko'rgan", "ish ko'rgan" birliklari *tajriba* konseptiga borib taqaladi. "Bo'yniga olmoq", "yelkaga olmoq", "zimmasiga tushmoq" frazeologizmlari *mas'uliyat* konseptining milliy-madaniy talqinini aks ettiradi. "Ko'zi to'q", "boriga baraka", "och qornim tinch qulog'im" birliklari esa *qanoatlilik* konseptining lingvokulturemik ko'rinishlari sanaladi.

Lingvokulturologiyada har bir madaniy kod frazeologik tizimda xalqning o'ziga xos mental xaritasi, qadriyatlar iyerarxiyasi va dunyoni ramziy idrok etish usulini aks ettiruvchi muhim lingvomadaniy mexanizm sifatida namoyon bo'ladi:

Narsa-buyum madaniy kodi – moddiy madaniyat unsurlari (uy-ro'zg'or buyumlari, kiyim-kechak, qurol-aslahalar, asboblari va h.k.) asosida shakllanadigan madaniy kod bo'lib, xalqning turmush tarzi va ijtimoiy

tajribasini aks ettiradi. Masalan, *do'ppisi yarimta, soyasiga ko'rpacha solmoq, oyog'iga bolta urmoq, nog'orasiga o'ynamoq, kosasi oqarmadi, atlas ko'ylakka bo'z yamoq, to'nini teskari kiymoq* kabi.

Biomorf madaniy kodi – inson, hayvonot va o'simlik olami obrazlari orqali shakllangan, tabiat bilan bog'liq tasavvurlarni ifodalovchi kod. Masalan, *qo'yday yuvosh, ilonning yog'ini yalagan, ildiziga bolta urmoq, ajriqqa ag'anagandek, qamishdan bel bog'lamoq, ildiz otmoq, ildizi qurimoq, chayon chaqib olganday, ot bilan tuyacha, xo'roz qichqirmasdan, it azobida* kabi.

Makon madaniy kodi – joy, makon, hudud, masofa bilan bog'liq tasavvurlar asosida shakllangan madaniy kod bo'lib, ijtimoiy va axloqiy baholashni ifodalaydi. Masalan, *onasini Uchqo'rg'ondan ko'rmoq, Amerika ochmoq, Makkadan hoji kelganday, Asakasi ketarmidi, beva xotinga Buxorodan it hurar, boshi osmonga yetmoq, yer bilan bitta bo'lmoq, oyoq osti qilmoq* kabi.

Ma'naviy madaniy kod – axloq, e'tiqod, qadriyat, iymon, vijdon, gunoh-savob kabi tushunchalar asosida shakllangan kod bo'lib, jamiyatning ma'naviy mezonlarini aks ettiradi. Masalan, *vijdoni uyg'oq, shaytonga dars bermoq, yuzi yorug' bo'lmoq* kabi.

Somatik madaniy kod – inson tana a'zolari orqali ifodalanadigan madaniy kod bo'lib, baholash va emotsional munosabatni kuchaytiradi. Masalan, *ko'zi to'rt bo'lmoq, yuragi tosh, boshini aylantirmoq, qo'li egri* kabi.

Vaqt madaniy kodi – vaqt, davr, muddat, tezlik va kechikish bilan bog'liq tasavvurlar asosida shakllangan madaniy kod. Masalan, *yetti uxlab tushiga kirmaslik, vaqti-soati yetmoq, "ha-hu" deguncha, besh kunlik dunyo, tuyaning dumi yerga tekkanda, tuya go'shti yegan, chayon chaqib olganday, yashin tezligida* kabi.

Tilda frazeologizmlarni lingvokulturema sifatida talqin qilish ularning ko'p qatlamli mohiyatini ochib beradi: bir tomondan, ular tayyor til birliklari sifatida kommunikativ ehtiyojni qondirsa, ikkinchi tomondan, xalqning tarixiy xotirasi va mental modelini nutqda qayta ishlaydi. Demak, frazeologizmlar til va madaniyatning o'zaro ta'siri natijasida yuzaga kelgan murakkab birliklar bo'lib, ularni o'rganish milliy tafakkur, madaniy kodlar va konseptual tizimni chuqurroq anglash imkonini beradi.

Bobning navbatdagi bo'limi *"O'zbek xalq dunyoqarashining frazeologik ifodasi: kognitiv-madaniy yondashuv"* deb nomlangan. Tilshunoslikda frazeologik birliklar tayyor semantik qurilmalar sifatida emas, balki inson ongida shakllangan konseptual tuzilmalar va madaniy tajribaning til orqali ifodalangan modeli sifatida talqin qilinadi. Kognitiv yondashuv nuqtayi nazaridan bunday birliklar borliqni bevosita nomlash bilan cheklanmay, uni milliy tafakkur asosida qayta idrok etish va baholash jarayonini aks ettiradigan mental modellar sifatida qaraladi. Shu ma'noda frazeologizmlar

xalq tafakkurida mavjud bo'lgan bilimlar tizimini, stereotip tasavvurlarni va konseptual sxemalarni verballashtiruvchi vosita vazifasini bajaradi.

Frazeologik ma'no shakllanishida konseptual metafora va metonimiya muhim kognitiv mexanizm hisoblanadi. Xususan, o'zbek frazeologiyasida "hayot – yo'l", "sabr – idish", "qalb – makon", "taqdir – yozuv" kabi asosiy metaforik modellar faol qo'llanadi. *Sabr kosasi to'ldi, to'g'ri yo'lda yurmoq, ko'ngli keng, peshonaga yozilgan* singari FBlar mazkur metaforik sxemalarning barqaror lingvistik ifodasi sifatida namoyon bo'ladi.

Frazeologik birliklarning konseptual tuzilmasini ochishda freym va skript modellari ham muhim o'rin tutadi. Freym muayyan vaziyatga oid bilimlar majmuasini, skript esa hodisalarning izchil ketma-ketligini aks ettiruvchi kognitiv sxema sifatida talqin qilinadi. Masalan, *bel bog'lamoq, qo'li qo'lga tegmay, qo'lini uzmoq* kabi iboralar mehnat jarayonining boshlanishi, faol davom etishi va yakunlanishini bosqichma-bosqich ifodalovchi skriptni hosil qiladi. Bu holat frazeologizmlarning milliy ongda jarayonlarni butun bir konseptual model sifatida aks ettirishini ko'rsatadi.

"Kiyim-kechak motivli frazeologizmlarning lingvomadaniy tahlili" deb nomlangan bobning to'rtinchi bo'limida o'zbek tilidagi kiyim-kechak bilan bog'liq frazeologizmlarning **milliy-madaniy mazmuni**, ularning xalq turmush tarzi, ijtimoiy munosabatlar, axloqiy qarashlar va estetik tasavvurlarni aks ettirishdagi o'rni tahlil qilingan. Mazkur bo'limda kiyim-kechak komponentli frazemalarning **ramziy va konseptual ma'nolari**, shuningdek, ular orqali ifodalangan **milliy qadriyatlar va madaniy kodlar** lingvomadaniy jihatdan tavsiflanadi.

Qadimdan o'zbek madaniyatida *do'ppi, ko'ylak, to'n, etik* – shaxsning holati haqida "tilsiz belgilar" sifatida ishlatilgan. Chunki, "til bizning hayot tarzimizni tavsiflovchi ijtimoiy malaka va g'oyalar majmui sifatida madaniyatdan tashqarida mavjud bo'la olmaydi". Ibora tarkibidagi asosiy komponent sanalgan kiyimning holati (yirtilgan, teskari, yarimta, tor) ruhiy yoki ijtimoiy holatga ko'chadi. Ijtimoiy hayot va kundalik turmush tajribasi asosida shakllangan bunday frazeologizmlarda xalqning kiyim-kechakka oid amaliy tajribasi nutqqa ko'chgan bo'lib, **predmetga xos belgilar ko'chma, ramziy ma'nolar orqali ijtimoiy va ruhiy holatlarni ifodalash vositasiga aylangan**. Masalan, atlas ko'ylakka bo'z yamoq frazeologizmida **yamoq** komponenti kamchilik va nomuvofiqlikni bildirsa, to'nini teskari kiyimoq iborasida **teskari kiyish** e'tiroz va norozilik semasini ifodalaydi; do'ppisi tor kelmoq birligida **tor kelish** imkonsizlik va muammo ma'nosini anglatadi, do'ppisini osmonga otmoq frazeologizmida esa **osmonga otish** orqali quvonch va ruhiy ko'tarinkilik holati obrazli tarzda ifodalanadi.

O'zbek milliy madaniyatida erkaklar bosh kiyimi "do'ppi" bilan bog'liq bir qancha frazeologizmlar shakllangan: *"do'ppisi yarimta", "do'ppisini*

osmonga otmoq”, *“do’ppisini yerga olib qo’yib*”, *“do’ppining tagida odam bor”* kabi.

Kiyim-kechak leksikasi asosida shakllangan frazeologizmlar o’zbek xalqining maishiy, estetik, axloqiy va emotsional dunyoqarashini aks ettiradi. Ular madaniy kod sifatida shaxsning ijtimoiy mavqeini, ruhiy holatini, jamoa bilan munosabatini, quvonch va tashvishlarini turli badiiy tasvirlar orqali ifodalab keladi. Mazkur frazeologik birliklarning tahlili o’zbek tilidagi ramziy fikrlashning, metaforik tafakkurning boy va qadimiy an’analariga dalildir.

Uchinchi bobning so’nggi bo’limi ***“Diniy motivli frazeologizmlarning lingvomadaniy tahlili”*** deb nomlanib, unda o’zbek tilidagi diniy mazmunga ega frazeologik birliklarning **milliy-ma’naviy qadriyatlar**, e’tiqod, axloqiy me’yorlar hamda diniy dunyoqarash bilan uzviy bog’liqligi lingvomadaniy yondashuv asosida yoritilgan. Bo’limda diniy motivli frazeologizmlarning semantik tuzilishida mujassam bo’lgan **diniy konseptlar**, ramziy ma’nolar va madaniy kodlar tahlil qilinib, ularning til va madaniyat o’rtasidagi munosabatni aks ettirishdagi o’rni asoslab berilgan.

Masalan, xalqimiz orasida *“shayton yo’ldan urdi”* fe’l frazemasi yomon ish yoki xato holat sodir etilganda o’zini oqlash uchun ishlatiladi. *“Shayton”* leksemasining arab tilidan o’zlashgani mazkur obrazning islom diniy-madaniy an’anasi bilan bevosita bog’liqligini ko’rsatadi. Islom dini yurtimiz hududida keng tarqalganligi bois bu birlik xalq tafakkuri va til ongida mustahkam o’rin egallagan.

Shayton yo’ldan urdi frazemasi lingvomadaniy jihatdan muhim bo’lish bilan birga, psixolingvistik nuqtayi nazardan ham diqqatga sazovordir. Unda insonning muayyan xatti-harakati shaxsiy irodadan ko’ra tashqi yovuz kuch – shayton vasvasasi bilan izohlanadi. Natijada aybning subyekt zimmasidan qisman olinib, metafizik kuchga ko’chirilishi orqali ruhiy yengillik hosil qilinadi. Bu hodisa ko’plab madaniyatlarda uchraydigan *“aybni g’ayritabiiy kuchga yuklash”* strategiyasining milliy-madaniy ifodasi sifatida namoyon bo’ladi.

Umuman olganda, diniy motivga ega frazeologizmlarining funksional xoslanishi o’zbek tili frazeologik tizimidagi diniy va so’zlashuv nutq qatlamlarning o’zaro integratsiyalashuvini ko’rsatadi. Bu esa diniy timsollar asosida shakllangan frazeologizmlarning nafaqat tilning boyligi, balki jamiyatning ma’naviy-estetik tajribasi, axloqiy qadriyatlari va mental dunyoqarashini aks ettiruvchi muhim lingvomadaniy hodisa ekanini tasdiqlaydi.

Dissertatsiyaning ***“O’zbek leksikografiyasidagi frazemalar va til korpuslarida frazeologizmlarning berilishi”*** deb nomlanuvchi to’rtinchi bobining dastlabki bo’limi *“O’zbek leksikografik lug’atlarida frazeologizmlarning berilishi”* tarzida bayon qilingan.

XIX asr oxiri va XX asr boshlarida bir qator leksikografik ishlar yuzaga keldiki, ular lugʻatlarga frazemalarni kiritish va izohlash tamoyillarini belgilashda, frazeografiyaning bundan keyingi taraqqiyotida muhim rol oʻynadi hamda oʻzbek frazeologiyasi va frazeografiyasining mustaqil lingvistik sohalar sifatida shakllanishi va taraqqiyoti uchun oʻziga xos zamin hozirladi. XX asrning 60-yillaridan boshlab oʻzbek tilshunosligida ham amaliy ehtiyojlar taʼsirida frazeologik lugʻat tuzishning ilmiy-nazariy muammolarini tadqiq etishga eʼtibor qaratila boshlandi.

M.Umarxoʻjayev jahon tilshunosligida frazeografiya fanining shakllanishi va rivojlanish jarayonini tarixiy taraqqiyot nuqtayi nazaridan uch asosiy bosqichga ajratib tadqiq etadi. Birinchi bosqich eng qadimgi davrlardan XIX asrgacha boʻlgan vaqt oraligʻini qamrab oladi. Ikkinchi bosqich XIX asr hamda XX asrning birinchi yarmiga toʻgʻri kelib, frazeografik qarashlarning ilmiy tizimlashuvi bilan xarakterlanadi. Uchinchi bosqich esa XX asrning 50-yillaridan boshlab hozirgi davrgacha boʻlgan muddatni oʻz ichiga olib, frazeografiyaning mustaqil ilmiy yoʻnalish sifatida jadal taraqqiy etishi bilan tavsiflanadi.

Oʻzbek tili frazeologizmlarining izohli lugʻati oʻzbek tilining tushunchalarni taʼsirchan aks ettirish imkoniyati, olam manzarasini tafakkur va idrok orqali anglash hamda barqaror birikmalar, frazeologizmlarning mental maʼlumotlarni toʻplash va ifodalash xususiyatlarini namoyon etadi. Shavkat Rahmatullayevning 1978-yilda yaratgan “Oʻzbek tilining izohli frazeologik lugʻati” va 1992-yilda qayta ishlangan “Oʻzbek tilining frazeologik lugʻati” yillar davomida tilshunosligimizda asosiy frazeografik manba sifatida xizmat qilib keldi va hanuzgacha oʻz ahamiyatini yoʻqotmagan. Mazkur lugʻatlarda 3 mingdan ortiq frazeologik birliklarning maʼnosi, shakliy tuzilishi va maʼno munosabatlariga oid turli qirralari badiiy asarlardan olingan ishonchli misollar asosida izohlangan.

2022-yilda H.Dadaboyev masʼul muharrirligida bir guruh olimlar tomonidan mazkur lugʻatning yangi nashri tayyorlanib, chop etildi. Lugʻatda jami 5198 ta frazeologik birlikning izohi keltirilgan. Ushbu “Oʻzbek tili frazeologizmlarining izohli lugʻati” adabiy tilda, xalq shevalarida hamda mumtoz tarixiy manbalarda uchraydigan iboralar tizimini qamrab olgan. Lugʻat Sh.Rahmatullayev tomonidan tuzilgan “Oʻzbek tilining frazeologik lugʻati” (1992) asosida qayta ishlangan boʻlib, mazkur manbada 3000 dan ortiq frazeologik birlik izohlangan edi. Yangilanish jarayonida davr mafkurasi bilan bogʻliq, zamon nuqtayi nazaridan eskirgan leksik birliklar chiqarib tashlandi, lugʻat maqolalari esa mustaqillikdan keyin yaratilgan badiiy asarlardan olingan misollar bilan boyitildi. Asosiy korpusga qoʻshimcha ravishda 397 ta arxaik ibora, “Oʻzbek tilining izohli lugʻati” (2006-2008), “Oʻzbek frazeologiyasidan materiallar” (H. Berdiyarov, R.

Rasulov, B. Yo'ldoshev; 1976-1983) hamda xalq shevalari asosida to'plangan 1801 ta frazeologik birikma izohi kiritilgan.

2014-yilda N.Mahmudov va Y.Odilovlar tomonidan nashr etilgan lug'atda o'zbek tilidagi 300 dan ortiq so'z va iboralarning enantioseмик ma'nolari aniq misollar asosida tavsiflangan. Ushbu lug'at zamonaviy o'zbek leksikografiyasida enantioseмикiya hodisasini tizimli yoritishga bag'ishlangan ilk tadqiqotlardan biri hisoblanadi. Lug'atda izohlangan har bir so'z yoki iboradan so'ng unga xos enantioseмикianing turi ko'rsatilgan bo'lib, ular lisoniy, nutqiy, nominativ, subyektiv-baholovchi va boshqa turlarga ajratilgan. Masalan, ***bino qo'ymoq*** iborasi lisoniy enantioseмикiya namunasidir:

1. O'ziga ortiqcha baho bermoq, kibrlanmoq. *Bu nodon bandaning ojiz o'yiga kelgan fikrni qarang o'ziga bino qo'ygan Kesakpolvon beo'xshov bir maxluq sifatida ko'ruvchi shu odamchaning iltimosini inobatga olarkanmi? (Tohir Malik. «Shaytanat»).*

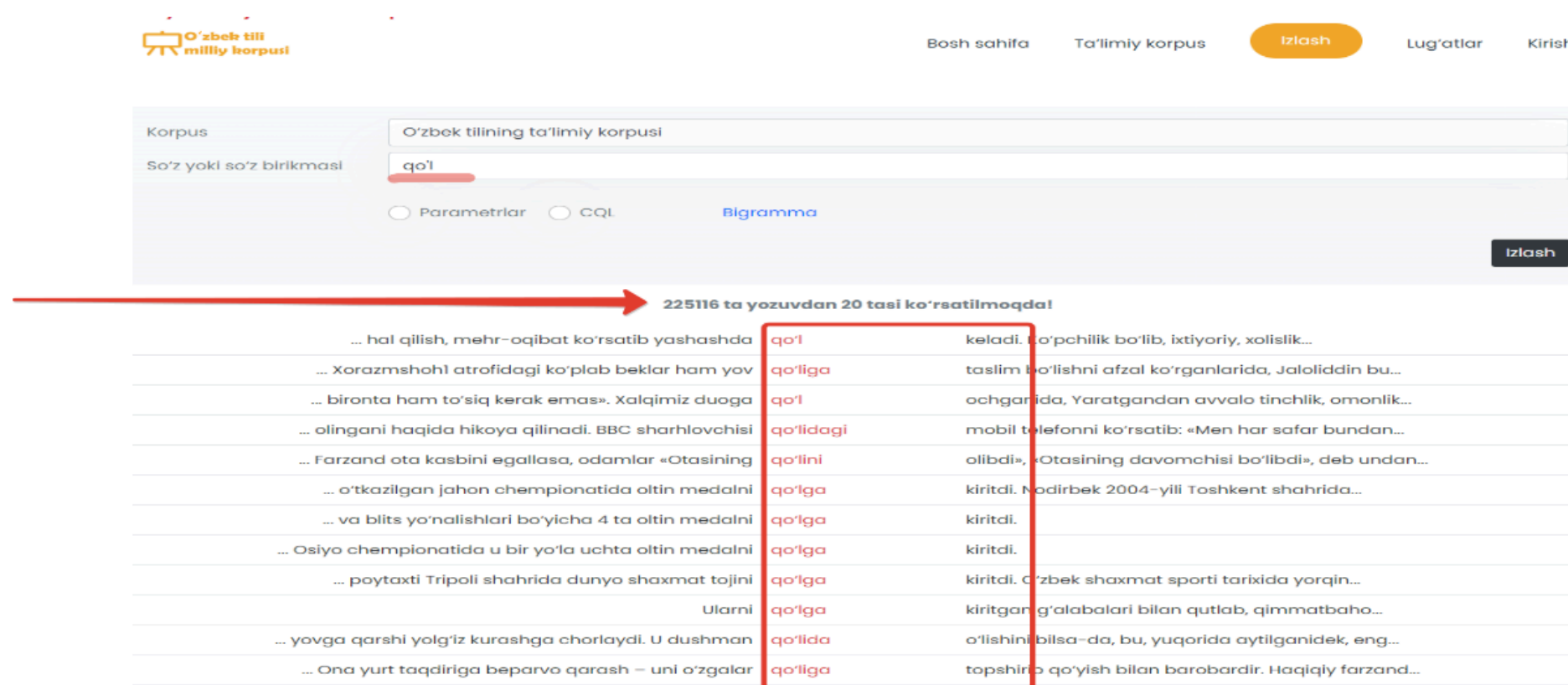
2. Boshqaga (odam, narsa va sh.k.) ayriча baho bermoq, alohida mehr bilan munosabatda bo'lmoq berilmoq. *Madaniyat va istirohat bog'iga kirdik. Mehmon, hech bo'lmasa, shu boqqa, xususan, gulu gulzorga qiziqar deb o'yladim, chunki shahrimiz bu boqqa juda bino qo'ygan (A.Qahhor, Dumli odamlar) [O'TESIL, 152].*

Bobning ikkinchi bo'limi "*Til korpuslari va ularda frazeologizmlar bazasini yaratish masalalari*" tavsifiga bag'ishlangan bo'lib, unda zamonaviy lingvistikaning muhim yo'nalishlaridan biri – korpus lingvistikasi doirasida frazeologik birliklarni tizimli ravishda jamlash, tavsiflash va elektron shaklda modellashtirish masalalari yoritilgan.

Til korpusi deganda muayyan tilga oid turli janr, uslub, davr va hududlarni o'z ichiga olgan, elektron shaklda saqlangan, belgilangan (annotatsiya qilingan) va qidiruv tizimi bilan ta'minlangan matnlar majmui tushuniladi. Bunday resurslar til birliklarining qo'llanish chastotasi, kontekstual muhiti, leksik-semantik variantlari, uslubiy rang-barangligi hamda grammatik xususiyatlarini leksikografik, statistik va tizimli asosda o'rganish imkonini yaratadi. Til korpusida iboralar bazasini yaratish iboralar bilan bog'liq muayyan tadqiqotni olib borishda, masalan, somatik iboralar yoki mualliflik iboralari bo'yicha tadqiqot ishida barcha somatik yoxud mualliflik iboralarini bir necha soniyada korpusdan manbasining ma'lumoti (metama'lumot) va konteksti (konkordans)i bilan olish imkonini beradi. Bunda vaqt teжалadi va e'tibordan chetda qolgan iboralar ham yuzaga chiqadi.

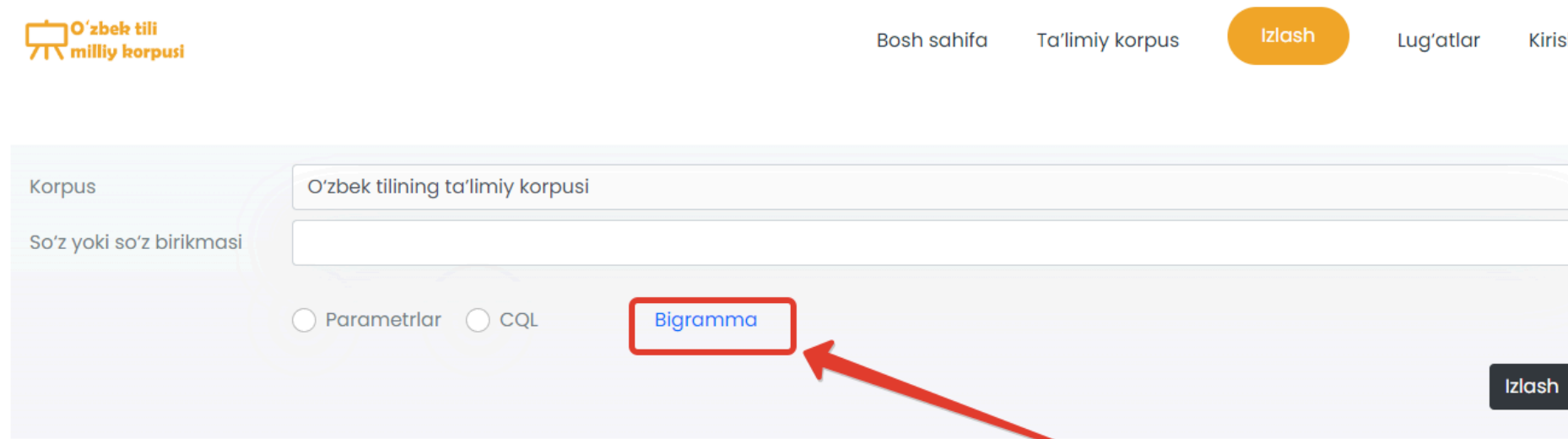
Fikrimizning dalili sifatida o'zbek tili ta'limiy korpusidan (<http://uzschoolcorpara.uz/>) bir amaliy mashg'ulot bajaramiz. O'quvchi yoki talabalarga somatik iboralarni jamlash vazifasi berilgan bo'lsin. Mana shu jarayonda ham korpus benazir yordamchi hisoblanadi. O'quvchilar soatlab

yoki kunlab bir qancha kitoblardan inson tanasi a'zolari bilan bog'liq iboralarni qidirib o'tirmaydi. Balki bir necha soniyada kalit so'z orqali taqdim qilingan matnlar saralamasidan iboralarni yig'ib oladi, xolos. Korpusning "Izlash" ruknidagi qidiruv satriga qo'l so'zi yozib izlanganda bazadagi matnlar majmuasidan *qo'l* so'zi qatnashgan 225116 ta konkordans KWIC (Key Word In Context – "kontekstdagi kalit so'z") shaklida taqdim etildi (1-rasm). Endi foydalanuvchi ushbu konkordanslardan *qo'l* so'zi ishtirok etgan iboralarni jamlab chiqsa, kifoya. Bu **birinchi usul** edi.



1-rasm. Qidiruvga berilgan *qo'l* so'zi qatnashgan konkordanslar KWIC shaklida

Ikkinchi usul: o'sha "Izlash" ruknining "Bigramma" sahifasiga o'tiladi (2-rasm). "Bigramma"ning qidiruv satriga *qo'l* so'zi yoziladi (3-rasm).



2-rasm. "Izlash" ruknidagi "Bigramma" sahifasiga o'tish tugmasi

Uchinchi usul: bu uchun korpusning "Lug'atlar" rukniga o'tiladi. Undagi qidiruv satriga *qo'l* so'zi yozildi. Natijada korpusning iboralar bazasidagi 42 ta ibora taqdim etilganini ko'rish mumkin (3-rasm).

 Bosh sahifa Ta'limiy korpus Izlash Lug'atlar Kirish Ibora:(42 ta) To'liq ko'rish «Gah» desa, qo'lga qo'nadigan qilib olgan: juda itoatkor qilib olgan - Egri qo'llik qildi: mayda o'g'irlik qildi - Ikki qo'lini burniga tiqdi: quruqdan– quruq, evaziga hech narsa ololmay - Ikki qo'lini og'ziga tiqdi: hovliqib, lozim bo'lganidan ko'ra ortiqroq narsani ro'yobga chiqarish uchun intildi - Ikki qo'llab: hech qanday e'tirozsiz va xursandlik bilan - Ko'ngliga qo'l soldi: eng yashirin fikr-o'yini bilishga harakat qildi - Miyasini qoqib, qo'lga berdi: so'rayverib miyasini charchatdi, sergapligi bilan bezdirdi - O'zini qo'lga oldi: o'z xatti–harakatlarini irodasiga bo'ysundirdi - Ochiq qo'l: saxiy - Qo'l berdi I: salomlashish uchun dastpanjasini uzatdi - Qo'l berdi II: murid bo'ldi - Qo'l ko'tardi: 1)urdi 2)tarafdorligini, xayrixohligini bildirdi 3)gapiruvchi ekanini bildirdi - Qo'l keldi: manfaatiga mos tushgan holda qulaylik berdi - Qo'l siltadi: diqqat–e'tiborga nolo'iyq deb topdi - Qo'l urdi: 1)tegdi 2) biror ishni qila boshladi - Qo'ldan berdi: yo'qotdi - Qo'ldan chiqdi: 1)kimningdir hukmidan, ixtiyoridan chiqib ketdi 2)bitdi(qurish, tikish, yozish kabilar) - Qo'ldan ketdi: kimningdir hukmidan, ixtiyoridan chiqib ketdi - Qo'lga kirdi: ixtiyoriga o'tdi - Qo'lga tushdi: 1) tutqun bo'ldi 2) biror nojo'ya ish bilan tutildi 3) aldanib, o'z ixtiyorini berib qo'ydi - Qo'lga oldi: 1)o'z ixtiyoriga o'tkazdi 2)qo'qqisdan hujum qilib bosib oldi 3)hibs qildi, qamash maqsadida tutdi 4) biror yo'l bilan o'z xohishiga bo'ysunnadigan qildi - Qo'li baland: raqobatda, musobaqada vaziyati ustun - Qo'li bormadi: nimanidir qilmaslikka undovchi his–tuyg'uning ta'sirida biror faoliyatga kirisha olmaydi - Qo'li egri: o'zgalarning haqini, mulkini o'g'irlaydigan mayda o'g'ri - Qo'li kalta: cheklangan imkoniyatga ega - Qo'li qisqalik qildi: cheklangan imkoniyatga ega - Qo'li tegmadi: juda bandligi tufayli vaqt topolmaydi - Qo'li uzun: ortiq darajada imkoniyatga ega	
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3-rasm. “Lug’atlar” rukni qidiruv satriga yozilgan qo’l so’zi ishtirokidagi iboralar soni

Ko’k rangdagi “To’liq ko’rish” havolasi bosilganida taqdim etilgan iboralar bilan tanishish mumkin. Ahamiyatlisi, unda nafaqat ibora, balki uning izohi yoki so’zga teng ma’nosi ham beriladi. Hatto omonim shakli ham izohi bilan ko’rsatiladi (4-rasm).

 Bosh sahifa Ta'limiy korpus Izlash Lug'atlar Kirish Ibora:(42 ta) To'liq ko'rish «Gah» desa, qo'lga qo'nadigan qilib olgan: juda itoatkor qilib olgan - Egri qo'llik qildi: mayda o'g'irlik qildi - Ikki qo'lini burniga tiqdi: quruqdan– quruq, evaziga hech narsa ololmay - Ikki qo'lini og'ziga tiqdi: hovliqib, lozim bo'lganidan ko'ra ortiqroq narsani ro'yobga chiqarish uchun intildi - Ikki qo'llab: hech qanday e'tirozsiz va xursandlik bilan - Ko'ngliga qo'l soldi: eng yashirin fikr-o'yini bilishga harakat qildi - Miyasini qoqib, qo'lga berdi: so'rayverib miyasini charchatdi, sergapligi bilan bezdirdi - O'zini qo'lga oldi: o'z xatti–harakatlarini irodasiga bo'ysundirdi - Ochiq qo'l: saxiy - Qo'l berdi I: salomlashish uchun dastpanjasini uzatdi - Qo'l berdi II: murid bo'ldi - Qo'l ko'tardi: 1)urdi 2)tarafdorligini, xayrixohligini bildirdi 3)gapiruvchi ekanini bildirdi - Qo'l keldi: manfaatiga mos tushgan holda qulaylik berdi - Qo'l siltadi: diqqat–e'tiborga nolo'iyq deb topdi - Qo'l urdi: 1)tegdi 2) biror ishni qila boshladi - Qo'ldan berdi: yo'qotdi - Qo'ldan chiqdi: 1)kimningdir hukmidan, ixtiyoridan chiqib ketdi 2)bitdi(qurish, tikish, yozish kabilar) - Qo'ldan ketdi: kimningdir hukmidan, ixtiyoridan chiqib ketdi - Qo'lga kirdi: ixtiyoriga o'tdi - Qo'lga tushdi: 1) tutqun bo'ldi 2) biror nojo'ya ish bilan tutildi 3) aldanib, o'z ixtiyorini berib qo'ydi - Qo'lga oldi: 1)o'z ixtiyoriga o'tkazdi 2)qo'qqisdan hujum qilib bosib oldi 3)hibs qildi, qamash maqsadida tutdi 4) biror yo'l bilan o'z xohishiga bo'ysunnadigan qildi - Qo'li baland: raqobatda, musobaqada vaziyati ustun - Qo'li bormadi: nimanidir qilmaslikka undovchi his–tuyg'uning ta'sirida biror faoliyatga kirisha olmaydi - Qo'li egri: o'zgalarning haqini, mulkini o'g'irlaydigan mayda o'g'ri - Qo'li kalta: cheklangan imkoniyatga ega - Qo'li qisqalik qildi: cheklangan imkoniyatga ega - Qo'li tegmadi: juda bandligi tufayli vaqt topolmaydi - Qo'li uzun: ortiq darajada imkoniyatga ega	
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4-rasm. Korpus bazasidan qo’l so’zi ishtirokida taqdim etilgan 42 ta ibora yoymasi

O’zbek tilidagi somatik iboralarning semantik va grammatik tabiatini to’g’ri anglash, ularning miqdorini, xususiyatlarini chuqur o’rganish asosida tuziladigan frazeologik lug’atlarda ularning yangi ma’nolarini keyingi asr va mustaqillik yillarda yaratilgan materiallar asosida ochib berish o’zbek frazeologiyasi, leksikografiyasi hamda frazeografiyasi oldida turgan muhim vazifalar qatoriga kiradi.

To’rtinchi bobning so’nggi bo’limi “*Avtomatik tarjimani takomillashtirishda frazemalar bazasining o’rni*” deb nomlangan hamda ikki qardosh – o’zbek va turk tillariga mansub frazemalarning bir tildan ikkinchisiga tarjima qilishda tarjimon dasturlari tomonidan qo’yiladigan xatolar va tarjimaning sifatli bo’lishida frazeologik bazaning ahamiyati ilmiy asosda yoritilgan.

Avtomatik tarjima tizimlari (mashina tarjimasi – MT) tabiiy tilni qayta ishlash sohasining eng murakkab yoʻnalishlaridan biri boʻlib, ayniqsa, frazeologik birliklar tarjimasida sezilarli qiyinchiliklarga duch keladi. Frazeologizmlar semantik jihatdan kompozitsion boʻlmagan, koʻchma maʼno ifodalovchi va koʻpincha, madaniy-konseptual yuklamaga ega birliklar boʻlgani sababli, ularni soʻzma-soʻz tarjima qilish semantik buzilishlarga olib keladi. Shu sababli avtomatik tarjima tizimlarida frazemalar bazasining mavjudligi tarjima sifatini oshirishning muhim omillaridan biri hisoblanadi.

Yaqin yillardan oʻzbek kompyuter lingvistikasida jahon tajribasiga tayangan holda turli lingvistik tizimlarni yaratish jadallashmoqda. Matn ustida ishlashga moʻljallangan dasturlar va tizimlarni yaratish uchun tabiiy tilni qayta ishlashda asosiy muammolardan barqaror birikmalar, frazemalar, idiomalarni tahlil qilish masalasi hisoblanadi. Shu nuqtayi nazardan, oʻzbek tilida frazeologik birliklarni avtomatik aniqlash va tarjima jarayonida frazemalar bazasini yaratish yoʻnalishida muhim tadqiqotlar olib borilgan. Xususan, M. Abjalova, U. Rashidova, A. Hasanov tomonidan tayyorlangan tadqiqotda frazemalarni aniqlashda qoidaviy va kontekstual yondashuvlar integratsiyasi qoʻllanilgan. Shuningdek, M. Abjalova, S. Sharipova tadqiqotlarda idiomatik birliklarning semantik va grammatik moslik muammolari transformer modellar asosida tahlil qilingan.

Oʻzbek va turk tillarining tipologik jihatdan Oltoy tillar oilasining turkiy tillar guruhiga mansubligi shunday leksik va grammatik aynanlikni vujudga keltirmoqda. Bunday soʻzma-soʻz muqobil frazemalar kam sonli, ayrim soʻzma-soʻz iboralar hatto boshqa semantik ifodani beradi. Masalan, turk tilidagi *“göğüs germek”* iborasi hayotdagi barcha qiyinchiliklarga dosh berish, *tishini tishiga qoʻyish*, chekinmasdan, barcha toʻsiqlarga, hayot zarbalariga qaramay oldinga siljishni anglatadi, bu maqsad sari yurishni anglatadi. Oʻzbek tilidagi uning soʻzma-soʻz muqobiliga ega *“koʻkrak kermoq”* frazemasining maʼnosi esa butunlay boshqacha. *Koʻkrak kermoq* iborasi magʻrurlanish va kibrlanishni, uni muayyan ishni aʼlo tarzda bajarganda, muvaffaqiyatli boʻlganda qoʻllash mumkin. Shuningdek, oʻzbek tilida bu ibora, koʻpincha, muvaffaqiyatli, yaxshi oʻgʻilning ota-onasi uchun ishlatiladi. Turk tilidagi *göğüs germek* va oʻzbek tilidagi *koʻkrak kermoq* frazemalari leksik hamda struktural jihatidan bir boʻlsa-da, qoʻllash oʻrni ayrichadir. Bu ikki iboraning asosiy maʼnosini tushunmasdan turk tilidan oʻzbek tiliga soʻzma-soʻz tarjima qilinsa, *“koʻkrakni choʻzish”*, *“koʻkrak choʻzilishi”* va *“koʻkrak bilan yurish”* kabi juda gʻaliz tarjimalar yuzaga keladi.

Aynan tarjimaoldi tahlili jarayonida ekstralingvistik omillarning hisobga olinishi muhimdir. Jumladan, frazemalar tahlilida lingvokulturologik va lingvopragmatik taʼsirlarning eʼtiborga olinishi natijasida milliy koloritning

saqlanishiga erishiladi, tarjimaning adekvatlik va muqobilik darajasi oshadi.

O'zbek tilidagi frazemalar Sh.Rahmatullayev, O'zbek tili izohli lug'ati – O'TIL va boshqa lug'atlardagi miqdori quyidagi raqamlarga ega: o'zbek tilidagi jami FB – 4000ga yaqin: shundan Sh.Rahmatullayev lug'atida 3000ga yaqin; boshqa lug'atlarda esa 2265 tani tashkil etadi. Somatik frazemalarning jami soni 1500ga yaqin: shundan Sh.Rahmatullayev lug'atida 1000ga yaqin; boshqa lug'atlarda 703ta, O'TILda esa 604tani tashkil etadi (2-chizma). Turk tilida frazemalarning jami ko'rsatkichi 10000ga yaqin.

5-rasm. O'zbek tilidagi frazeologizmlar va somatizmlar statistikasi

Mazkur tadqiqot jarayonida o'zbek va turk tillaridagi frazemalarni tahlil qilish natijasida shunday xulosalar yuzaga keldi (6-rasm):

1. So'zma-so'z muvofiq. Tipologik jihatdan qardosh o'zbek(turk tillaridagi iboralarni so'zma-so'z tarjima qilish mumkin. Masalan, *eshikdan quvsang teshikdan kiradi – kapıdan kovsan bacadan girer, joni halqumiga kelmoq – can boğazdan gelmek, ko'z quloq bo'lmoq – göz kulak olmak, tindirmaslik – nefes aldirmamak, jonini bermoq – canını bağışlamak*. Ammo bunday muvofqlik kam sonni tashkil etadi (5-chizmada yashil rangda).

2. So'zma-so'z muvofiq, ammo pragmatik qo'llash ayricha. So'zma-so'z tarjima qilingan frazemalarni har ikki xalq vakillari ayricha vaziyatlarda ularni qo'llashi mumkin. Bu lingvokulturologik hodisa bilan bog'liq, albatta. Masalan, *gōğūs germek* iborasi o'zbek tiliga so'zma-so'z *ko'krak kermoq* frazemasiga ega bo'lsa-da, qo'llanish vaziyati bo'yicha *tishini-tishiga qo'ymoq* frazemasiga pragmatik jihatdan muvofiq (5-chizmada qizil rangda).

3. Semantik muvofiq, ammo leksik birliklari nomuvofiq frazemalar. Bunday iboralar o'zbek va turk xalqlari turmushi va madaniyatida muayyan

vaziyat, o'xshatish va qiyoslashlar natijasida yuzaga kelganligi bois butunlay boshqa leksik birliklardan yuzaga kelgan, ammo mazmuni va qo'llanish vaziyati o'zaro muvofiq keluvchi frazemalar mavjud. Masalan, *tovbasiga tayanmoq – dizini dövmek* (juda pushaymon bo'lmoq), *ikki oyoqni bir etikka tiqmoq – yumurta kapiya dayanmak* (bir ishga shoshilayapti, ammo vaqt kam qolganida qo'llaniladi), *o'ziga choh qazimoq – bindiği dalı kesmek, boshi ko'kka yetmoq – etekleri zil çalmak* (o'ta quvonmoq) kabi (5-chizmada moviy rangda).

6-rasm. O'zbek va turk tillaridagi frazemalar muvofiqligi illyustratsiyasi

Xullas, frazemalarni kompyuterli modellashtirish va ularning parallel bazasini yaratish quyidagi imkoniyatlarni beradi:

- 1) frazeologik birliklarni avtomatik tahlil qilishni osonlashtiradi;
- 2) matn tarkibida frazeologik birliklarning tarjimasini osonlashtiradi;
- 3) lingvistik protsessorda semantik tarzda so'z yoki jumla identifikatori tarzida tushuniladi;
- 4) lingvokulturologik ahamiyati saqlanib qoladi;
- 5) iboralarning semantik yaxlitligi saqlanadi;
- 6) past chastotali birliklarni to'g'ri tarjima qilinishiga erishiladi;
- 7) semantik ekvivalentlikni oshirish imkoni yuzaga keladi;
- 8) madaniy xususiyatlarni saqlash uchun muhim resurs hisoblanadi.

O'zbek tilida frazeologik bazani yaratish va uni neyron tarjima tizimlariga integratsiyalash milliy tilning raqamli resurslarini boyitish va tarjima sifatini xalqaro darajaga olib chiqishning muhim bosqichidir.

Yuqorida frazemalardagi leksemalarning barqaror kombinatsiyasi, frazemalarning semantik yaxlitlik va lingvokulturologik ahamiyatga egaligi, erkin sintaktik bog'lanishga egaligi tahlil qilindi. Aynan shu xususiyatlari sababli bunday barqaror birikmalarning parallel bazasi yaratilishi muhimligi misollar bilan dalillandi. Tarjimada frazemalarni so'z / gap deb hisoblash sabablari, frazema=so'z / gap konsepsiyasi tushuntirildi. Umuman, FBlarning paradigmatic va sintagmatik shakllanish jarayoni ijtimoiy ahamiyat kasb etib, murakkab struktural jarayon hisoblanadi, ularning bu xususiyatlari matnda va nutqiy vaziyatda yaqqolroq namoyon bo'ladi. Shunday bo'lsa-da, frazemalar so'z birikmasi va gap strukturali birlik sifatida, tayyor leksik birlik sifatida olinishi va uning sintaktik munosabat shakllarini olish o'рни belgilab berilishi maqsadga muvofiq hisoblanadi.

XULOSA

Keyingi yillarda o'zbek frazeologiyasi fani salmoqli yutuqlarni qo'lga kiritdi: bir necha doktorlik va nomzodlik ishlari himoya qilindi, darslik va o'quv qo'llanmalari yuzaga keldi, o'nga yaqin frazeologik lug'atlar yaratildi, ammo o'zbek tilining frazeologik tizimini hozirgi zamon tilshunosligi talablari nuqtayi nazaridan kompleks tarzda tadqiq etish hali kelgusida ko'plab frazeolog olimlarning zahmatli mehnatini talab qiladi. Eng muhimi, iboralarning funksional-uslubiy tarmoqlanishi, ko'p jildlik frazeologik lug'atlar yaratish, frazemalarni antroposentrik, lingvokulturologik, kognitiv-pragmatik nuqtayi nazardan tadqiq etish bilan bog'liq masalalar tilshunoslikning dolzarb muammolari qatoriga kiradi. Bu sohada o'zbek frazeologiyasi fani ham hozircha dastlabki qadamlarni qo'ya boshladi.

1. Frazeologik stilistika o'zbek tilshunosligining yangi sohasi sifatida XX asrning 80-yillaridan shakllana boshladi. Frazemalarning tavsifi, matn tarkibida bajaradigan uslubiy vazifalari, ulardan nutq jarayonida kognitiv-pragmatik maqsadlarda foydalanish metodlari hamda adabiy til me'yoriga munosabati kabi masalalarni tadqiq etishga jiddiy kirishildi.

2. Har qanday frazemada ham frazeologik, ham uslubiy ma'no mavjud. Ekspressiv-baho va funksional-uslubiy bo'yoqdan iborat bo'lgan uslubiy ma'no frazemaning muayyan funksional uslubga xoslanishini belgilaydi. Iboraning ekspressiv-baho bo'yog'i uning funksional-uslubiy xoslanishi bilan sabab-oqibat munosabatida bo'ladi,

3. O'zbek tilidagi frazeologik birliklarning funksional-stilistik tabiati turli nutq uslublari bilan uzviy bog'liq bo'lib, ularning qo'llanish doirasi, nutqdagi ta'sirchanlik, obrazlilik va baholash ottenkasi singari uslubiy qiymati va ekspressiv imkoniyatlari aynan shu funksional muhitda namoyon bo'ladi. Bu esa frazeologizmlarni funksional uslublararo tasniflash, ularning so'zlashuv, ilmiy, rasmiy, badiiy, publitsistik va diniy nutqdagi o'rnini belgilash zarurligini taqozo etadi.

4. Frazeologik birliklar ma'nosida semantik siljishlarning yuz berishiga motivatsiya va abstraksiya jarayonlari sabab bo'ladi. Ularning empirik va aniq tajribaga asoslangan ma'nolari vaqt o'tishi bilan abstraktlashadi. Shu boisdan, frazeologik birliklarni semantik va funksional-stilistik yaxlitlikda tadqiq etish ularning nutqdagi emotsional-ekspressiv ahamiyatini teran his etishga ko'maklashadi.

5. Frazemalar nutqda nafaqat nomlovchi va ekspressiv vosita, ayni paytda lingvomadaniy kod vazifasini ham ado etadi. Ularda metaforik ma'noning mavjudligi nutqda ijtimoiy munosabatlarni, milliy tafakkurning alohida xususiyatlarini, individual baholash ottenkalarini ifoda etish hamda muayyan uslubda barqarorlashish imkonini beradi.

6. O'zbek tili funksional uslublariga xoslangan frazemalar ushbu tilning

semantik va stilistik salohiyatini, nutq madaniyatidagi betakror nafosatni namoyish etuvchi noyob lingvistik birliklardir. Birgina diniy diskursda qo'llaniladigan frazeologik birliklarning xalqimiz asriy milliy-ma'naviy va ma'rifiy qadriyatlarining ifodasi sifatida namoyon bo'lishi buning yaqqol dalilidir. Faqat keyingi o'n yillikda maxsus tadqiq etila boshlagan o'zbek tilining diniy frazeologik fondi xalqimiz turmush tarzida axloqiy qadriyatlarining tiklanishi va ma'naviyatining takomillashuvida g'oyatda manfaatli bo'lmoqda.

7. O'zbek tilidagi frazemalarning funksional uslublarda qo'llanishi, shuningdek uslublararo ko'chishi o'zbek milliy tafakkur taraqqiyoti va lingvomadaniy merosining uzviyligi va davomiyligi hamda til me'yorlarining takomillashuvi bilan chambarchas bog'liqdir. Frazemalar lingvomadaniy tabiatining kognitiv tafakkur, milliy mentalitet va madaniy hayot tarzi bilan uzviyligi, milliy-madaniy axborotni saqlovchi va uzatuvchi semiotik vosita sifatida namoyon bo'lishi ham shu jarayonlarga tayanadi.

8. O'zbek tilida frazemalar orqali konseptlarni ifodalash, ularni milliy-madaniy mazmun bilan boyitish hamda tilda stereotiplashgan obrazlar tizimini shakllantirishga moyillik kuchlidir. Bu esa frazeologik tizimni faqat leksik-semantik, balki kognitiv va madaniy jihatdan ham o'rganishni taqozo etadi. Frazemalar tarkibidagi somatik, biomorf, predmetli, makon va boshqa madaniy kodlar xalqning olam haqidagi tasavvurini ramzlar orqali ifodalaydi. Mazkur kodlar orqali inson xarakteri, ijtimoiy munosabatlar, axloqiy me'yorlar va estetik qadriyatlar modellashiriladi.

9. Frazemalarda aks etgan ijobiy, salbiy, neytral, kinoyaviy singari aksiologik baholash mezonlari frazeologik stilistikada muhim omil sanaladi. Frazemalar milliy madaniyatni verbal shaklda kodlash xususiyatiga ega bo'lganligidan, ular orqali tarixiy tajriba, urf-odat, an'ana va ijtimoiy stereotiplar saqlanib qoladi. Frazeologik obrazlar esa xalqning jamoaviy xotirasi va madaniy identifikatsiyasini ifodalovchi muhim belgilardir. Shu boisdan, bu til birliklarining lingvomadaniy tadqiqida konsept, madaniy kod va baholash kategoriyalarini o'zaro yaxlitligiga tayanish maqsadga muvofiqdir.

10. Til korpuslari asosida tuzilgan elektron lug'atlar va frazeologik bazalar frazemalarni nutq kontekstida, ularning qo'llanish chastotasi, semantik differensiatsiyasi, variantlari va pragmatik vazifalari bilan birga o'rganish imkonini beradi. Korpus materiallari frazeologik tizimning dinamikasini, ya'ni iboralarning vaqt va ijtimoiy muhit ta'sirida o'zgarib borishini ilmiy asosda kuzatish va tavsiflashga xizmat qiladi.

11. Frazemalar bazasining mavjudligi avtomatik tarjima tizimlarini takomillashtirishda ham alohida ahamiyatga ega. Frazeologik birliklar to'g'ridan to'g'ri, so'zma-so'z tarjima qilinganda ma'nosini yo'qotadi. Korpusga asoslangan frazeologik bazalar orqali iboralarning to'g'ri

ekvivalentlarini, kontekstga mos variantlarini va uslubiy xususiyatlarini avtomatik aniqlash imkoniyati yaratiladi. Bu esa mashina tarjimasida semantik adekvatlikni oshirish, milliy-madaniy ma'nolarni to'g'ri uzatish va tarjima sifatidagi xatolarni kamaytirishga xizmat qiladi.

12. O'zbek frazeologiyasi fani doktorlik (DSc) va nomzodlik (PhD) dissertatsiyalari himoyasi, monografiyalar, darslik va o'quv qo'llanmalari, lug'atlar shaklida salmoqli yutuqlarni qo'lga kiritgan bo'lishiga qaramasdan, hozirgi zamon tilshunosligi talablaridan kelib chiqib, frazeologik tizimni antropotsentrik, funksional-uslubiy, lingvomadaniy, kognitiv-pragmatik jihatdan kompleks tadqiq etish; ko'p jildli izohli frazeologik lug'atlar, xalq og'zaki ijodi va mumtoz badiiy asarlar tiliga bag'ishlangan izohli lug'atlar yaratish singari g'oyat muhim vazifalar turibdi. Frazemalarni lug'atlarda qayd etish, izohlash, variantlarini, uslubiy va grammatik xususiyatlarini ko'rsatish hamda illyustrativ material bilan ta'minlash tamoyillarni ishlab chiqish ham hozirgi frazeografiya oldida turgan dolzarb vazifalar sirasiga kiradi. Shuningdek, o'zbek frazeologik fondining elektron bazasini yaratish, ularni milliy til korpusiga joylashtirish va avtomatik tarjima tizimlari bilan integratsiya qilish kelgusi tadqiqotlarning ustuvor yo'nalishlaridan sanaladi.

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NAMED AFTER SHAROF RASHIDOV

RASHIDOVA UMIDA MANSUROVNA

FUNCTIONAL-STYLISTIC AND LINGUOCULTURAL STUDY OF
PHRASEOLOGICAL UNITS IN THE UZBEK LANGUAGE

10.00.01 – The Uzbek language

ABSTRACT

Samarkand - 2026

The topic of the dissertation for the degree of Doctor of Science (DSc) is registered with the Higher Attestation Commission of the Republic of Uzbekistan under number No.B2021.2.DSc/Fil308.

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The defense of the dissertation will take place at the meeting of the Scientific Council DSc.03./2025.27.12.Fil.09.07 for awarding academic degrees under Samarkand State University on "____" _____ 2026 at ____ o'clock. (Address: 140104, Samarkand city, University Boulevard, 15. Tel.: (8366) 239-11-40, 239-18-92; Fax: (8366) 239-11-40; E-mail: rector@samdu.uz)

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INTRODUCTION (Doctor of Science (DSc) Dissertation Annotation)

Relevance and necessity of the dissertation topic. In contemporary world linguistics, phraseological units are regarded as one of the principal means of representing the national and cultural memory, conceptual content, and communicative potential of a language. Modern linguistic research prioritizes the clarification of the functional-stylistic distribution of phraseological units, the identification of the principles governing their realization in discourse, and the interpretation of their linguocultural significance. However, a unified theoretical framework and a systematic descriptive model for explaining the functional-stylistic characteristics, stylistic differentiation, and pragmatic potential of phraseological units have not yet been fully established. Consequently, the systematization of the functional-stylistic properties of phraseological units within a unified conceptual framework and the interpretation of their stylistic and pragmatic potential in the light of contemporary linguistic theories constitute one of the pressing issues of modern linguistics.

Current international linguistic research demonstrates a growing interest in revealing the functional-stylistic and linguocultural realization of phraseological units within semantic fields. In this context, particular attention is devoted to identifying the semantic structure, implicit meaning, pragmatic potential, and communicative functions of phraseological units in order to provide a comprehensive account of the stylistic resources of literary language. Furthermore, investigating the mechanisms through which phraseological units function in literary, publicistic, scientific, official, and colloquial styles, together with their stylistic differentiation, expressive

and emotive potential, as well as their theoretical significance for modern phraseography, corpus linguistics, and linguodidactics, represents one of the priority directions of contemporary linguistic research.

In recent years, Uzbek linguistics has achieved significant progress in the study of phraseological units. Nevertheless, investigating the philosophical-gnoseological, national-psychological, linguocultural, and ethnocultural aspects of the functioning of phraseological units as structurally and semantically integrated linguistic formations remains one of the important tasks of Uzbek linguistics. As emphasized by the President of the Republic of Uzbekistan, “It remains one of our urgent tasks to elevate the large-scale implementation of the state language in the digital environment to a new level and to ensure that the Uzbek language becomes one of the major languages of information technologies”. In this regard, revealing the functional-stylistic and linguocultural characteristics of phraseological units – one of the invaluable components of the Uzbek language—through contemporary linguistic approaches and research methods constitutes an urgent and significant scientific objective.

The scientific results of this dissertation will contribute, to a certain extent, to the implementation of the tasks set forth in the decrees of the President of the Republic of Uzbekistan, namely: Decree No. PF-5850 dated October 21, 2019, *“On measures to fundamentally increase the prestige and status of the Uzbek Language as the State Language”*; Resolution No. PQ-4479 dated October 4, 2019, *“On the wide celebration of the thirtieth anniversary of the adoption of the law of the Republic of Uzbekistan ‘On the State Language’*; Decree No. PF-6084 dated October 20, 2020, *“On measures for the further development of the Uzbek Language and improvement of language policy in the country”*; and Decree No. PF-60 dated January 28, 2022, *“On the development strategy of New Uzbekistan for 2022-2026”*, as well as other regulatory legal acts.

Compliance of the research with the priorities of the development of science and technology of the republic. The dissertation has been carried out within the framework of the priority direction of national science and technology development I. **“Development of an information society and democratic state, including socio-legal, economic, cultural and spiritual advancement, as well as the formation of an innovative economy”.**

Review of foreign scientific research on the subject of the dissertation.

Research on the functional-stylistic and linguocultural characteristics of phraseological units has been conducted at leading higher education and research institutions worldwide, including: Universities in the United States (California University, Indiana University); German academic institutions (Berlin-Brandenburg Academy of Sciences, Humboldt University, Berlin University, Goethe University); Turkish universities

(Hacettepe University, Bilkent University, Istanbul University, Yıldız Technical University, Gaziantep University); British institutions (London University, Oxford University, United Kingdom); Tokyo University (Japan); Russian academic institutions (Russian Academy of Sciences, St. Petersburg State University, Kazan Federal University, Russian Islamic Institute); Institute of Linguistics of the Azerbaijan National Academy of Sciences, Muhammad Fuzuli Institute of Manuscripts of the Azerbaijan National Academy of Sciences (Azerbaijan), L. N. Gumilev Eurasian National University (Kazakhstan), Alisher Navoi Tashkent State University of Uzbek Language and Literature and Tashkent State University of Oriental Studies (Uzbekistan).

The conducted studies have produced the following key scientific results: Functional-stylistic stratification of phraseological units and their usage across different

speech styles (literary, journalistic, conversational and official); analysis of their emotional-expressive and evaluative meanings, as well as pragmatic functions (California University and Indiana University, United States); investigation of the semantic structure of phraseological units, their contextual actualization and stylistic variability depending on communicative situations (Berlin Humboldt University and Goethe University, Germany); examination of the linguocultural nature of phraseological units, their relationship with national mentality, traditions and cultural codes, including their internal imagery and etymological foundations (London University and Oxford University, United Kingdom; Tokyo University, Japan); comparative-typological analysis of phraseological units in Turkic languages, including their cultural connotations and translation issues (Hacettepe University, Bilkent University, Istanbul University, Yıldız Technical University and Gaziantep University, Turkey).

In studies based on Russian and other Slavic languages, considerable attention has been devoted to the functional-stylistic potential of phraseological units, their usage across different types of discourse and their role in creating imagery in literary texts. Furthermore, both theoretical and practical issues related to the compilation of phraseological dictionaries have been extensively investigated (Russian Academy of Sciences, St. Petersburg State University, Kazan Federal University, Russia). In Azerbaijani and Kazakh linguistics, research has focused on the linguocultural interpretation of phraseological units, their relationship with concepts reflecting national culture, as well as the interrelation between paremiology and phraseology (Institute of Linguistics of the Azerbaijan National Academy of Sciences; L.N. Gumilev Eurasian National University, Kazakhstan).

In Uzbek linguistics, the functional-stylistic features of phraseological units, their emotional-expressive and evaluative meanings, linguocultural connotations and their role in literary and journalistic texts have been consistently studied. In addition, issues related to phraseological lexicography and their description within corpus linguistics have been systematically addressed (Alisher Navoi Tashkent State University of Uzbek Language and Literature; Tashkent State University of Oriental Studies; Institute of Uzbek Language, Literature and Folklore).

Current state of research on the problem. In world linguistics, the study of the functional-semantic and linguocultural aspects of phraseological units began in the 1960s. Early attention to the stylistic characteristics of phraseological units was given in the works of V.L. Arkhangelsky and A.V. Kunin. Subsequently, the term “phraseological stylistics” came into wider scholarly use. In particular, V.L. Arkhangelsky emphasized that phraseological stylistics should address the collection and study of stylistically appropriate and inappropriate variants of phraseological units. According to A.V. Kunin, as stated in his lecture “Basic Concepts of Phraseological Stylistics”, “phraseological stylistics constitutes a component of general stylistics and is concerned with the study of the stylistic properties of phraseological units; consequently, the problem of stylistic characterization of phraseological units also falls within the domain of phraseology”.

N.M. Shansky noted that identifying the stylistic functions of phraseological units makes it possible to more deeply reveal the distinctive features of an author’s creative method, as well as to study the art of employing diverse linguistic means in creating vivid imagery.

In Uzbek linguistics, significant contributions to this field have been made by scholars such as Sh.Rahmatullayev, B.Yo’ldoshev, Abdimurod Mamatov, O.Abdunazarov, Abdughofir Mamatov, B. Jo’rayeva and D.Xudoyberganova.

Notably, in the doctoral dissertation of B.Yo’ldoshev, Uzbek phraseological units were, for the first time, systematically studied from a functional-stylistic perspective. A functional-stylistic classification was proposed and both usual and occasional functions of phraseological units in literary texts were analyzed. The study is also significant in that it addresses the relationship between phraseological norms and the norms of the literary language, including semantics, orthography and punctuation.

Alignment of the research with institutional research plans. The dissertation was carried out within the framework of the research plan of the Department of Uzbek Linguistics at Samarkand State University entitled: “Functional-pragmatic and semantic-stylistic analysis of units of the Uzbek language (in synchronic and diachronic aspects)”.

The aim of the research is to investigate the functional-stylistic and linguocultural characteristics of phraseological units in the Uzbek language.

The objectives of the research are as follows:

to clarify the concept of stylistic meaning through the analysis of phraseological units, to identify and characterize the functional-stylistic layers of phraseological units, and to determine the role of motivation and abstraction in their semantic structure, substantiating their significance in the formation of phraseological meaning;

to conduct a systematic and comparative analysis of the use of Uzbek phraseological units across different functional styles, including colloquial, scientific, official, literary, publicistic, and religious discourse, and to identify their functional-stylistic potential, discourse realization, degree of stylistic restriction, and role in expressing religious and cultural meanings;

to reveal the relationship between phraseological units and national values and mentality, and to clarify the interrelationship among the concepts of phraseological unit, concept, and linguocultureme;

to substantiate the principles governing the representation and lexicographic description of phraseological units in Uzbek lexicographic dictionaries;

to examine the theoretical and practical issues involved in developing phraseological databases for language corpora and to substantiate the significance of phraseological databases for improving automatic machine translation processes.

The object of the research comprises phraseological units widely used in the Uzbek language across various functional styles, including colloquial, literary, journalistic, scientific, official and religious discourse.

The subject of the research is constituted by the functional-stylistic and linguocultural characteristics of phraseological units in the Uzbek language.

Research methods. In elucidating the research topic, system-structural, stylistic, classificatory, descriptive, cognitive, pragmatic, linguocultural, componential and linguostatistical methods of analysis were employed.

The scientific novelty of the dissertation is determined by the following:

the usage patterns of Uzbek phraseological units in colloquial, scientific, official-administrative, literary, journalistic, and religious functional styles have been comparatively investigated, and their ability to perform communicative functions specific to each functional style, the forms of their contextual realization in discourse, as well as the degree of stylistic restriction determined by stylistic norms, have been identified through the functional realization of phraseological units such as *bir yoqadan bosh chiqarmoq*, *ko'zining oq-u qorasi*, and *gapning po'stkallasini aytmoq*,

the representation of national values and mentality in phraseological units has been identified, and the semantic and functional interrelationship between the notions of phraseological unit, concept, and linguocultureme within the integrated system of national cognition, language, and culture has been revealed on the basis of the concepts of family, faith, honour, respect, hospitality, generosity, and tolerance embodied in phraseological units such as *non sindirmoq*, *do'ppisi yerga tushmoq*, *boshida ko'tarib yurmoq*, *ko'ngli keng*, and *qo'li ochiq*,

the principles governing the presentation of phraseological units in Uzbek lexicographic dictionaries have been evaluated on the basis of linguistic criteria, and, drawing upon the materials of the *Explanatory Dictionary of the Uzbek Language*, the *Phraseological Dictionary of the Uzbek Language*, comparative dictionaries, and contemporary electronic dictionaries, the achievements and shortcomings in reflecting the semantic structure, stylistic marking, emotional-expressive colouring, and linguocultural description of phraseological units such as *boshi egilmoq*, *yuragi orqasiga tortmoq*, *ko'zi ochilmoq*, *qo'li kalta*, and *ko'ngliga tugmoq* have been scientifically substantiated;

the theoretical and practical issues of developing a phraseological database for language corpora have been elaborated, and the effectiveness of mechanisms for the automatic identification of polysemous and stylistically marked phraseological units, the normalization of their morphological variants, semantic tagging, and the selection of appropriate translation equivalents has been substantiated on the basis of phraseological units such as *bosh qotirmoq*, *boshi berk ko'cha*, *yuragiga yaqin olmoq*, and *kapalagi uchmoq*, thereby contributing to the improvement of machine translation quality;

the concept of stylistic meaning has been systematically interpreted through phraseological units, and the functional-stylistic layers formed according to the emotional-expressive, evaluative, figurative, and stylistic functions of phraseological units have been identified on the basis of such units as *og'zi qulog'ida*, *yuragi qon bo'lmoq*, *qovog'idan qor yog'moq*, *ich-etini yemoq*, *qo'li uzun*, *tili qisiq*, *jon kuydirmoq*, and *boshi osmonga yetmoq*.

The practical outcomes of the research are as follows:

based on a systematic investigation of the functional-stylistic and linguocultural characteristics of phraseological units in the Uzbek language, their semantic, pragmatic and discursive potential has been clarified, and scientific conclusions have been developed that contribute to enriching the theoretical and methodological foundations of Uzbek phraseology;

the scientific conclusions and generalizations obtained during the research serve to reveal the expressive, evaluative and national-cultural

features of phraseological units, thereby contributing to the improvement of the scientific and methodological basis of textbooks, teaching manuals and specialized courses in linguistic disciplines;

it has been substantiated that the materials collected in the dissertation can serve as an important source for compiling explanatory, thematic and linguocultural dictionaries of phraseological units, for consistently describing their semantic-structural and functional properties and for providing a scientific basis for understanding their linguistic nature.

The reliability of the research findings is ensured by the fact that the analyzed materials allow for drawing conclusions based on the linguistic nature of the Uzbek language, as well as by the validity and methodological rigor of the study. The clarity of the research objectives, the appropriateness of the applied approaches and methods, and the comparison of factual linguistic material with authoritative lexicographic sources, such as *"The explanatory dictionary of the Uzbek Language"*, *"The phraseological dictionary of the Uzbek Language"*, *"The etymological dictionary of the Uzbek Language"* and a number of lexicographic sources on Turkic languages further substantiate the reliability of the results.

Scientific and practical contributions of the research. The scientific significance of the research lies in its systematic elucidation of the functional-stylistic and linguocultural characteristics of phraseological units in the Uzbek language, thereby contributing to the theoretical development of phraseology, stylistics and linguoculturology. In particular, the differentiation of phraseological units according to speech styles, as well as the analysis of their connotative and pragmatic potential, internal imagery and national-cultural specificity, serve to enhance the theoretical foundations of phraseological stylistics. The conclusions developed in the study propose new scientific approaches to interpreting the semantic motivation, functional-stylistic stratification and linguocultural interpretation of phraseological units.

The practical significance of the research is reflected in the applicability of its results in the compilation of explanatory and phraseological dictionaries of the Uzbek language, particularly in more accurately representing the stylistic features, connotative meanings and cultural components of phraseological units. Furthermore, the research materials can be effectively utilized in higher education institutions for delivering lectures and practical classes in courses such as *"Uzbek Stylistics"*, *"Phraseology"*, *"Text Linguistics"*, and *"Linguoculturology"*, as well as for developing specialized courses and instructional materials. Additionally, the findings related to the functional-stylistic and linguocultural features of phraseological units have important practical implications for the analysis of literary and journalistic texts, the adequate

translation of national-cultural meanings and the enhancement of speech culture.

Implementation of research results. The scientific results obtained in the course of analyzing the functional-stylistic and linguocultural characteristics of Uzbek phraseological units have been implemented as follows:

the scientific findings concerning the use of Uzbek phraseological units in colloquial, scientific, official-administrative, literary, journalistic, and religious functional styles, as well as the identification of the discourse realization patterns and the degree of stylistic restriction determined by stylistic norms on the basis of phraseological units such as *bir yoqadan bosh chiqarmoq*, *ko'zining oq-u qorasi*, and *gapning po'stkallasini aytmoq*, were implemented within Project No. PZ-2020042022, "Development of a Linguodidactic Electronic Platform for Turkic Languages" carried out during 2021–2023 (Reference No. 01/6-855 of 30 April 2022, Alisher Navoi Tashkent State University of Uzbek Language and Literature, Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan). These approaches contributed to the systematic teaching of the stylistic potential of phraseological units in the electronic learning environment. As a result, the scientific and methodological foundations of the electronic platform were strengthened, interactive educational materials aimed at teaching the functional and stylistic characteristics of phraseological units were developed, and the opportunities for both teachers and students to effectively use phraseological units were significantly expanded;

the conclusions regarding the expression of national values and mentality in phraseological units, particularly the semantic and functional relationships of phraseological expressions such as *non sindirmoq* ("to break bread together"), *boshida ko'tarib yurmoq* ("to cherish highly"), and *qo'li ochiq* ("generous") within the integrated system of national thinking, language, and culture, were applied in the implementation of the fundamental research project G002 "Theoretical Issues in the Study of Genres of Karakalpak Folklore and Literature", carried out at the Karakalpak Research Institute of Humanities of the Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan during 2012–2016 (Reference No. 1701/117, dated 24 October 2025). As a result, the characteristics of phraseological units expressing national values, mentality, and linguocultural meanings in Karakalpak folklore and literary works were further clarified, the criteria for describing their conceptual content were enriched, and these findings were effectively employed in theoretical studies of folklore genres;

the conclusions concerning the principles of presenting phraseological units in Uzbek lexicographic dictionaries, evaluated on the basis of

linguistic criteria, as well as the scientifically substantiated strengths and shortcomings in representing the semantic structure, stylistic marking, emotional-expressive colouring, and linguocultural characteristics of phraseological units such as *boshi egilmoq*, *yuragi orqasiga tortmoq*, *ko'zi ochilmoq*, *qo'li kalta*, and *ko'ngliga tugmoq*, based on the materials of the Explanatory Dictionary of the Uzbek Language, the Phraseological Dictionary of the Uzbek Language, comparative dictionaries, and modern electronic dictionaries, were incorporated into the Educational Dictionary of Uzbek Synonyms (Dadaboyev H., Abjalova M., Rashidova U. *O'zbek tili sinonimlarining o'quv lug'ati*. Tashkent, 2023. 625 p.). As a result, a table of synonymous phraseological units was included in the dictionary, making it possible to comparatively demonstrate their semantic and stylistic distinctions;

the research findings obtained from the development of the theoretical and practical foundations for creating a database of phraseological units in language corpora, as well as the conclusions demonstrating the effectiveness of using phraseological databases in improving machine translation processes by preserving the semantic integrity, stylistic markedness, and linguocultural content of phraseological units, while ensuring the accurate selection of equivalent expressions and their contextually appropriate use, were applied in the implementation of the fundamental research project FA-F1-005 "Research into the History of Karakalpak Folklore and Literary Studies", carried out at the Karakalpak Research Institute of Humanities of the Karakalpak Branch of the Academy of Sciences of the Republic of Uzbekistan during 2017–2020 (Reference No. 1701/117, dated 24 October 2025). As a result, the criteria for representing the semantic, stylistic, and linguocultural characteristics of phraseological units occurring in folklore texts were improved, and the scientific principles of their lexicographic description were further enriched;

the scientific conclusions concerning the systematic interpretation of the concept of stylistic meaning on the basis of phraseological units, together with the functional-stylistic classification of phraseological expressions such as *og'zi qulog'ida*, *yuragi qon bo'lmoq*, *qovog'idan qor yog'moq*, *ich-etini yemoq*, *qo'li uzun*, *tili qisiq*, *jon kuydirmoq*, and *boshi osmonga yetmoq* according to their emotional-expressive, evaluative, figurative, and stylistic functions, were utilized in the implementation of the applied project "Creation of the Authorial Corpus of Alisher Navoi", carried out at the Alisher Navoiy Tashkent State University of Uzbek Language and Literature during 2023–2024 (Reference No. 01/4-4627, dated 30 September 2025). As a result, a functional-stylistic description of phraseological units, proverbs, and aphoristic expressions was developed within the Alisher Navoi Authorial Corpus, significantly expanding the

possibilities for their retrieval and classification on the basis of semantic and stylistic features;

the scientific conclusions concerning the systematic interpretation of stylistic meaning through phraseological units and the functional-stylistic stratification of phraseological expressions according to their emotional-expressive, evaluative, figurative, and stylistic characteristics were employed in preparing the scripts for the television and radio programmes “Bedorlik” and “Ta’lim va taraqqiyot” broadcast by the National Television and Radio Company of Uzbekistan (Reference No. 0818-1-87, dated 25 January 2026). As a result, the emotional-expressive and linguocultural potential of Uzbek phraseological units was presented on a scientific basis in these programmes, thereby enhancing their educational, cultural, and popular-scientific value.

Approbation of research results. The findings of the research were presented and discussed at 17 international and 5 national scientific-practical conferences.

Publication of research results. A total of 45 scientific works has been published on the topic of the dissertation, including: 1 monograph; 12 articles published in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for disseminating the main results of doctoral dissertations, of which 10 were published in national journals and 2 in international journals.

Structure and scope of the dissertation. The dissertation consists of an introduction, four main chapters, a conclusion and a list of references. The total volume of the dissertation comprises 260 pages.

MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance and necessity of the selected research topic, defines the aim and objectives of the study and characterizes its object and subject. It also demonstrates the alignment of the research with the priority directions of the development of science and technology in the Republic. Furthermore, the scientific novelty and practical results of the study are presented and the scientific and practical significance of the obtained results is elucidated. The section also provides information on the implementation of research findings, published works, and the structure of the dissertation.

The first chapter of the dissertation is entitled *“The functional-stylistic study of phraseological units in the Uzbek Language as a linguistic problem”*. The first section of this chapter, *“General overview of phraseological stylistics”*, provides a comprehensive analysis of the theoretical foundations of phraseology, its intrinsic relationship with stylistics and the functional potential of phraseological units in the process

of speech.

The term “phraseological stylistics” recognized as a branch of stylistics, began to be widely used in the linguistics of the Commonwealth of Independent States from the 1960s onward. Initially, this term appeared in the works of V.L. Arkhangelsky and A.V. Kunin. Subsequently, it was adopted and further developed by other scholars specializing in phraseology. In particular, V.L. Arkhangelsky emphasized that one of the primary tasks of phraseological stylistics is the collection and analysis of stylistically appropriate and inappropriate variants of phraseological units.

In traditional linguistics, linguistic stylistics is studied within three main domains: lexical stylistics, phraseological stylistics and grammatical stylistics. One of the key tasks of *Phraseological stylistics* is to identify the stylistic differentiation of phraseological units and to determine the specific features of their usage.

According to the majority of linguists, *phraseological stylistics* is concerned with the investigation of the stylistic stratification of phraseological units, their emotional-expressive properties, their usual and occasional functions within textual structures, as well as the methods of their creative use in discourse. It also addresses issues related to the norms of the literary language and the culture of speech within the domain of phraseology. Among these problems, particular scholarly attention has been devoted to identifying the individual and creative ways in which phraseological units are employed in literary texts.

The second section of the first chapter, entitled “*Stylistic meaning and functional stylistic stratification of phraseological units*”, examines the cross-stylistic usage of phraseological units. It begins with a theoretical interpretation of the concept of *stylistic meaning* and explores its relationship with emotional-expressive meaning.

In recent years, studies in semasiology have increasingly employed such terms as “stylistic meaning”, “the expression of general emotional-evaluative or expressive meaning in linguistic units” and “usual and occasional lexical meanings”. To denote this phenomenon, T.G. Vinokur introduced the term “stylistic connotation”. D.N. Shmelev, comparing lexical and stylistic meanings, considered the purely lexical meaning to be a “residual” element that remains after grammatical and expressive-stylistic components are separated. Expanding on this idea, T.G. Vinokur argued that within the semantic-stylistic approach, stylistic meaning can be regarded as a “residual,” or more precisely, an “additional” component added to the general semantics of a word, phrase, or construction. I.V. Arnold, in turn, included such elements as emotionality, expressiveness, evaluation, and stylistic coloring within the structure of connotation.

In this study, *stylistic meaning* is understood as the set of figurative-

imagery-based, emotional, expressive and evaluative meanings embedded in the semantic structure of phraseological units, along with their various manifestations. Thus, emotional-expressive meaning constitutes only one component of stylistic meaning, representing its expressive layer. At the same time, it is necessary to distinguish stylistic meaning from *functional-stylistic meaning*. Functional-stylistic meaning refers to the feature that indicates the affiliation of a phraseological unit to a particular functional style.

A phraseological unit (PU) functions as a crucial mechanism linking the semantic and stylistic systems of language. It serves not only as a carrier of information but also as a means of expressing the speaker's emotional and subjective attitude toward reality. From this perspective, the stylistic meaning inherent in phraseological units reflects the emotive-expressive dimension of cognition and contributes to the evaluative significance of the utterance. In turn, stylistic meaning is constituted by such components as emotionality and expressiveness.

For example, the phraseological unit "*ko'zining qorachig'iday asramoq*" (to cherish like the pupil of one's eye) has the denotative meaning of "to protect carefully, to value highly" [O'TFL, p. 118]. Its functional-stylistic markedness is characteristic of literary and journalistic discourse, while it is rarely used in formal style. Its emotional-expressive meaning conveys *strong affection, warmth, emotional involvement and appreciation*. Thus, the expression simultaneously embodies both functional-stylistic meaning (the sphere of usage) and emotional-expressive meaning (love, care, appreciation).

The third section of chapter one, entitled "*Motivation and abstraction in the semantic structure of phraseological units*", provides a theoretical analysis of the role of motivation and abstraction processes in the semantic structure of phraseological units, as well as their interrelation. It is argued that, alongside the direct lexical meanings of components, figurative thinking, associative connections and national-cultural experience serve as important factors in the formation of phraseological meaning.

The semantic structure of linguistic units is motivated by a range of linguistic factors involved in their formation. Consequently, the problem of semantic motivation is regarded in linguistics as one of the fundamental theoretical issues. In particular, the semantics of phraseological units is more complex and multilayered than that of lexical items, as their meaning is often shaped through the interaction of inner form, imagery and structural-semantic factors. As Ferdinand de Saussure emphasizes, the degree of motivation of linguistic signs is determined by their syntagmatic organization and the semantic transparency of their constituent elements.

However, in phraseological units this transparency is relative: their meanings frequently diverge from the direct lexical meanings of their components, acquiring instead generalized, figurative and abstract semantic content.

D.O. Dobrovolskij regards the semantic motivation of phraseological units as one of the universal regularities inherent in phraseology. The meaning that emerges within any phraseological unit, formed as a result of the interaction among its constituent components, is characteristically grounded in a specific image; this image arises either through the metaphorical reinterpretation of one of the components or through the semantic interaction between them. On this basis, D.O. Dobrovolskij distinguishes two types of motivation: *constituent-based motivation*, which relies on a key (supporting) component, and *global (situational) motivation*, which is grounded in an entire situational context. Constituent-based motivation may be illustrated by phraseological units containing somatic components (e.g., *boshi osmonda, ko'zini yog' bosmoq, yuragini hovuchlamoq, oyog'ini uzmaslik* - *to be on cloud nine, to be blinded by greed, to be extremely anxious, to keep coming back*). According to A.D. Reichstein, "in all the languages studied, the **head** is associated with intellect and reason, the **heart** with emotions and feelings, the **mouth** and **tongue** with speech, and the **hand** with practical actions." In cases of **holistic motivation**, the actual meaning of a phraseological unit is determined by the image of the entire situation underlying it (for example, Russian гадать на кофейной гуще and English read tea leaves). Such motivation does not contradict **component motivation**; rather, it is formed on its basis.

Phraseological motivation is explained by the presence of a semantic relationship between a phraseological unit and its variable prototype. This prototype functions as an intermediate link mediating between the phraseological unit and the real situation that gave rise to it; in the absence of such a prototype, the relationship is manifested either between the phraseological unit and an underlying unreal (imagined) situation, or between a component used in its literal sense and another component reinterpreted figuratively, as well as between a derivative phraseological unit and the base phraseologism from which it originates. For example, the phraseological unit *og'zidan suvi oqmoq* ("one's mouth waters") is grounded in a real physiological situation in which saliva accumulates in the mouth upon seeing or smelling food. On the basis of this image, the figurative meaning "to feel a strong desire or keen interest" is formed.

The second chapter of the study is entitled "*The use of phraseological units in speech styles of the Uzbek Language and their functional-stylistic roles*". The first section of this chapter, "*The colloquial style and its*

functional-stylistic functions of phraseological units”, examines the distinctive features of Uzbek colloquial speech, as well as the role and functional-stylistic significance of phraseological units in this register.

Colloquial phraseological expressions are widely employed in everyday spoken discourse and in literary texts, primarily in the speech of characters. Scholars note that a considerable number of such expressions originate as shortened forms of proverbs and sayings. For instance, the proverb “*Qozonga yaqin yursang, qorasi yuqadi*” (“If you lie down with dogs, you get up with fleas”) is used in colloquial speech in the reduced form “*qorasi yuqmoq*,” preserving the meaning of being negatively influenced through close association. *Odam yig’ildi, xonatlas ko’ylak kiygan semiz bir xotin lapanglaganicha Muhayyoga yaqin borib “O’l bu kuningdan! Senga o’xshaganlarning qorasi yuqib, o’qigan qizlarning hammasi haromga o’xshab qoldi!” – dedi (327) - A crowd gathered. A stout woman in a khan-atlas dress waddled up to Muhayyo and said, “Curse this day of yours! The likes of you have rubbed off on others because of people like you, even educated girls have all begun to seem immoral!”*. Similarly, expressions such as “*O’tgan ishga salavot*” → *salavot aytmoq* (*What’s done is done.*), “*Olov bo’lmasa, tutun chiqmaydi*” → *tutuni bor* (*There is no smoke without fire*), “*Til – qilichdan o’tkir*” → *tili o’tkir* (*sharp-tongued, rhetorically powerful*) and “*It hurar, karvon o’tar*” → *karvon o’tadi* (*The dogs bark, but the caravan moves on*) demonstrate similar processes of reduction and semantic condensation.

In the works of B. Yoldoshev, it is emphasized that colloquial phraseological expressions constitute approximately 10 percent of the phraseological stock of the Uzbek literary language. They are widely used in both spoken discourse and literary texts. When characterizing such expressions, scholars often note that they tend to carry a somewhat coarse or stylistically lowered shade. However, in reality, the presence of coarseness or roughness is not an inherent feature of all colloquial phraseological units. For instance, the expression “*oyoq uchi bilan (yoki uchida) ko’rsatmoq*” conveys the meaning of “to show disregard” or “to treat with contempt”, yet it does not exhibit elements of vulgarity or coarseness: “*Cho’ri qiz boshimizga chiqib, bizlarni oyoq uchi bilan ko’rsatadi*” (Oybek) - *The maid has climbed over our heads and points at us with the tip of her foot*. Similarly, the expression “*oyoq uzatmoq*” is polysemantic and, in its figurative meaning, denotes “to die” (cf. An Explanatory Dictionary of the Uzbek Language, Vol. I, p. 523). This unit likewise lacks any overt coarse connotation. Nevertheless, it should be noted that the usage patterns and semantic nuances of such expressions do not always fully conform to the aesthetic norms of contemporary standard literary Uzbek.

One of the characteristic features of phraseological units belonging to the colloquial style is their pronounced emotional and expressive coloring. Such expressions vividly convey the speaker's mood, attitude, evaluation and subjective stance within discourse. For this reason, they are frequently employed with evaluative, ironic, humorous, or sarcastic overtones, thereby enhancing the imagery and vividness typical of spontaneous spoken communication. Examples include: *zo'riga tushmoq* ("to be in a difficult situation"), *achchig'i qistamoq* ("to become irritated"), *chakagi tushmoq* ("to become dejected"), *chap ichakka ham yoq bo'lmaslik* ("to be utterly insignificant or worthless"), *boyagi-boyagi* ("the same old thing"), *boy xo'janing tayog'i* ("someone acting with unwarranted authority"), *bozori chaqqon* ("in high demand, popular"), *burnini suqmoq* ("to meddle"), *bo'sag'asi odam ko'rmagan* ("rarely visited, isolated"), *eldan burun* ("ahead of others"), *endi tushingizda ko'rasiz* ("you'll only see it in your dreams"), *gapiga kirmoq* ("to obey, to yield to someone's words") and *tinkasi qurimoq* ("to become exhausted").

The second section of the chapter, entitled "The scientific style and the functional-stylistic roles of phraseological units employed", provides a systematic analysis of the distinctive features of phraseological units used in academic discourse, their functional-stylistic functions and their role within the structure of scientific texts.

In studies devoted to the phraseology of scientific and, likewise, official styles, the attention of foreign linguists has primarily been focused on the description of collocations actively employed in academic discourse. In contrast, research within Uzbek and Russian linguistics has tended to prioritize a stylistic approach to the phraseology of scientific speech, with particular emphasis on the specific features of the scientific style and its terminological combinations. Figurative and expressive general-language phraseological units are typically not regarded as the object of such investigations; rather, they are only occasionally mentioned in certain studies devoted to the analysis of scientific style, where they are considered as elements contributing to expressiveness in academic discourse.

It should be emphasized that, in Uzbek linguistics, the specific features of expressivity as a means of influence in scientific style texts have not yet been the subject of specialized investigation. The existence of diverse theoretical interpretations regarding the relationship between expressivity and emotionality, as well as the tendency to describe the manifestation of expressivity across different discourses in a uniform and non-differentiated manner, indicates the need for more in-depth research in this area. From our perspective, the study of scientific discourse from the standpoint of expressivity may yield valuable insights for such fields as text linguistics,

discourse analysis, and cognitive linguistics.

In the course of analysis, a number of phraseological units actively used in scientific discourse were examined according to their semantic groupings. In particular, phraseological units expressing the development of phenomena and processes include *avj olmoq* ("to intensify"), *vujudga kelmoq* ("to emerge"), *yuz bermoq* ("to occur") and *yuz tutmoq* ("to move toward / to develop in a certain direction"). These units enable the dynamic representation of the emergence, intensification, or directional development of processes within scientific texts.

Phraseological units expressing activity and practical actions, such as *baho bermoq* ("to evaluate"), *o'rtaga qo'ymoq* ("to put forward"), *rol o'ynamoq* ("to play a role"), *ma'qul ko'rmoq* ("to approve"), *hisobga olmoq* ("to take into account") and *imkon bermoq* ("to enable") are also widely employed. Such units serve to articulate processes of analysis, evaluation and decision-making in a formal and precise manner characteristic of academic discourse.

Among phraseological units denoting intellectual and speech activity, expressions such as *fikr yuritmoq* ("to reason"), *dalolat bermoq* ("to testify") and *xabar bermoq* ("to report") occupy a particular place. These units contribute to the expression of analytical reasoning, logical inference and evidential grounding, thereby ensuring the logical coherence of scientific discourse.

Overall, the phraseological units under consideration facilitate the precise, logical, and stylistically appropriate expression of content in academic texts. Through their use, the author's stance toward the research object, the dynamics of processes, and the outcomes of analysis are systematically conveyed. In total, 21 phraseological units identified in the analysis of scientific-style texts were classified into three principal semantic groups according to their meaning and function.

The third section of the chapter, entitled "*The official style and the functional-stylistic roles of phraseological units employed*", provides a comprehensive analysis of the linguistic nature of the official style also referred to as the administrative style, its communicative functions in society and the functional-stylistic characteristics of the phraseological units used within this register.

Research conducted within Uzbek linguistics on the official style demonstrates that this functional variety has developed as a distinct and autonomous register within the Uzbek language. Its formation as an independent style is clearly evidenced through the interplay of both linguistic and extralinguistic factors.

In comparing the official style with other functional styles, S. Karimov emphasizes such defining features as precision of expression, brevity and

conciseness of formulation, the exclusion of ambiguity and interpretative variability and the requirement that ideas and content be conveyed in a clear, simple and unambiguous manner. According to the scholar, the text must be coherent, straightforward and readily comprehensible.

B. Yo'ldoshev notes that phraseological units such as *fikrni ma'qullamoq* ("to approve an opinion"), *ish qo'zg'atmoq* ("to initiate proceedings"), *zimmasidan soqit qilmoq* ("to relieve of responsibility"), *zimmasiga yuklamoq* ("to assign responsibility"), *guvohlikka o'tmoq* ("to testify"), *harakatga keltirmoq* ("to set in motion") and *jazo chorasi qo'llamoq* ("to impose a penalty"), along with terminological clichés, are actively employed in the official style. Meanwhile, I. Qo'chqortoyev includes expressions such as *yashasinchilik kayfiyatiga berilmoq* ("to indulge in complacent optimism"), *signal bermoq* ("to signal"), *kun tartibiga qo'ymoq* ("to place on the agenda"), *safdan chiqmoq* ("to become inoperative"), *hal qiluvchi rol o'ynamoq* ("to play a decisive role") and *murosasozlik ko'zi bilan qaramoq* ("to view from a conciliatory perspective") among those characteristic of the official-administrative style.

"Texts belonging to the official style are distinguished by their lexical composition and set expressions, which differ significantly from those found in other functional styles of the Uzbek language. For this reason, elements characteristic of other functional styles is generally not encountered in such texts, either independently or within alternative fixed expressions. Instead, the official style employs a specialized lexicon, including units such as *ma'muriy javobgarlik* ("administrative liability"), *fuqarolik jamiyati* ("civil society"), *fuqarolik javobgarligi* ("civil liability"), *aybdor* ("guilty party"), *gumondor* ("suspect"), *javobgar* ("liable person"), *sudlovchi* ("adjudicating authority"), *gunoh* ("offense"), *jamoat qarilishi* ("public condemnation"), *surishtiruv* ("investigation") and *javobgarlik bilan yarashuv* ("reconciliation with liability"). This feature is particularly evident in the language of legal documents. For example, in legislative texts, the legal force of judicial acts and their obligatory execution are expressed in a categorical, generalized, and impersonal manner. Such a mode of expression serves to ensure precision, obligatoriness and universality key requirements of the official style. For instance: "*Qonuniy kuchga kirgan sud hujjatlari barcha davlat organlari, jamoat birlashmalari, korxonalar, muassasalar va tashkilotlar, mansabdor shaxslar, fuqarolar uchun majburiydir hamda O'zbekiston Respublikasining butun hududida ijro etilishi shart*". - "Judicial acts that have entered into legal force are binding on all state bodies, public associations, enterprises, institutions and organizations, official, and citizens and are subject to execution throughout the entire territory of the Republic of Uzbekistan".

In this example, the phrase *kuchga kirmoq* (“to enter into force”) functions as a fixed expression characteristic of official-legal discourse. It denotes that a legal document has been duly adopted in accordance with established procedures and has begun to operate, i.e., has acquired juridical force. The expression *kuchga kirmoq* represents a neutral, terminologized phraseological unit typical of the official style. Its use in the text ensures both precision and legal definiteness, as the explicit reference to “entering into force” substantiates the binding nature of the judicial act for all relevant subjects”.

The fourth section of the chapter, entitled “*The functional-stylistic roles of phraseological units in Literary and Publicistic Styles*” is devoted to this issue and is subdivided into two parts. Section 2.4.1, “*The Functional-stylistic roles of phraseological units in Literary Style*”, examines the usual and occasional stylistic features of phraseological units widely used in literary discourse, illustrated with examples drawn from works of fiction.

A certain proportion of phraseological units used in literary texts have a denotative basis and serve to designate particular objects, events, phenomena, or actions, thereby functioning as terms or naming units. Some phraseological units are distinguished by their ability to condense meaning (i.e., to achieve laconic expression). For example, in the literary language, the meanings of “vafot etdi” (“passed away”), “qazo qildi” (“died”), “o’ldi” (“died”), “narigi dunyoga ravona bo’lmoq” (“departed for the other world”), and “Olloh rahmatiga oldi” (“was taken into God’s mercy”) can be expressed more concisely through the phraseological unit *ko’z yummoq* (“to close one’s eyes”) (O’TIFL, p. 140): Lekin chol hali baquvvat, iligi sog’. Bir kun ko’zini yumar axir (Oybek, Qutlug’ qon) (“But the old man is still strong and healthy. One day, after all, he will close his eyes (die).”).

The figurative function that distinguishes phraseological units from ordinary lexical units is manifested in conjunction with their metaphorical nature and evaluative components. For instance, phraseological units such as *ko’ngliga botmoq* (“to hurt/offend someone”), *yuragi toza* (“kind-hearted; pure-hearted”), *qo’li gul* (“highly skilled”), and *ko’ziga issiq ko’rinmoq* (“to seem familiar/pleasant to someone”), when used to characterize a literary character, not only enhance the figurativeness of speech but also concisely convey the character’s inner experiences and the author’s evaluative attitude toward the character.

According to A. Mamatov, expressiveness is a meaning that serves to convey a thought rapidly, intensely, and effectively. The expressive function of phraseological units is closely associated with their capacity to produce an emotionally and stylistically marked effect.

Phonetic, lexical, and certain grammatical modifications within a phraseological unit may increase the degree of its expressiveness:

a) Enhancement of expressiveness through phonetic modification: lom demaslik – lom-mim demaslik (“not to say a word”), jonidan o’tmoq – jon-jonidan o’tmoq (“to cause intense pain/distress”), joni chiqdi – jon-poni chiqdi (“to become extremely frightened”), borini bermoq – bor-buduni bermoq (“to give everything one has”).

b) Enhancement of expressiveness through grammatical modification: ko’zi qiymaydi – ko’zlari qiymaydi – ko’zginasi qiymaydi (“cannot bear to part with someone/something”); ko’zining paxtasini chiqarmoq – ko’zlarining paxtasini chiqarmoq (“to intimidate someone severely”).

c) Enhancement of expressiveness through lexical modification: ko’zi ochildi – aql ko’zi ochildi (“to become aware/enlightened”); ko’zi to’rt bo’lib – ikki ko’zi to’rt bo’lib (“to wait anxiously/eagerly”).

Studies conducted by phraseologists demonstrate that, unlike their conventional (uzual) usage, the occasional functions of phraseological units are realized only within particular textual contexts. Phraseological units primarily serve the following occasional stylistic functions: **the headline-forming function, the rhyme-forming function, the refrain-forming function, the gradation-forming function, and occasional transformation.**

Section 2.4.2 is devoted to the characterization of *“The functional-stylistic roles of phraseological units in publicistic style”*.

In scholarly research, phraseological units in publicistic texts are typically examined along several dimensions, including their semantic-stylistic potential, evaluative function, emotional-expressive force, susceptibility to transformation and occasional (context-dependent) usage. Of particular interest are such phenomena as semantic expansion and the acquisition of ironic or figurative meanings by phraseological units in mass media discourse. In addition, their role as headlines, leitmotifs, gradational devices, or rhetorical instruments is subject to detailed analysis. In this regard, their communicative function, orientation toward the addressee, and pragmatic purpose serve as key analytical criteria. Consequently, the study of phraseological units in the publicistic style represents a relevant research issue not only within stylistics but also from the perspectives of cognitive and pragmatic linguistics.

Depending on communicative purpose and linguistic features, publicistic texts are generally classified into informational, analytical and literary-publicistic genres.

In informational genres (such as news reports, briefings, reports, reportage and interviews), the primary objective is the objective transmission of events. In such texts, phraseological units are used in accordance with language norms and are carefully selected so as not to exaggerate or distort the information conveyed. In some cases, however, a concise phraseological unit may be employed in the headline or concluding

sentence to impart a symbolic or expressiveness to the message. For example, in an article published under the headline *“Og’a qaqir-qaqirlar’ga aytar gapim: momongizning moykaltagini yebsiz!”* - *“To you who indulge in such boisterous, unrestrained laughter, I have a word: it seems you have already been acquainted with your grandmother’s stern hand”* the colloquial phraseological unit *momongizning moykaltagini yebsiz* is used to express, in a critical tone, the idea of benefiting from someone’s resources while failing to appreciate them or making unjustified claims (“Zarafshan”, 10.03.2026). The use of such a folk-based, vivid and sharply expressive phraseological unit in the headline serves to attract the reader’s attention. This, in turn, fulfills one of the primary functions of publicistic discourse namely, to stimulate critical reflection in the audience and to draw attention to a particular social issue.

In analytical genres such as *articles, reviews, commentaries, observations, and interviews*, the author’s standpoint unlike in many other genres is articulated explicitly and arguments are substantiated through evidence and reasoned reflection. Within such texts, phraseological units function predominantly as evaluative and expressive devices, enabling the figurative interpretation of specific social phenomena. For instance, social realities may be rendered through idiomatic expressions such as *ko’zbo’yamachilik* - window-dressing, *ikki o’t orasida qolmoq* - to be caught between two fires, *o’rgangan ko’ngil...* - a habituated disposition, *tanganing orqa tarafiga qaramoq* - to consider the reverse side of the coin, *kaltak tegmoq* - to incur punishment, *qalovini topib, qorni yondirmoq* - to manipulate circumstances to one’s advantage, or *qo’lining kiri* - of negligible value. For example: *Keyin esa o’rgangan ko’ngil o’rtansa qo’ymas, deganlaridek qo’yning bir sonini o’marib ketishi ham hech gap emas. Lekin masalaning boshqa tomoniga, iborali aytganda, tanganing orqa tarafiga ham qaraylik* (“Yoshlar ovozi”, 10(1872, 2025-yil) - *“As the saying goes, ‘a habituated heart will not easily abandon its ways’, one might even surreptitiously take a portion of the flock without much hesitation. Yet, let us also consider the other side of the issue, figuratively speaking, the reverse side of the coin”* (“Yoshlar ovozi”, No. 10(1872), 2025). In this excerpt from the newspaper *Yoshlar ovozi*, the phraseological units employed serve to convey the author’s perspective in a vivid and impactful manner. In particular, expressions such as *“o’rgangan ko’ngil o’rtansa qo’ymas - a habituated heart will not easily abandon”* and *“tanganing orqa tarafiga ham qaramoq - to consider the reverse side of the coin”* articulate an evaluative and critical stance toward the described reality. The former conveys the notion of an individual becoming accustomed to a certain habit or benefit and, consequently, being unable to relinquish it easily; at the same time, it intensifies the author’s ironic attitude toward a specific social

condition. The latter expression underscores the necessity of approaching an issue not unilaterally, but by taking into account its alternative, often concealed, dimensions. Thus, the phraseological units employed in the text not only enhance imagery and stylistic expressiveness, but also animate the discourse, allowing the author's evaluative position to be conveyed explicitly rather than implicitly.

In artistic-publicistic genres such as sketches, essays and feuilletons phraseological units become an organic and indispensable component of the textual fabric. They actively contribute to rendering reality in a vivid, almost animated manner, exposing social vices and portraying the psychological state of individuals with heightened expressiveness. Particularly within the genres of the feuilleton and the pamphlet, phraseological units serve to intensify irony and satire, fulfilling functions akin to "stripping away appearances" or "unmasking underlying realities". For example, *Begonalarni do'st qilmoq qasdida "mehr uyin eshigin" la-ang ochib qo'ygan g'aroyib kunlarining birida Azamat Gaybnazarov degan fuqarodan da'vo-ariza tushdi. Da'vo bilan tanishgach, qahramonimizning ko'zlariga chirt yosh kelgan bo'lsa, ne ajab?! Sho'rlik da'vogar sud ostonasiga bosh urib kelguncha ichki ishlar idoralarida ozmuncha sarg'aymagan ekan. Yozg'irishicha, I.Xaitov va D.Smirov degan fuqarolar undan juda katta miqdorda qarz olib, pulni qaytarmay qulog'iga lag'mon osib yurishganmish. Bechora ularning "firibgar" ekanini isbotlayman, deb ona suti og'ziga kelibdi. Biroq vajlari tasdiqlansa, qani?! (xabar.uz).* - On one of those peculiar days when, in an apparent attempt to turn strangers into friends, the "doors of the house of kindness" were flung wide open, a statement of claim was received from a citizen named Azamat Gaybnazarov. Upon examining the claim, it would be no surprise if tears welled up in the eyes of our protagonist. The unfortunate claimant, before reaching the threshold of the court, had evidently endured no small hardship within the internal affairs bodies. According to his account, two individuals identified as I. Khaitov and D. Smirov had borrowed a substantial sum of money from him and, instead of repaying it, had been stringing him along. In his attempt to prove that they were "fraudsters", the poor man had been driven to extreme distress. Yet, even if his arguments were to be substantiated, would that suffice?! In the excerpt from the feuilleton entitled "We will be honest, your honour! We will be friends, your honour!..", the phraseological units "to beat one's head at the court's threshold", "to fling wide open the doors of the house of kindness", "to string someone along" and "as if his mother's milk had come back to his mouth" serve to reinforce the artistic-publicistic character of the text, contributing to a figurative and satirical representation of reality. In particular, the expression "sud ostonasiga bosh urib" - "to beat one's head

at the court's threshold" conveys the claimant's persistent search for justice, his repeated appeals to various institutions and his wandering from one office to another in a state of frustration. Through this expression, the character's psychological condition his helplessness and desperate pursuit of justice is depicted in a vivid and emotionally charged manner. The phrase "qulog'iga lag'mon osib" - "to string someone along" ironically exposes the deceitful and fraudulent behaviour of the debtors. Meanwhile, the expression "as if his mother's milk had come back to his mouth" employs hyperbole to illustrate the severe hardship and suffering endured by the protagonist. Such phraseological units intensify the expressiveness, irony and satire characteristic of the feuilleton genre.

The final section of the second chapter, entitled "*Religious style and the peculiarities of the use of phraseological units*", examines in detail the linguistic nature of religious style, the role of phraseological units within this stylistic domain, as well as their semantic-stylistic and pragmatic characteristics. In this section, religious style is considered as an independent functional style and the significance of phraseological units in its formation and development is elucidated on a scientific basis.

A certain portion of the Uzbek phraseological corpus consists of elements associated with religious concepts. The conducted analysis demonstrates that phraseological units belonging to the religious style possess a remarkably broad and multi-layered functional potential in modern Uzbek. Above all, religious lexemes such as *shayton* (devil), *gunoh* (sin), *tavba* (repentance), *duo* (prayer), *qismat* (fate), *nasiba* (destiny/ share), and *savob* (merit/reward) constitute the core moral and semantic nucleus of such expressions. These phraseological units, originating from religious sources and narratives, perform evaluative, expressive, emotional and moral-didactic functions within the communicative process, thereby enriching both the semantic depth and stylistic texture of discourse.

Religious phraseological units widely used in the language can be classified into the following semantic groups:

1. Phraseological units formed on the basis of the Qur'an and Hadith: *Alloh yorlaqasin* (may Allah bless), *Olloh panoh bersin* (may Allah grant protection), *Allohnig irodasi bilan* (by the will of Allah), *taqdiriga tan berish* (to submit to one's fate), *savobga qolmoq / gunohga botmoq* (to gain merit / to fall into sin).

2. Phraseological units based on religious-mythological images: *shaytonga hay bermoq* (to yield to the devil), *shaytonning vasvasasiga uchmoq* (to fall into the devil's temptation), *shayton urdi* (struck by the devil), *iblisning yo'liga kirdi* (to follow the path of the devil), *jin urmoq / jin chalmoq* (to be possessed/afflicted by spirits).

3. Units associated with Sufi sources: *haq dastida bo'lmoq* (to be in the

hands of Truth), *fano bo'lmoq* (to attain spiritual annihilation), *nafsnı yengmoq* (to overcome the ego), *haq yo'liga kirmoq* (to enter the path of Truth), *qo'l bermoq* (to pledge spiritual allegiance), etc.

4. Phraseological units related to religious rituals and customs: *nomiga xutba o'qitmoq* (to have a sermon read in one's name), *qo'lini halillamoq* (to seek forgiveness/absolution), *oxirat oshi* (funeral meal), etc.

5. Phraseological units based on religious-ethical values: *oxiratini kuydirmoq* (to ruin one's hereafter), *xudo biladi* (God knows), *peshonasida yozilgan* (written on one's forehead), *xudo yozgan* (God has ordained), *birovning haqiga qaramoq* (to encroach upon another's rights), *savobga qolmoq* (to earn merit), etc.

6. Phraseological units with a religious layer in folklore: *qismat ekan* (it is fate), *yaxshining yuzi yorug' bo'ladi* (the good will be honoured), *gunohi boshidan oshmoq* (to be overwhelmed by sin), *yaxshilik qil – suvga sol, baliq bilmasa, Xoliq bilar* (do good and forget it; if not people, God will know), *Olloh sabr bersin* (may Allah grant patience), etc.

The use of phraseological units in official, academic, religious and colloquial discourse has been observed to further expand the semantic and stylistic potential of the Uzbek language, thereby contributing to the development of speech culture. In particular, within religious discourse, phraseological units have become established as stable linguistic means expressing traditional values and spiritual norms.

The third chapter, entitled “*The issue of the linguocultural study of phraseological units in the Uzbek Language*”, analyzes the national-cultural content of Uzbek phraseological units and their connection with folk cognition, customs, traditions and historical experience, based on a linguocultural approach. This chapter elucidates the role of phraseological units in reflecting cultural codes, national stereotypes and values, describes the ethnocultural components embedded in their semantic structure. The chapter consists of five sections.

The first section, entitled “*The expression of national values and mentality in phraseological units*”, examines the ways in which the national character, worldview, moral-normative attitudes, and mental features of the Uzbek people are reflected in phraseological units. The national values, social relations and cultural stereotypes embedded in the semantic structure of phraseological units are described from a linguocultural perspective.

It is not incidental that the phraseological richness of a language has become a significant object of study in linguoculturology. Although phraseological units have traditionally been interpreted as objects of linguistic analysis, their investigation from a linguocultural standpoint reveals their complex nature as signs, encompassing an integration of

semantic, cognitive and cultural layers. Such an approach makes it possible to determine not only the place of phraseology within the language system, but also its active role in the process of linguistic conceptualization of the world, as well as its contribution to the formation and development of the cultural concept sphere.

The second section of the third chapter, entitled "*Phraseological unit, concept and linguocultureme*", elucidates the role of phraseological units in the formation of conceptual meaning, their manifestation as linguoculturemes and their functional potential in transmitting national-cultural information. Within this section, the expression of national concepts through the semantic structure of phraseological units is analyzed on the basis of a linguocultural approach.

The linguocultureme, regarded as a central object of study in linguoculturology, constitutes a complex semiotic-cognitive unit that reflects the integral and multi-layered interaction between language and culture. Each linguocultureme within the language system encapsulates the semantic core of a particular concept, through which cultural experience, historical memory and evaluative as well as descriptive features products of human cognition are actualized. Consequently, the study of the interrelationship between *linguocultureme, concept, and phraseological unit* forms the methodological foundation of linguoculturology.

The notion of the *linguistic stereotype*, widely employed within cognitive linguistics, ethnolinguistics and linguoculturology, also determines the semantic composition of these units. A linguistic stereotype is a simplified yet highly recognizable cognitive model formed within the collective consciousness of a people, reflecting conventional representations and evaluative criteria encoded in linguistic units. Stereotyped representations ensure the stability of phraseological imagery, determine its evaluative orientation and facilitate its rapid and comprehensive perception in discourse. For example, in the Uzbek phraseological unit "*boshida ko'tarib yurmoq*" (*to put someone on a pedestal*), the component "*boshida – (head) pedestal*" reflects a cultural-somatic stereotype associated with respect, reverence, and priority. In this expression, the act of elevating a person above one's head is entrenched in social consciousness as a model of high esteem and special regard, thereby conveying a positive axiological evaluation.

The analysis of the linguocultural nature of phraseological units demonstrates that each phraseological unit provides a concrete, figurative representation of conceptual meaning. For example, "*ona sutiday halol*" (as pure as mother's milk) represents a coded manifestation of the concept of honesty in the collective consciousness; "*ko'ngli keng*" expresses the

concept of generosity; “*ko’zi ochilmoq*” relates to the concept of experience; “*bo’yniga olmoq*” reflects the national interpretation of the concept of responsibility; and “*ko’zi to’q*” constitutes a linguocultural representation of the concept of contentment.

In linguoculturology, each cultural code is manifested within the phraseological system as an important linguocultural mechanism reflecting a people’s distinctive mental map, hierarchy of values and symbolic perception of the world: **The object-based cultural code** is formed on the basis of elements of material culture (household items, clothing, weapons, tools, etc.) and reflects the lifestyle and social experience of the people. For example: *do’ppisi yarimta* - *down on his luck*, *soyasiga ko’rpacha solmoq* - *to make a fuss over someone*, *oyog’iga bolta urmoq* - *to shoot oneself in the foot*, *nog’orasiga o’ynamoq* - *to dance to someone’s tune*, *kosasi oqarmadi* - *things never worked out for him*, *atlas ko’ylakka bo’z yamoq* - *a patch on silk*, *to’nini teskari kiymoq* - *to turn one’s coat*.

The biomorphic cultural code is shaped through images of humans, animals and plants, expressing nature-related perceptions. For example: *qo’yday yuvosh* - *as meek as a lamb*, *ilonning yog’ini yalagan* - *as sly as a fox*, *ildiziga bolta urmoq* - *to cut something off at the root*, *ajriqqa ag’anagandek* - *like something dragged through the dirt*, *qamishdan bel bog’lamoq* - *build on shaky ground*, *ildiz otmoq* - *to take root*, *ildizi qurimoq* - *to wither away*, *chayon chaqib olganday* - *as if stung by a scorpion*, *ot bilan tuyacha* - *like chalk and cheese*, *xo’roz qichqirmasdan* - *at the crack of dawn*, *it azobida* - *in agony*.

The spatial cultural code is formed on the basis of notions related to place, space, territory and distance, and expresses social and moral evaluation. For example: *onasini Uchqo’rg’ondan ko’rmoq* - *to make someone go through hell*, *Amerika ochmoq* - *to discover America*, *Makkadan hoji kelganday* - *like someone just back from a pilgrimage*, *Asakasi ketarmidi* - *it wouldn’t hurt him at all*, *beva xotinga Buxorodan it hurar* - *troubles come from everywhere*, *boshi osmonga yetmoq* - *to be on cloud nine*, *yer bilan bitta bo’lmoq* - *to feel utterly crushed*, *oyoq osti qilmoq* - *to trample underfoot*.

The spiritual cultural code is based on concepts such as morality, belief, values, faith, conscience, sin and merit, reflecting the moral norms of society. For example: *vijdoni uyg’oq* - *to have a clear conscience*, *shaytonga dars bermoq* - *to outwit the devil*, *yuzi yorug’ bo’lmoq* - *to save one’s face*.

The somatic cultural code is expressed through parts of the human body and serves to intensify evaluation and emotional attitude. For example: *ko’zi to’rt bo’lmoq* - *to look forward to something*, *yuragi tosh* - *hard-hearted*, *boshini aylantirmoq* - *to lead someone astray*, *qo’li egri* - *has sticky fingers*.

The temporal cultural code is formed on the basis of notions related to time, duration, speed and delay. For example: *yetti uxlab tushiga kirmaslik* - *never in one's wildest dreams*, *vaqti-soati yetmoq* - *the time has come*, *"ha-hu" deguncha* - *in no time*, *besh kunlik dunyo* - *this fleeting world*, *tuyaning dumi yerga tekkanda* - *when pigs fly*, *tuya go'shti yegan* - *thick-skinned*, *chayon chaqib olganday* - *as if stung by a scorpion*, *yashin tezligida* - *at lightning speed*.

Interpreting phraseological units as linguoculturemes reveals their multi-layered nature: on the one hand, they function as ready-made linguistic units satisfying communicative needs; on the other, they reproduce the historical memory and mental models of a people within discourse. Thus, phraseological units represent complex formations arising from the interaction between language and culture and their study enables a deeper understanding of national cognition, cultural codes, and the conceptual system.

The subsequent section of the chapter is entitled *"The phraseological expression of the Uzbek worldview: A cognitive-cultural approach"*. In linguistics, phraseological units are not treated merely as fixed semantic constructions, but rather as conceptual structures formed in human cognition and as linguistic representations of cultural experience. From the perspective of the cognitive approach, such units do not merely denote reality directly; instead, they are regarded as mental models that reflect the reinterpretation and evaluation of reality through the prism of national cognition. In this sense, phraseological units function as means of verbalizing systems of knowledge, stereotypical representations and conceptual schemas embedded in the collective consciousness.

Conceptual metaphor and metonymy constitute essential cognitive mechanisms in the formation of phraseological meaning. In particular, in Uzbek phraseology, such fundamental metaphorical models as *"hayot – yo'l"* - *"life is a journey"*, *"sabr – idish"* - *"patience is a container"*, *"qalb – makon"* - *"the heart is a space"* and *"taqdir – yozuv"* - *"fate is writing"* are actively employed. Phraseological units such as *"sabr kosasi to'ldi"* (the cup of patience has overflowed), *"to'g'ri yo'lda yurmoq"* (to walk on the right path), *"ko'ngli keng"* (broad-hearted), and *"peshonaga yozilgan"* (written on one's forehead) function as stable linguistic realizations of these metaphorical schemas.

Frame and script models also play a significant role in revealing the conceptual structure of phraseological units. A frame is interpreted as a body of knowledge associated with a particular situation, whereas a script represents a cognitive schema reflecting the sequential progression of events. For example, expressions such as *"bel bog'lamoq"* (to gird oneself), *"qo'li qo'lga tegmay"* (to be extremely busy), and *"qo'lini uzmoq"* (to

withdraw one's hand/cease involvement) collectively form a script that reflects the stages of a work process its initiation, active continuation and completion. This demonstrates that phraseological units encode processes in national consciousness as holistic conceptual models.

The fourth section of the chapter, entitled "*Linguocultural analysis of clothing-related phraseological units*", examines the national-cultural content of phraseological units associated with clothing in the Uzbek language, as well as their role in reflecting the people's way of life, social relations, moral views and aesthetic perceptions. This section provides a linguocultural description of the symbolic and conceptual meanings of clothing-based phraseological units, along with the national values and cultural codes expressed through them.

Since ancient times, in Uzbek culture, items of clothing such as the *do'ppi* (skullcap), *ko'ylak* (shirt), *to'n* (robe) and *etik* (boots) have functioned as "silent signs" indicating a person's condition or status. This is because language, as a set of social skills and ideas that characterize our way of life, cannot exist outside of culture. The state of clothing serving as the key component within such expressions (e.g., torn, reversed, incomplete, tight) is metaphorically transferred to denote psychological or social conditions. In phraseological units formed on the basis of social life and everyday experience, the people's practical knowledge related to clothing is projected into speech, whereby the inherent features of objects are transformed into figurative and symbolic meanings used to express social and emotional states. For example, in the phraseological unit "*atlas ko'ylakka bo'z yamoq*" (a coarse patch on a silk dress), the component "*patch*" signifies deficiency and incongruity; in "*to'nini teskari kiymoq*" (to wear one's coat inside out), the act of reversal conveys a sense of protest and dissatisfaction; in "*do'ppisi tor kelmoq*" (one's skullcap being too tight), the notion of tightness denotes difficulty or impossibility; while in "*do'ppisini osmonga otmoq*" (to throw one's skullcap into the sky), the upward motion figuratively expresses joy and emotional elation.

In Uzbek national culture, a number of phraseological units have developed around the traditional male headdress, the *do'ppi*, such as "*do'ppisi yarimta*" (down on his luck), "*do'ppisini osmonga otmoq*" (to be on cloud nine), "*do'ppisini yerga olib qo'yib*" (to humble oneself) and "*do'ppining tagida odam bor*" (there's someone behind it).

Phraseological units formed on the basis of clothing-related vocabulary reflect the everyday, aesthetic, moral, and emotional worldview of the Uzbek people. Functioning as cultural codes, they convey a person's social status, psychological state, relationships within the community, as well as experiences of joy and anxiety through various figurative representations. The analysis of these phraseological units attests to the

richness and antiquity of symbolic and metaphorical thinking in the Uzbek language.

The final section of the third chapter, entitled *“Linguocultural analysis of religious-motivated phraseological units”*, identifies phraseological units of religious content in the Uzbek language and elucidates their close connection with national-spiritual values, beliefs, moral norms, and religious worldview, based on a linguocultural approach. The section analyzes the religious concepts, symbolic meanings and cultural codes embedded in the semantic structure of such units and substantiates their role in reflecting the relationship between language and culture.

For example, among the people, the verbal phraseological unit *“shayton yo’ldan urdi”* (“the devil led [me] astray”) is used as a form of self-justification when a wrongdoing or mistake has been committed. The borrowing of the lexeme *“shayton”* from Arabic indicates the direct connection of this image with Islamic religious and cultural tradition. Given the widespread presence of Islam in the region, this unit has become firmly established in both collective cognition and linguistic consciousness.

The phrase *“shayton yo’ldan urdi”* is significant not only from a linguocultural perspective but also from a psycholinguistic standpoint. It interprets human actions not as the result of personal volition, but as influenced by an external malevolent force the temptation of the devil. As a result, responsibility is partially shifted away from the individual and transferred to a metaphysical force, thereby producing a sense of psychological relief. This phenomenon represents a national-cultural manifestation of the widely observed strategy of attributing blame to supernatural forces.

In general, the functional characteristics of religiously motivated phraseological units demonstrate the integration of religious and colloquial layers within the Uzbek phraseological system. This confirms that phraseological units formed on the basis of religious imagery constitute not only a component of linguistic richness, but also an important linguocultural phenomenon reflecting the spiritual-aesthetic experience moral values, and mental worldview of society.

The first section of the fourth chapter of the dissertation, entitled *“Phraseological units in Uzbek Lexicography and the representation of phraseological units in language corpora”*, is presented under the title *“The representation of phraseological units in Uzbek lexicographic dictionaries”*.

At the end of the nineteenth century and the beginning of the twentieth century, a number of lexicographic works emerged that played a significant role in establishing the principles of including and interpreting phraseological units in dictionaries. These works also laid a solid foundation for the further development of phraseography and contributed

to the formation and advancement of Uzbek phraseology and phraseography as independent linguistic disciplines. Beginning in the 1960s, under the influence of practical needs, Uzbek linguistics increasingly turned its attention to the investigation of the theoretical and methodological issues involved in compiling phraseological dictionaries.

M.Umarxo'jayev, from the perspective of historical development, distinguishes three main stages in the formation and evolution of phraseography in world linguistics. The first stage encompasses the period from ancient times up to the nineteenth century. The second stage corresponds to the nineteenth century and the first half of the twentieth century and is characterized by the scientific systematization of phraseographic approaches. The third stage, beginning from the 1950s to the present day, is marked by the rapid development of phraseography as an independent scientific field.

The explanatory dictionary of Uzbek phraseological units demonstrates the expressive potential of the Uzbek language in reflecting concepts, its capacity to comprehend the world through cognition and perception, and the role of stable expressions and phraseological units in accumulating and conveying mental information. Shavkat Rahmatullayev's *"Explanatory phraseological dictionary of the Uzbek Language"* (1978) and its revised edition, *"Phraseological dictionary of the Uzbek Language"* (1992), have long served as fundamental phraseographic sources in Uzbek linguistics and continue to retain their scholarly significance. These dictionaries provide interpretations of more than 3,000 phraseological units, including their meanings, structural features, and semantic relationships, illustrated with reliable examples drawn from literary works.

In 2022, a new edition of this dictionary was prepared and published by a group of scholars under the general editorship of Hamidulla Dadaboyev. The dictionary is intended for writers, researchers, graduate students, university students, school learners, and the general readership. In total, it contains explanations of 5,198 phraseological units. This "Explanatory dictionary of Uzbek phraseological units" encompasses expressions found in the literary language, folk dialects and classical historical sources. The dictionary is based on Sh. Rahmatullayev's *"Phraseological dictionary of the Uzbek Language"* (1992), which originally included explanations of more than 3,000 phraseological units. During the revision process, lexemes associated with the ideology of earlier periods and those considered outdated from a contemporary perspective were removed, while dictionary entries were enriched with examples drawn from literary works created after independence. In addition to the core corpus, explanations of 397 archaic expressions were included, along with materials from the *"Explanatory dictionary of the Uzbek Language"* (2006–2008), *"Materials*

on Uzbek Phraseology” (H. Berdiyev, R. Rasulov, B. Yoʻldoshev; 1976-1983) and 1,801 phraseological units collected from folk dialects.

In the dictionary published in 2014 by N. Mahmudov and Y. Odilov, the enantiosemic meanings of more than 300 words and expressions in the Uzbek language are described on the basis of clear illustrative examples. This dictionary is considered one of the first studies in modern Uzbek lexicography devoted to the systematic treatment of the phenomenon of enantiosemy. In the dictionary, each word or expression is followed by an indication of the type of enantiosemy it represents, classified into linguistic, speech-related, nominative, subjective-evaluative, and other types. For example, the phrase *bino qoʻymoq* (to become arrogant) constitutes an instance of linguistic enantiosemy:

1. To overestimate oneself; to become arrogant. *Bu nodon bandaning ojiz oʻyiga kelgan fikrni qarang oʻziga bino qoʻygan Kesakpolvon beoʻxshov bir maxluq sifatida koʻruvchi shu odamchanning iltimosini inobatga olarkanmi?* - *This ignorant servant’s feeble thought, would that person, who perceives himself as a grotesque being called Kesakpolvon and has become conceited, even take this request into consideration?* (Tohir Malik. “Empire of evil”).

2. To attribute special value to another (a person, object, etc.); to treat with particular affection. *Madaniyat va istirohat bogʻiga kirdik. Mehmon, hech boʻlmasa, shu boqqa, xususan, gulu gulzorga qiziqar deb oʻyladim, chunki shahrimiz bu boqqa juda bino qoʻygan* (Abdulla Qahhor. «*Dumli odamlar*») - We entered the culture and recreation park. I thought that, at least, the guest would take interest in this park, especially in its flowers and greenery, since our city holds this park in especially high regard (Abdulla Qahhor. “People with tails”) [OʻTESIL, 152].

The second section of the chapter, entitled “Language corpora and the issues of creating a phraseological database” is devoted to the description of one of the important directions of modern linguistics corpus linguistics within which issues of the systematic collection, description, and electronic modeling of phraseological units are examined.

A language corpus is understood as a collection of texts related to a particular language, encompassing various genres, styles, historical periods and regional varieties, stored in electronic form, annotated and equipped with a search system. Such resources enable the study of linguistic units on a lexicographic, statistical and systematic basis, including their frequency of occurrence, contextual environment, lexical-semantic variation, stylistic diversity and grammatical features. The creation of a phraseological database within a language corpus provides significant advantages for conducting specialized research on phraseological units, such as somatic expressions or author-specific

constructions. In such studies, all relevant somatic or authorial expressions can be retrieved from the corpus within seconds, together with their source information (metadata) and contextual usage (concordance). This approach ensures considerable time efficiency and facilitates the identification of expressions that might otherwise remain overlooked.

As evidence supporting our argument, we shall conduct a practical exercise using the Uzbek language educational corpus (<http://uzschoolcorpara.uz/>). Let us assume that pupils or students are assigned the task of compiling somatic phraseological units. In this process, the corpus serves as an invaluable tool. Learners are not required to spend hours or even days searching through numerous books for expressions related to parts of the human body. Instead, within a matter of seconds, they can retrieve relevant expressions from a selection of texts provided through keyword-based searches. For instance, when the word qo'l ("hand") is entered into the search field under the "Search" section of the corpus, a total of 225,116 concordance lines containing this keyword are generated from the corpus database and presented in KWIC (Key Word in Context) format (Figure 1). The user can then simply compile the phraseological units involving the word qo'l from these concordances. This constitutes the first method.

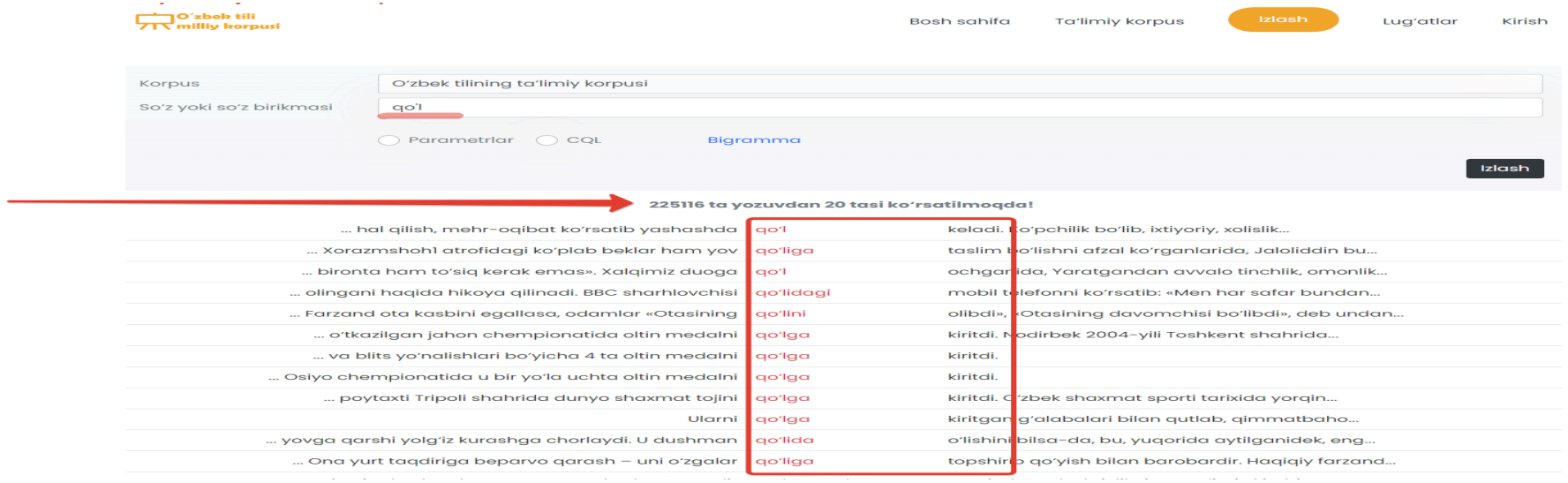


Figure 1. Concordance lines containing the keyword qo'l presented in KWIC format.

The second method involves navigating to the "Bigramma" page within the same "Search" section (Figure 2). The keyword qo'l is then entered into the search field of the "Bigramma" interface (Figure 3).

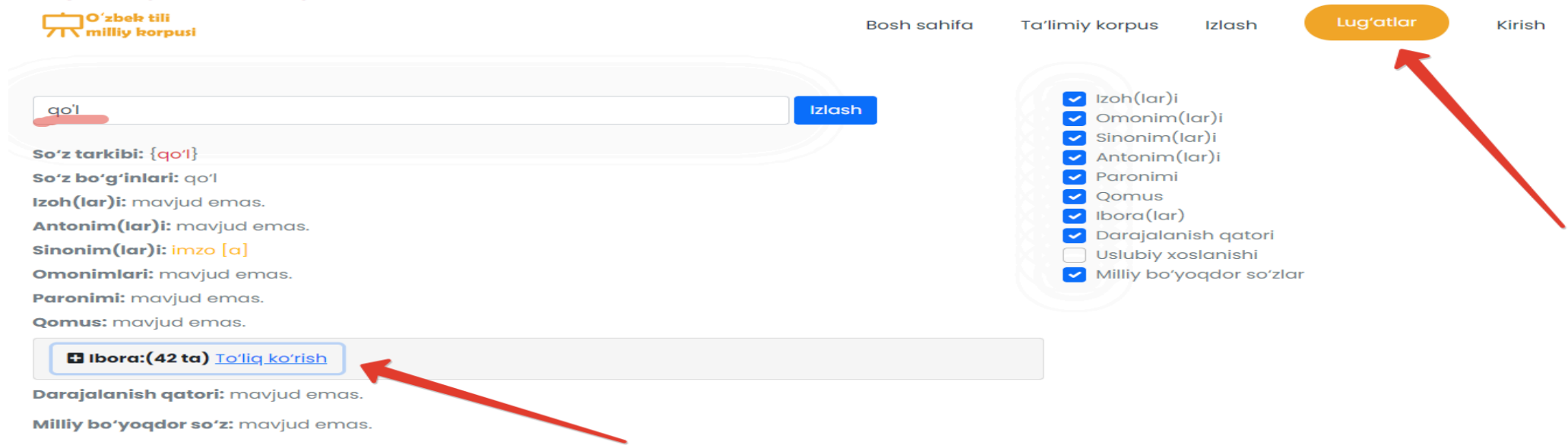


Figure 2. Button for accessing the “Bigram” page within the “Search” section.

The third method involves navigating to the “Dictionaries” section of the corpus. The keyword qo’l is entered into the search field of this section. As a result, 42 phraseological units from the corpus phraseological database are retrieved and displayed (Figure 3).

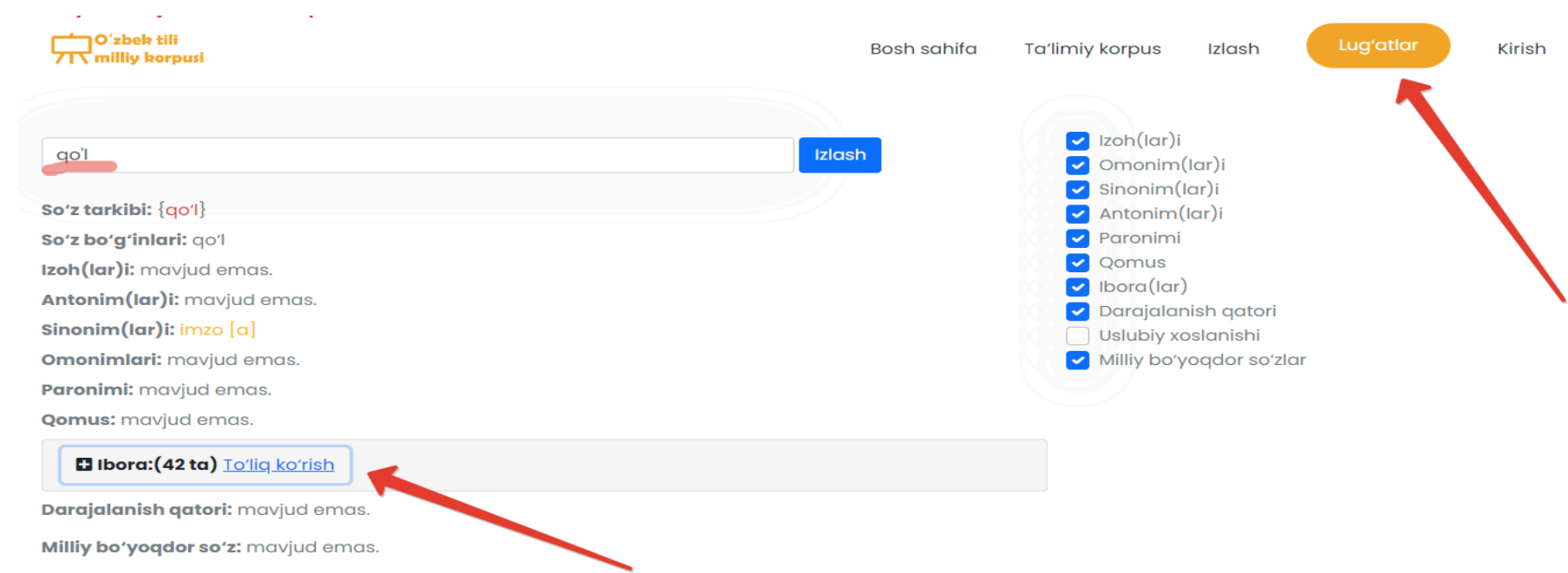


Figure 3. Number of phraseological units containing the keyword qo’l retrieved via the search field in the “Dictionaries” section.

By clicking the blue “View full” hyperlink, the user can access the complete list of retrieved phraseological units. Notably, the interface provides not only the expressions themselves but also their definitions or single-word equivalents. In addition, homonymous forms are presented along with their respective explanations (Figure 4).

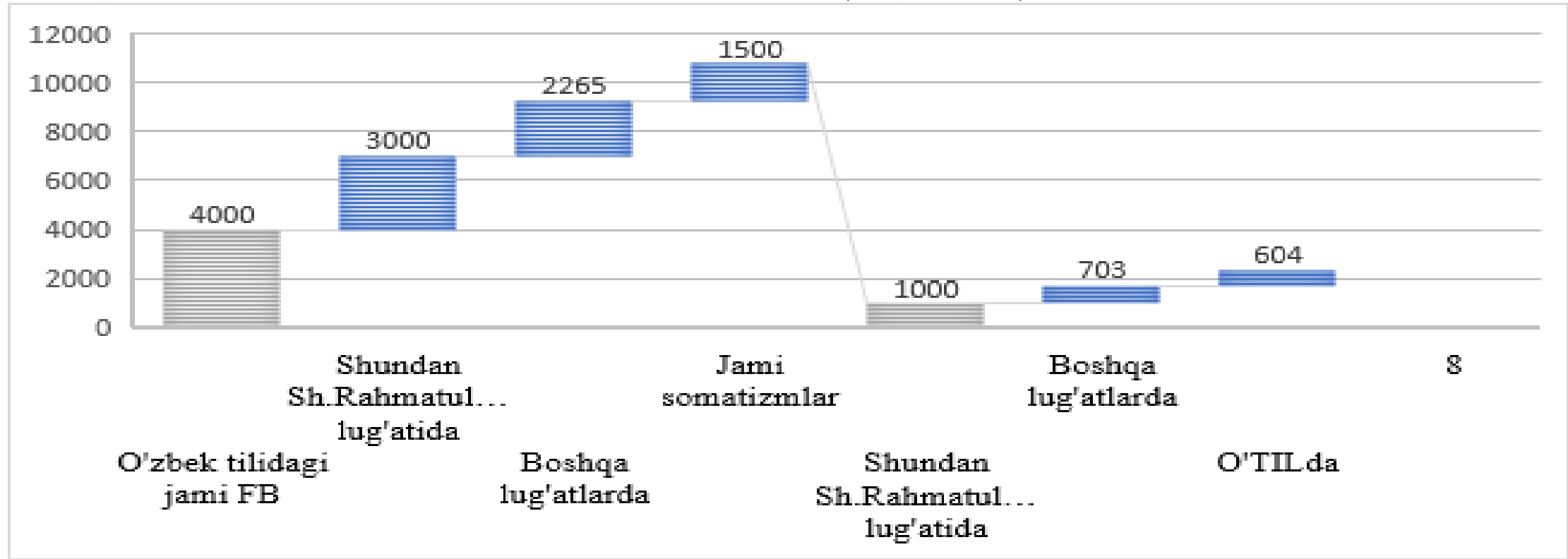


Figure 4. Expanded view of the 42 phraseological units containing the keyword qo’l retrieved from the corpus database.

A proper understanding of the semantic and grammatical nature of somatic phraseological units in the Uzbek language, as well as an in-depth study of their quantity and characteristics, constitutes a fundamental basis for the compilation of phraseological dictionaries. One of the key tasks facing Uzbek phraseology, lexicography and phraseography is to reveal new

meanings of such units on the basis of materials produced in the later period and during the years of independence.

The final section of chapter four, entitled “The role of a phraseological database in improving machine translation”, provides a scholarly analysis of translation errors made by automated translation systems when rendering phraseological units between two related languages Uzbek and Turkish, and highlights the importance of a phraseological database in ensuring translation quality.

Automatic translation systems (machine translation, MT) represent one of the most complex domains within natural language processing, particularly due to the significant challenges associated with translating phraseological units. Since phraseological expressions are semantically non-compositional, convey figurative meanings and often carry cultural and conceptual connotations, their literal translation frequently results in semantic distortion. Therefore, the incorporation of a phraseological database into machine translation systems is considered a crucial factor in enhancing translation quality.

In recent years, the development of various linguistic systems in Uzbek computational linguistics has accelerated, drawing upon international experience. One of the key challenges in natural language processing (NLP), particularly in the development of text-processing software and systems, is the analysis of fixed expressions, phraseological units and idioms. From this perspective, significant research has been conducted in the Uzbek language on the automatic identification of phraseological units and the creation of phraseological databases for use in translation processes. In particular, a study by M. Abjalova, U. Rashidova and A. Hasanov employs an integrated approach combining rule-based and contextual methods for the identification of phraseological units. Furthermore, in studies by M. Abjalova and S. Sharipova, issues of semantic and grammatical compatibility of idiomatic units have been analyzed on the basis of transformer models.

The typological affiliation of both Uzbek and Turkish to the Turkic branch of the Altaic language family results in certain lexical and grammatical similarities. However, literal equivalents of phraseological units are relatively rare, and in some cases, formally identical expressions convey entirely different meanings. For example, the Turkish expression “*göğüs germek*” denotes endurance in the face of hardships, *tishini tishiga qo'yish* - perseverance and the ability to withstand life's challenges without retreat, implying determined progress toward a goal. In contrast, its formal Uzbek counterpart “*ko'krak kermoq*” conveys a markedly different meaning, referring to pride or arrogance, often used when an individual has

successfully accomplished a task or achieved a favorable outcome. Additionally, in Uzbek, this expression is frequently used in reference to parents who take pride in their accomplished child. Although the Turkish *göğüs germek* and the Uzbek *ko'krak kermoq* are lexically and structurally similar, their usage differs significantly. Without proper understanding of their semantic content, literal translation from Turkish into Uzbek may result in awkward renderings such as “stretching the chest”, “extension of the chest” or “walking with the chest”.

Therefore, it is essential to take extralinguistic factors into account during the pre-translation analysis. In particular, consideration of linguocultural and linguopragmatic influences in the analysis of phraseological units ensures the preservation of national specificity and enhances the adequacy and equivalence of translation.

The quantitative distribution of phraseological units in the Uzbek language, based on the works of Sh. Rahmatullayev, the Explanatory dictionary of the Uzbek language (O'TIL), and other lexicographic sources, can be summarized as follows: the total number of phraseological units in Uzbek is approximately 4,000. Of these, nearly 3,000 are recorded in Rahmatullayev's dictionary, while 2,265 units are documented in other dictionaries. The total number of somatic phraseological units is approximately 1,500, including about 1,000 units in Rahmatullayev's dictionary, 703 units in other dictionaries, and 604 units in the Explanatory dictionary of the Uzbek language (O'TIL) (see Figure 2). In comparison, the total number of phraseological units in the Turkish language is estimated to be around 10,000.

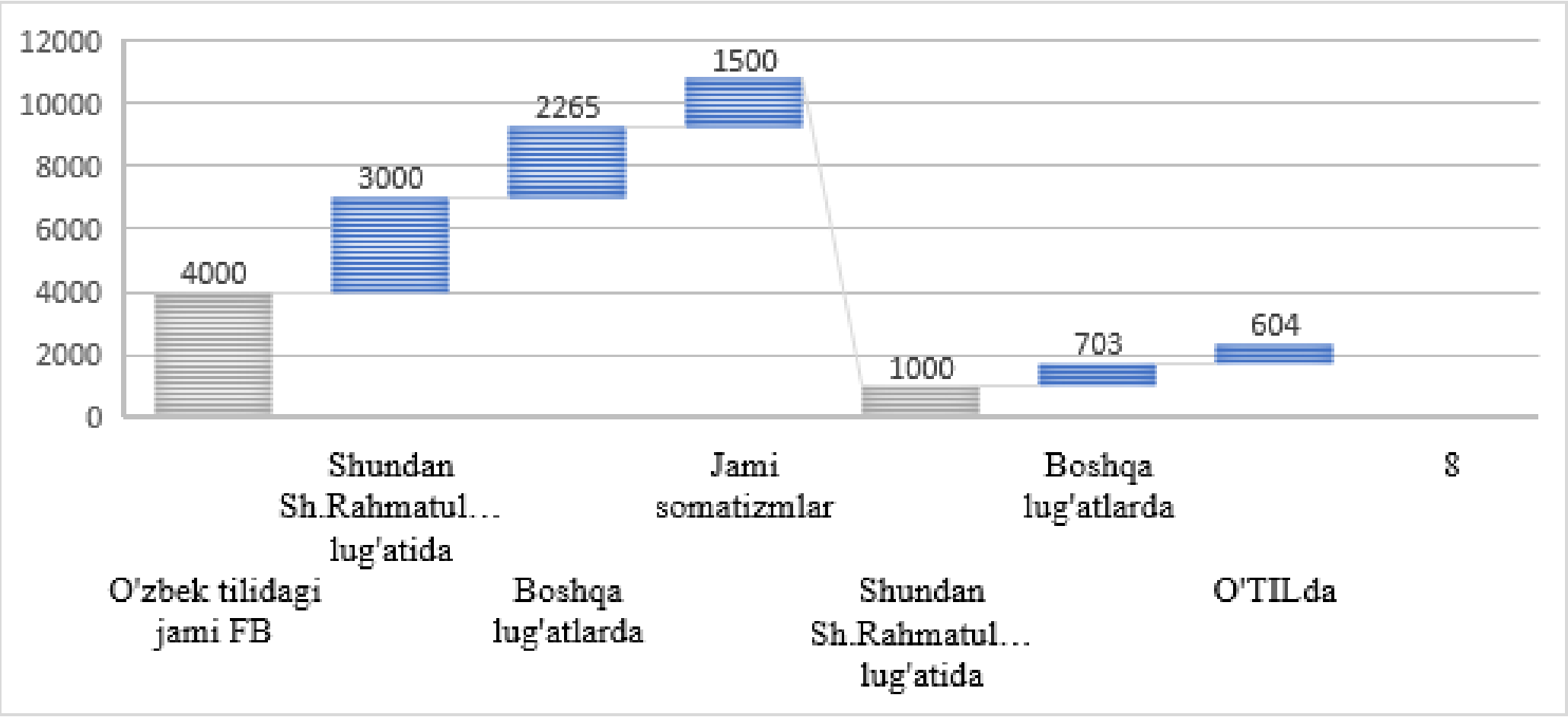


Figure 5. Statistical distribution of phraseological units and somatic expressions in the Uzbek language.

Based on the analysis of phraseological units in Uzbek and Turkish conducted in this study, the following conclusions were drawn (see Figure

6):

1. Literal equivalence. From a typological perspective, certain phraseological units in the closely related Uzbek and Turkish languages can be translated literally. For example: *eshikdan quvsang teshikdan kiradi* – *kapıdan kovsan bacadan girer, joni halqumiga kelmoq* – *can boğaza gelmek*; *koʻz-quloq boʻlmoq* – *göz kulak olmak*; *tindirmaslik* – *nefes aldirmamak*; *jonini bermoq* – *canını bağışlamak*. However, such equivalence constitutes a relatively small proportion (indicated in green in Figure 5).

2. Literal equivalence with pragmatic divergence. Although some phrasemes may be translated literally, their pragmatic usage differs across the two languages. This phenomenon is closely related to linguocultural factors. For instance, the Turkish expression *göğüs germek* has a literal Uzbek equivalent *koʻkrak kermoq*, however, in terms of pragmatic usage, it corresponds more closely to the Uzbek phrase *tishini-tishiga qoʻymoq* (“to endure steadfastly”) (indicated in red in Figure 5).

3. Semantic equivalence with lexical divergence. In some cases, phrasemes are semantically equivalent but composed of entirely different lexical elements. Such expressions emerge from culturally specific experiences, comparisons and metaphorical associations in Uzbek and Turkish societies. For example: *tovbasiga tayanmoq* – *dizini dövmek* (“to feel deep remorse”); *ikki oyoqni bir etikka tiqmoq* – *yumurta kapiya dayanmak* (used when urgency arises and time is limited); *oʻziga choh qazimoq* – *bindiği dalı kesmek* (to cut the branch one is sitting on); *boshi koʻkka yetmoq* – *etekleri zil çalmak* (“to be extremely happy”) (indicated in blue in Figure 5).

Figure 6. Illustration of phrasemic equivalence between the Uzbek and Turkish languages.

In summary, the computational modeling of phrasemes and the creation of their parallel database provide the following advantages:

- 1) facilitate the automatic analysis of phraseological units;
- 2) simplify the translation of phraseological units within texts;
- 3) enable their interpretation in linguistic processors as semantic units with word- or sentence-level identifiers;
- 4) preserve their linguocultural significance;

- 5) maintain the semantic integrity of expressions;
- 6) ensure the accurate translation of low-frequency units;
- 7) enhance semantic equivalence;
- 8) serve as an important resource for preserving cultural specificity.

The development of a phraseological database in the Uzbek language and its integration into neural machine translation systems constitute a crucial step toward enriching national digital linguistic resources and elevating translation quality to an international level.

The analysis above has examined the stable combinability of lexemes within phraseological units, their semantic integrity, linguocultural significance and their capacity for syntactic flexibility. These characteristics substantiate, through illustrative examples, the importance of constructing a parallel database of such stable expressions. The rationale for treating phraseological units as word or sentence equivalent entities in translation, as well as the concept of “PU = word / sentence”, has been elucidated. In general, the paradigmatic and syntagmatic formation of phraseological units constitutes a socially significant and structurally complex process, whose features are most clearly manifested in textual and discourse contexts. Nevertheless, it is methodologically appropriate to treat phrasemes as ready-made lexical entities despite their phrase or sentence like structure and to define their functional roles within syntactic relations accordingly.

CONCLUSION

In recent years, Uzbek phraseology has achieved significant progress: several doctoral and candidate dissertations have been defended, textbooks and teaching materials have been produced and nearly ten phraseological dictionaries have been compiled. However, a comprehensive study of the phraseological system of the Uzbek language from the perspective of contemporary linguistic theory still requires extensive and sustained scholarly effort. In particular, issues such as the functional-stylistic stratification of phraseological units, the creation of multi-volume phraseological dictionaries and the investigation of phraseological units from anthropocentric, linguocultural and cognitive-pragmatic perspectives remain among the pressing problems of modern linguistics. In this regard, Uzbek phraseology is only beginning to take its initial steps.

1. Phraseological stylistics, as a relatively new branch of Uzbek linguistics, began to take shape in the 1980s. Since then, systematic research has been undertaken on the description of phrasemes, their stylistic functions within texts, methods of their use for cognitive-pragmatic purposes in discourse and their relation to the norms of the literary language.

2. Every phraseme embodies both phraseological and stylistic meaning. The stylistic meaning comprising expressive-evaluative and functional-stylistic coloring determines the affiliation of a phraseme to a particular functional style. The expressive-evaluative component of an expression is causally related to its functional-stylistic characterization.

3. The functional-stylistic nature of phraseological units in the Uzbek language is closely connected with different speech styles. Their sphere of usage, communicative impact, imagery and evaluative nuance as well as their stylistic value and expressive potential are realized within specific functional contexts. This necessitates the classification of phraseological units across functional styles and the determination of their roles in colloquial, scientific, official, literary, journalistic and religious discourse.

4. Semantic shifts in phraseological units arise as a result of processes such as motivation and abstraction. Meanings initially grounded in empirical and concrete experience tend to become increasingly abstract over time. Therefore, the investigation of phraseological units in terms of their semantic and functional-stylistic unity facilitates a deeper understanding of their emotional and expressive significance in discourse.

5. Phrasemes function not only as nominative and expressive means in speech but also as carriers of linguocultural codes. The presence of metaphorical meaning within them enables the expression of social relations, distinctive features of national cognition and individual evaluative nuances, while also allowing their stabilization within specific stylistic domains.

6. Phraseme's characteristic of the functional styles of the Uzbek language constitute unique linguistic entities that demonstrate the semantic and stylistic potential of the language, as well as the distinctive aesthetic refinement of speech culture. A clear illustration of this is the fact that phraseological units used within religious discourse embody the centuries-old national, spiritual and educational values of the Uzbek people. The religious phraseological corpus of the Uzbek language, which has only begun to be systematically studied in recent decades, plays a significant role in the revival of moral values and the enhancement of spiritual life in society.

7. The use of phrasemes across functional styles, as well as their inter-stylistic transfer, is closely associated with the development of Uzbek national cognition, the continuity of linguocultural heritage and the refinement of language norms. The intrinsically linguocultural nature of phrasemes, their connection with cognitive processes, national mentality and cultural modes of life, as well as their function as semiotic means for storing and transmitting national-cultural information, are grounded in these processes.

8. In the Uzbek language, there is a strong tendency to express concepts through phrasemes, enrich them with national-cultural content and form a system of stereotyped imagery. This necessitates the study of the phraseological system not only from a lexical-semantic perspective but also from cognitive and cultural viewpoints. The somatic, biomorphic, object-based, spatial and other cultural codes embedded in phrasemes symbolically reflect the people's worldview. Through these codes, human character, social relations, moral norms and aesthetic values are modeled.

9. Axiological evaluation criteria reflected in phrasemes such as positive, negative, neutral and ironic meanings constitute an important factor in phraseological stylistics. Since phrasemes possess the capacity to encode national culture in verbal form, they preserve historical experience, customs, traditions and social stereotypes. Phraseological imagery, in turn, represents a significant marker of collective memory and cultural identity. Therefore, in the linguocultural study of such units, it is methodologically appropriate to rely on the integrated analysis of concepts, cultural codes, and evaluative categories.

10. Electronic dictionaries and phraseological databases developed on the basis of language corpora make it possible to study phrasemes within their speech contexts, taking into account their frequency of use, semantic differentiation, variation and pragmatic functions. Corpus data also enable the scientific observation and description of the dynamics of the phraseological system, that is, the evolution of expressions under the influence of time and social environment.

11. The existence of a phrasemes database is of particular importance for improving automatic translation systems. When phraseological units are translated literally, their meanings are often lost. Corpus-based phraseological databases make it possible to automatically identify appropriate equivalents, contextually suitable variants and stylistic features of expressions. This contributes to enhancing semantic adequacy in machine translation, accurately conveying national-cultural meanings and reducing translation errors.

12. Although Uzbek phraseology has achieved substantial progress in the form of doctoral (DSc) and candidate (PhD) dissertations, monographs, textbooks, teaching materials and dictionaries, there remain critically important tasks in accordance with the demands of contemporary linguistics. These include the comprehensive investigation of the phraseological system from anthropocentric, functional-stylistic, linguocultural and cognitive-pragmatic perspectives; the compilation of multi-volume explanatory phraseological dictionaries; and the development of specialized dictionaries based on folklore and classical literary texts. Furthermore, the formulation of principles for the inclusion, interpretation,

classification of variants and description of stylistic and grammatical features of phrasemes along with the provision of illustrative material remains an urgent task in modern phraseography. In addition, the creation of an electronic database of Uzbek phraseological units, their integration into the national language corpus and their incorporation into machine translation systems constitute priority directions for future research.

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

РАШИДОВА УМИДА МАНСУРОВНА

ФУНКЦИОНАЛЬНО-СТИЛИСТИЧЕСКОЕ И
ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ ФРАЗЕОЛОГИЗМОВ
УЗБЕКСКОГО ЯЗЫКА

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АВТОРЕФЕРАТ
диссертации доктора наук (DSc) по филологическим наукам

Самарқанд – 2026

Тема диссертации доктора наук (DSc) по филологическим наукам зарегистрирована в Высшей аттестационной комиссии Республики Узбекистан под номером №B2021.2. DSc / Fil308.

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Ведущая организация: Бухарский государственный университет

Защита диссертации состоится “___” _____ 2026 года в ____ часов на заседании Научного совета DSc.03./2025.27.12.Fil.09.07. по присуждению ученых степеней при Самаркандском государственном университете имени Шарофа Рашидова (Адрес: 140104, г. Самарканд, Университетский проспект, 15. Тел.: (8366) 239-11-40; факс: (8366) 239-11-40; e-mail: rector@samdu.uz. Самаркандский государственный университет, Главный учебный корпус, комната 105).

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ВВЕДЕНИЕ (аннотация диссертации доктора наук (DSc))

Цель исследования состоит в выявлении и комплексном анализе лингвокультурологических и функционально-стилистических особенностей фразеологических единиц узбекского языка.

Задачи исследования:

провести сравнительный анализ особенностей функционирования фразеологических единиц узбекского языка в разговорном, научном, официально-деловом, художественном, публицистическом и религиозном функциональных стилях, определить их коммуникативные возможности, формы речевой актуализации, обусловленные контекстом, степень стилистической ограниченности, а также функции в выражении религиозно-культурного содержания;

выявить особенности репрезентации национальных ценностей и менталитета во фразеологических единицах, раскрыть содержательные и функциональные взаимосвязи понятий «фразеологическая единица», «концепт» и «лингвокультурема» в системе национального мышления, языка и культуры;

проанализировать принципы представления фразеологических единиц в узбекских лексикографических словарях на основе лингвистических критериев, определить их достижения и недостатки в отражении семантической структуры, стилистической маркированности, эмоционально-экспрессивной окраски и лингвокультурной характеристики фразеологических единиц;

разработать теоретические и практические основы формирования базы данных фразеологических единиц в языковых корпусах, обосновать возможности автоматического выявления фразеологических единиц, унификации их морфологических вариантов, семантического тегирования, а также отбора адекватных переводческих эквивалентов в целях совершенствования систем машинного перевода;

раскрыть особенности проявления понятия стилистического значения на материале фразеологических единиц, выявить и охарактеризовать функционально-стилистические пласты фразеологии, сформированные в соответствии с их эмоционально-

экспрессивными, оценочными, образными и стилистическими функциями, а также обосновать роль мотивации и абстракции в семантической структуре фразеологических единиц и их значение в формировании фразеологического значения.

Научная новизна исследования заключается в следующем:

выявлены особенности функционирования узбекских фразеологических единиц в разговорном, научном, официально-деловом, художественном, публицистическом и религиозном стилях; на основе сравнительного анализа определены их возможности реализации коммуникативных функций, характерных для каждого функционального стиля, формы речевой актуализации в зависимости от контекста, а также степень стилистической ограниченности, обусловленная нормами функциональных стилей, на примере таких фразеологических единиц, как *bir yoqadan bosh chiqarmoq*, *ko'zining oq-u qorasi* и *gapning po'stkallasini aytmoq*,

выявлено отражение национальных ценностей и менталитета в составе фразеологических единиц, раскрыта содержательная и функциональная взаимосвязь понятий фразеологическая единица, концепт и лингвокультура в интегрированной системе национального мышления, языка и культуры на основе концептов семьи, веры, чести, уважения, гостеприимства, щедрости и толерантности, репрезентированных такими фразеологическими единицами, как *non sindirmoq*, *do'ppisi yerga tushmoq*, *boshida ko'tarib yurmoq*, *ko'ngli keng* и *qo'li ochiq*,

на основе лингвистических критериев оценены принципы представления фразеологических единиц в узбекских лексикографических словарях; с привлечением материалов *Толкового словаря узбекского языка*, *Фразеологического словаря узбекского языка*, сопоставительных и современных электронных словарей научно обоснованы достижения и недостатки в отражении семантической структуры, стилистической маркированности, эмоционально-экспрессивной окраски и лингвокультурной характеристики таких фразеологических единиц, как *boshi egilmoq*, *yuragi orqasiga tortmoq*, *ko'zi ochilmoq*, *qo'li kalta* и *ko'ngliga tugmoq*,

разработаны теоретические и практические основы формирования базы данных фразеологических единиц в языковых корпусах; обоснована эффективность механизмов автоматического выявления полисемантических и стилистически маркированных фразеологических единиц, нормализации их морфологических вариантов, семантического тегирования и отбора адекватных переводческих эквивалентов на примере таких фразеологических единиц, как *bosh qotirmoq*, *boshi berk ko'cha*, *yuragiga yaqin olmoq* и

karalagi uchmoq, что способствует повышению качества систем машинного перевода;

системно интерпретировано понятие стилистического значения на материале фразеологических единиц, выявлены функционально-стилистические пласты фразеологии, сформированные в соответствии с их эмоционально-экспрессивными, оценочными, образными и стилистическими функциями, на примере таких фразеологических единиц, как *og'zi qulog'ida, yuragi qon bo'lmoq, qovog'idan qor yog'moq, ich-etini yemoq, qo'li uzun, tili qisiq, jon kuydirmoq* и *boshi osmonga yetmoq*.

Внедрение результатов исследований. Полученные научные результаты по анализу функционально-стилистических и лингвокультурологических особенностей фразеологизмов узбекского языка нашли практическое применение в следующих направлениях:

научные результаты, посвящённые особенностям функционирования фразеологических единиц узбекского языка в разговорном, научном, официально-деловом, художественном, публицистическом и религиозном стилях, а также выявлению форм речевой реализации и степени стилистической ограниченности, определяемой стилистическими нормами, на примере таких фразеологических единиц, как *bir yoqadan bosh chiqarmoq, ko'zining oq-u qorasi* и *gapning po'stkallasini aytmoq*, были использованы при выполнении проекта № PZ-2020042022 «Создание лингводидактической электронной платформы тюркских языков», реализованного в 2021–2023 годах (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои Министерства высшего образования, науки и инноваций Республики Узбекистан № 01/6-855 от 30 апреля 2022 года). Использование данных научных результатов способствовало системному обучению стилистическим возможностям фразеологических единиц в электронной образовательной среде. В результате были укреплены научно-методические основы разработанной электронной платформы, подготовлены интерактивные материалы, направленные на изучение функциональных и стилистических особенностей фразеологических единиц, а также расширены возможности их эффективного использования преподавателями и обучающимися.

Научные выводы о выражении национальных ценностей и менталитета во фразеологических единицах узбекского языка, в частности о содержательных и функциональных взаимосвязях таких фразеологизмов, как *non sindirmoq, boshida ko'tarib yurmoq, qo'li ochiq*, в интегрированной системе национального мышления, языка и

культуры были использованы при выполнении фундаментального научного проекта G002 «Исследование теоретических проблем жанров каракалпакского фольклора и литературы», реализованного в 2012–2016 годах в Каракалпакском научно-исследовательском институте гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан (справка Каракалпакского отделения Академии наук Республики Узбекистан № 1701/117 от 24 октября 2025 года). В результате были уточнены особенности репрезентации национальных ценностей, менталитета и лингвокультурного содержания фразеологических единиц, функционирующих в памятниках каракалпакского фольклора и литературы, обогащены критерии описания их концептуального содержания, а также обеспечено эффективное использование полученных выводов в теоретических исследованиях фольклорных жанров.

Научные выводы, посвящённые оценке принципов представления фразеологических единиц в узбекских лексикографических словарях на основе лингвистических критериев, а также выявлению достоинств и недостатков отражения семантической структуры, стилистической маркированности, эмоционально-экспрессивной окраски и лингвокультурной характеристики таких фразеологизмов, как *boshi egilmoq*, *yuragi orqasiga tortmoq*, *ko'zi ochilmoq*, *qo'li kalta*, *ko'ngliga tugmoq*, по материалам «Толкового словаря узбекского языка», «Фразеологического словаря узбекского языка», сравнительных и современных электронных словарей, были использованы при подготовке учебного словаря «Словарь синонимов узбекского языка» (Х. Дадабаев, М. Абжалова, У. Рашидова. *O'zbek tili sinonimlarining o'quv lug'ati*. – Ташкент, 2023. – 625 с.). В результате в структуру словаря была включена таблица синонимичных фразеологических единиц, что позволило представить их семантические и стилистические различия в сопоставительном аспекте.

Научные результаты, полученные в ходе разработки теоретических и практических вопросов формирования базы данных фразеологических единиц в языковых корпусах, а также выводы о наличии эффективных механизмов использования фразеологических баз данных для совершенствования процессов автоматического перевода, обеспечивающих сохранение семантической целостности, стилистической маркированности и лингвокультурного содержания фразеологических единиц, а также корректный выбор их эквивалентов и адекватное употребление в контексте, были использованы при реализации фундаментального научного проекта

FA-F1-005 «Исследование истории каракалпакской фольклористики и литературоведения», выполненного в 2017–2020 годах в Каракалпакском научно-исследовательском институте гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан (справка Каракалпакского отделения Академии наук Республики Узбекистан № 1701/117 от 24 октября 2025 года). В результате были усовершенствованы критерии отражения семантических, стилистических и лингвокультурных характеристик фразеологических единиц, встречающихся в произведениях устного народного творчества, в словарях, а также обогащены научные принципы их лексикографического описания.

Научные выводы, раскрывающие понятие стилистического значения на материале фразеологических единиц, а также посвящённые функционально-стилистической классификации фразеологизмов (*og'zi qulog'ida, yuragi qon bo'lmoq, qovog'idan qor yog'moq, ich-etini yemoq, qo'li uzun, tili qisiq, jon kuydirmoq, boshi osmonga yetmoq*) в зависимости от их эмоционально-экспрессивных, оценочных, образных и стилистических функций, были использованы при реализации прикладного проекта «Создание авторского корпуса произведений Алишера Навои», выполненного в 2023–2024 годах в Ташкентском государственном университете узбекского языка и литературы имени Алишера Навои (справка № 01/4-4627 от 30 сентября 2025 года). В результате в авторском корпусе Алишера Навои была разработана функционально-стилистическая характеристика фразеологических единиц, пословиц и афористических выражений, а также существенно расширены возможности их поиска и классификации по семантическим и стилистическим признакам.

Научные выводы, посвящённые системному описанию понятия стилистического значения на материале фразеологических единиц и их функционально-стилистической стратификации по эмоционально-экспрессивным, оценочным, образным и стилистическим признакам, были использованы при подготовке сценариев телевизионных и радиопередач «Bedorlik» и «Ta'lim va taraqqiyot» Национальной телерадиокомпании Узбекистана (справка Национальной телерадиокомпании Узбекистана № 0818-1-87 от 25 января 2026 года). В результате было обеспечено научно обоснованное освещение эмоционально-экспрессивного и лингвокультурного потенциала узбекских фразеологических единиц, а также повышена просветительская, воспитательная и научно-популярная значимость соответствующих теле- и радиопрограмм.

Структура и объем диссертации. Диссертация состоит из

введения, четырех глав, заключения и списка использованной литературы, общий объем работы составляет 260 страница.

E'LON QILINGAN ISHLAR RO'YXATI
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LIST OF PUBLISHED WORKS

I bo'lim (I часть; I part)

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