

**BUXORO DAVLAT UNIVERSITETI**  
**HUZURIDAGI ILMYIY DARAJALAR BERUVCHI**  
**DSc.03/04.06.2021.Fil.72.03 RAQAMLI ILMYIY KENGASH**

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**TERMIZ DAVLAT UNIVERSITETI**

**NARMURATOV ZAYNIDDIN RADJABOVICH**

**“TA’LIM” VA “ILM” MAZMUNLI FRAZEMALARNING SEMANTIK-  
STRUKTUR, LINGVOMADANIY XUSUSIYATLARI (INGLIZ VA  
O‘ZBEK TILLARI MISOLIDA)**

**10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik**

**FILOLOGIYA FANLARI doktori (DSc) dissertatsiyasi  
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**Narmuratov Zayniddin Radjabovich**

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AVTOREFERATI**

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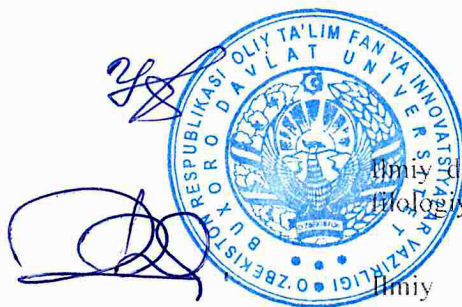
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<b>Ilmiy maslahatchi:</b>	<b>Bakirov Poyan Uralovich</b> filologiya fanlari doktori, professor
<b>Rasmiy opponentlar:</b>	<b>Axmedov Oybek Saporbayevich</b> filologiya fanlari doktori, professor <b>Xajiyeva Feruza Melsovna</b> filologiya fanlari doktori, dotsent <b>Mamatov Abdi Eshonqulovich</b> filologiya fanlari doktori, professor
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**D.S.O'rayeva**

Ilmiy darajalar beruvchi Ilmiy kengash raisi,  
filologiya fanlari doktori, professor

**Z.I.Rasulov**

Ilmiy darajalar beruvchi Ilmiy kengash  
ilmiy kotibi, filologiya fanlari doktori,  
professor

**F.M.Xajiyeva**

Ilmiy darajalar beruvchi Ilmiy kengash  
qoshidagi ilmiy seminar raisi, filologiya fanlari  
doktori, dotsent

## KIRISH (fan doktori [DSc] dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunoslik fani taraqqiyotining hozirgi davrida til tizimining turli sathlariga tegishli leksik birliklarning shakllanishi va semantik ifodasi tadqiqotchilar e'tiborini jalb qilib kelmoqda. Mazkur jarayonda frazeologik birliklar alohida semantik guruh sifatida ifodalanishi, ularning kommunikativ-pragmatik jihatdan nutqda voqelanishiga xos xususiyatlarni, frazemalarni ifodalovchi leksik birliklarning kelib chiqishi, semantik, struktur, pragmatik, lingvokulturologik xususiyatlarini aniqlash hamisha ustuvor vazifalardan biri bo'lib kelgan. Xususan bunday leksik birliklarning, ya'ni frazemalarni ijtimoiy hayotga, xususan bugungi zamonaviy ta'limga bog'lab o'rganish borasidagi ishlar muhim ahamiyat kasb etadi.

Dunyo tilshunosligida frazeologik birliklarning lingvistik xususiyatlari va ularning shakllanish omillari, tarkibiy-mazmuniy shartlanishi, qo'llanish ko'lamini boshqa tillar bilan qiyosiy hamda lingvomadaniy aspektida o'rganishga bag'ishlangan tadqiqotlar salmog'i tobora ortib bormoqda. Buning mantiqiy natijasi sifatida ingliz va o'zbek tillarida xalq dunyoqarashi, urf-odat va an'alarini o'zida aks ettiruvchi *ta'lim* va *ilm* mazmunli frazeologik birliklarni ilmiy-nazariy asoslash, ularni semantik-struktur va lingvomadaniy jihatdan yoritish, qardosh bo'lmagan tillar doirasida nomlanishidagi umumiy va differentsial motivatsion jihatlarini izohlash assotsiativ lug'atlarda keltirilgan tizimini mukammallashtirishga, tarjima jarayonida adekvatlikka erishish qonuniyatlarini belgilashga xizmat qiladi.

Mamlakatimizda amalga oshirilayotgan jadal islohotlar sharoitida zamonaviy o'zbek tilini rivojlantirishga, jumladan, qiyosiy adabiyotshunoslik, chog'ishtirma tilshunoslik va tarjimashunoslik muammolari tadqiqiga katta e'tibor berilmoqda. Shuningdek, "fundamental, amaliy va innovatsion ilmiy tadqiqotlarni rivojlantirish, mavjud ilmiy maktablarni saqlab qolish va yangilarini yaratish, ularning kadrlar salohiyatini mustahkamlash, bunda iqtidorli yoshlarning ilm-fanga keng jalb etilishini rag'batlantirish"ga alohida e'tibor qaratilmoqda<sup>1</sup>. Bu esa, o'z navbatida, tilning ichki imkoniyatlarini tadqiq qilish milliy ma'naviyatni takomillashtirish va uni yoshlar ongiga singdirishda alohida ahamiyatga ega ekanini ko'rsatadi. Bu borada turli tillar tizimida *ta'lim* va *ilm* komponentli frazeologik birliklarning semantik tarkibi, struktur va lingvomadaniy xususiyatlarini tekshirish yuzasidan ilmiy tadqiqotlarni yanada chuqurlashtirish zarurati mavjud.

O'zbekiston Respublikasi Prezidentining 2019-yil 8-oktabrdagi PF-5847-sonli "O'zbekiston Respublikasi Oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash 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", 2022-yil 28-yanvardagi PF-60-sonli "2022-2026-yillarga mo'ljallangan Yangi O'zbekistonning taraqqiyot strategiyasi to'g'risida", 2023-yil 11-sentabrdagi PF-158-son "O'zbekiston – 2030" strategiyasi

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<sup>1</sup> O'zbekiston Respublikasi Prezidentining 2019-yil 8 - oktabrdagi «O'zbekiston Respublikasi oliy ta'lim tizimini 2030-yilgacha rivojlantirish konsepsiyasi to'g'risida»gi PF-5847-sonli Farmoni. [https://nrm.uz/contentf?doc=602358\\_&products=1\\_vse\\_zakonodatelstvo\\_uzbekistana](https://nrm.uz/contentf?doc=602358_&products=1_vse_zakonodatelstvo_uzbekistana)

to'g'risidagi farmonlari, 2018-yil 5-iyundagi PQ-3775-son "Oliy ta'lim muassasalarida ta'lim sifatini oshirish va ularning mamlakatda amalga oshirilayotgan keng qamrovli islohotlarda faol ishtirokini ta'minlash bo'yicha qo'shimcha chora-tadbirlar to'g'risida", 2021-yil 19-maydagi PQ-5117-son "O'zbekiston Respublikasida xorijiy tillarni o'rganishni ommalashtirish faoliyatini sifat jihatidan yangi bosqichga olib chiqish chora-tadbirlari to'g'risida"gi qarorlari, Vazirlar Mahkamasining 2017-yil 11-avgustdagi 610-son "Ta'lim muassasalarida chet tillarini o'qitishning sifatini yanada takomillashtirish chora-tadbirlari to'g'risida"gi qarori hamda sohaga oid boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi.** Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish" ustuvor yo'nalishiga muvofiq holda bajarilgan.

**Dissertatsiya mavzusi bo'yicha xorijiy ilmiy tadqiqotlar sharhi<sup>2</sup>.** Dunyo tilshunosligida frazeologik birliklarni o'rganishga oid ilmiy tadqiqotlar jahonning yetakchi markazlari va Oliy ta'lim muassasalarida, jumladan, Cambridge university, Oxford university (Buyuk Britaniya), New York University, Indiana University (Birlashgan Qo'shma Shtatlar), M.V.Lomonosov nomidagi Moskva davlat universiteti, Sankt-Peterburg davlat universiteti (Rossiya), Mannheim University, Greifswald University, Trier University, (Germaniya), Verona University (Italiya), Czech Academy of Sciences (Chexiya), O'zbekiston davlat jahon tillari universiteti, Mirzo Ulug'bek nomidagi O'zbekiston Milliy universiteti, Samarqand davlat universiteti, Samarqand davlat chet tillari instituti, Buxoro davlat universiteti va Termiz davlat universitetlari (O'zbekiston)da olib borilmoqda.

Frazeologiya sohasiga oid dunyoda olib borilgan tadqiqotlar natijasida qator, ilmiy natijalar olingan: frazeologik birliklarning mohiyati shaklan turg'unlikda ekanligi isbotlangan (Moskva davlat universiteti, Rossiya); frazeologik birliklar funksional va struktural jihatdan tasniflangan (Sankt-Peterburg davlat universiteti (Rossiya); o'zbek tilida frazeologizmlarning shakllanishi ularning pragmatik xususiyatlari, o'zbek frazeologiyasi va frazeografiyasi tamoyillari ilmiy asoslangan (Samarqand davlat universiteti, Andijon davlat universiteti); frazeologik birliklarda antroposentrik yondashuv ilmiy jihatdan asoslangan (O'zbekiston davlat jahon tillari universiteti); Maqollarning paremiologik birlik sifatidagi maqomi belgilangan (Termiz davlat universiteti) O'zbekiston).

Bugungi kunda jahon tilshunosligida frazeologizmlar bo'yicha qator tadqiqotlar olib borilmoqda: frazeologik birliklarning lingvokulturologik aspektlari; frazeologik lug'atlarni elektron shakllarini yaratish; frazeologik birliklarning semantik-struktur xususiyatlari; o'zbek tilining frazeologik tizimini boshqa qardosh

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<sup>2</sup> Dissertatsiya mavzusi bo'yicha xorijiy ilmiy tadqiqotlar sharhi: <https://www.dissercat.com/>, <https://www.twirpx.com/files/science>, [www.amazon.com](http://www.amazon.com), [www.britanica.com](http://www.britanica.com), [www.cambridge.org](http://www.cambridge.org), <https://diss.natlib.uz>, <https://ziyonet.uz/search> kabi manbalar asosida amalga oshirildi.

va qardosh bo‘lmagan tillar frazeologiyasi bilan chog‘ishtirib o‘rganish va hokazo.

**Muammoning o‘rganilganlik darajasi.** O‘zbek frazeologik birliklariga doir dastlabki ilmiy izlanishlar M.Xusainov, Sh.Rahmatullayev, M.Ruzikulova, Y.D.Pinxasov, M.I.Umarxodjayev, A.Isayev, H.Berdiyorov, H.Yo‘ldoshev, A.M.Bushuy, X.Kaxxorova, A.Shomaqsudov<sup>3</sup>larning tadqiqotlarida yoritilgan.

Mamlakatimizda mustaqillik qo‘lga kiritilgach, ma’naviy hayotimizda ham tub burilish davri boshlandi. Bu davrga kelib, ongimizda asrlar davomida singib qolgan mutelik psixologiyasi o‘rniga erkinlik, ijodkorlik, fidokorlik psixologiyasi paydo bo‘ldi. Ana shunday sharoitda o‘zbek tilini, uning bebaho boyligi bo‘lgan frazeologizmlarning shakllanish jarayonini tadqiq etishga e’tibor kuchaydi. Bu davr frazeologik birliklarni turli qirralariga bag‘ishlangan ishlar bajarilganligi bilan xarakterlanadi. Jumladan, A.E.Mamatov, B.Yo‘ldoshev, M.Sodiqova, Q.Hakimov, Sh.R.Usmonova, M.K.Xalikova, Abdug‘afur Mamatov, K.Bozorboyev, B.M.Jo‘rayeva, P.U.Bakirov, Sh.Abdullayev, Sh.Almamatova, M.Vafoyeva, U.M.Rashidova, B.N.Sulaymonov, G.X.Begmatova<sup>4</sup>.

Ingliz tilshunosligida N.R.Norrik, B.Altenberg, A.R.Kovi, R.Glezer, G.Knappe, E.Fraser, J.Gibbons, A.De La Granja, Y.Kamakura, M.L.Beshaj,

<sup>3</sup> Хусаинов М. Фраzeология прозы писательницы Айдын. АКД. – СамГУ, 1959. – 18 с.; Рахматуллаев Ш. Ўзбек frazeологиясининг баъзи масалалари: Филол. фан. докт. ... дисс. – Тошкент, 1966. – 262 б.; Рузикулова М. Идиоматика узбекского языка: Автореф. дис. ... канд. филол. наук. – Самарканд, 1966. – 22 с.; Пинхасов Я.Д. Ҳозирги ўзбек адабий тили. Лесикология ва frazeология. – Тошкент: Ўқитувчи, 1969. – 247 б.; Умарходжаев М.И. Принципы составления многоязычного frazeологического словаря: Автореф. дисс. ... канд. филол. наук. – Москва., 1972. – 27 с.; Исаев А. Соматические frazeологизмы узбекского языка: дисс...канд. филол. наук. – Ташкент, 1976. – 196 с.; Бердиёров Ҳ., Йўлдошев Б. Ўзбек frazeологиясига доир библиографик кўрсаткич. – Самарканд, 1977. – 38 б.; Бушуй А.М. Лексикографические описание frazeологии.– Самарканд. – 1982. – 114 с.; Умарходжаев М.И. Основы frazeографии. – Ташкент: Фан, 1983. – 136 с.; Каххарова Х. Фраzeология Абдуллы Кадыри: Автореф. дис. ... канд. филол. наук. – Ташкент, 1985. – 24 с.; Шомаксудов Ш., Шорахмедов Ш. Ҳикматнома. – Тошкент: Ўзбек Совет Энциклопедияси Бош редакцияси, 1990. – 528 б.

<sup>4</sup>Маматов А.Э. Ҳозирги замон ўзбек тилида лексик ва frazeологик норма муаммолари. – Тошкент.: Фан, 1991. – 276 б.; Йўлдошев Б. Ҳозирги ўзбек адабий тилида frazeологик бирликларнинг функционал-услубий хусусиятлари: Филол. фан. докт. дисс. – Тошкент, 1993. – 297 с.; Содикова М. Қисқача ўзбекча-русча мақол-маталлар лугати. – Тошкент, 1993. – 259 б.; Ҳакимов Қ.М. Ўзбек тилидаги содда гап қилипти frazeологизмларнинг зарурий бирикувчанликлари: Филол. фан. номз. дисс. автореф. – Тошкент, 1994. – 24 б.; Усманова Ш.Р. Ўзбек ва турк тилларида соматик frazeологизмлар: Филол. фан. номз. дисс. – Самарканд, 1998. – 160 б.; Халикова М.К. Фраzeология как форма отражения национального менталитета в языковой картины мира (на материале русского и узбекского языков): Дисс. канд. филол. наук.– Ташкент, 1999. – 142 с.; Маматов А. Ўзбек тили frazeологизмларнинг шаклланиши масалалари: Филол. фан. докт. дисс. – Тошкент, 1999. – 312 б.; Бозорбоев К.Т. Ўзбек сўзлашув нутки frazeологизмлари: Филол. фан. номз. дисс. автореф. – Самарканд, 2001. – 22 б.; Жўраева Б.М. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланиши: Филол. фан номз. дисс. – Бухоро, 2002. – 136 б.; Бакиров П.У. Номинацентрические пословицы в разносистемных языках (на материале русского, узбекского и казахского языков): Доктор филологических наук дисс. – Ташкент, 2007. – 334 с.; Абдуллаев Ш.Д. Таржима асарларида frazeологизмлар семантикаси (Т.Қайипбергенов асарларининг ўзбекча таржимаси асосида): Филол. фан. номз. дисс. – Тошкент: ЎзРФА А. Навоий номидаги Тил ва адабиёт ин-ти, 2007. – 157 б.; Алматова Ш.Т. Ўзбек тили фраземаларининг компонент таҳлили: Филол. фан. номз. дисс. автореф. – Тошкент, 2008. – 23 б.; Вафоева М.Й. Ўзбек тилида frazeологик синонимлар ва уларнинг структурал-семантик таҳлили: Филол. фан. номз. дисс. автореф. – Тошкент, 2009. – 26 б.; Рашидова У. М. Ўзбек тилидаги соматик ибораларнинг семантик-прагматик таҳлили (кўз, қўл ва юрак компонентли иборалар мисолида). Филол. фанлари бўйича фалсафа докт. (PhD) диссертацияси. Самарканд, 2018. – 138 б.; Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари. Филол. фанлари докт. (DSc) диссертацияси. Самарканд, 2019. – 230 б.; Сулаймонов Б.Н. Темирбек тўрабоевнинг «Теорема» романида «т» товуши билан бошланувчи сўзларнинг метафоралашуви ва фраземалашуви. Филол. фанлари бўйича фалсафа докт. (PhD) диссертацияси. Самарканд, 2020. – 160 б.; Бегматова Г.Х. Ўзбек миллий корпусида идиомалар базасини яратиш. Филол. фанлари бўйича фалсафа докт. (PhD) диссертацияси. Термиз, 2021. – 130 б.

A.Vrbins, M.Vrbins, A.A. Dabrovska<sup>5</sup> kabi g‘arb olimlarining ilmiy tadqiqotlari frazeologik birliklarni tadqiqiga bag‘ishlangan.

Frazeologik birliklarni tarjimasiga oid masalalar G‘.Salomov, Q.Musayev, Y.Po‘latov, S.Abidxodjayeva, G.K.Odilova, I.G‘afurov, O.Mo‘minov, N.M.Qambarov, A.R.Kovi, Z.Q.Teshaboyeva<sup>6</sup> kabi olimlarning tadqiqotlarida atroflicha o‘rganilgan.

Frazeologik birliklarning semantik va struktur xususiyatlari A.A.Salax, G.E.Xakimova, M.M.Ferzilayeva, B.Boltayeva, E.Milburn va T.Varren, Sh.Q.Jumaqulova<sup>7</sup> kabi tadqiqotchilarning ilmiy tadqiqot ishlarida o‘z aksini topgan.

Frazeologik birliklar lingvomadaniy birlik sifatida V.V.Maslova, A.F.Vejbitskaya, V.N.Teliya, B.Mihayl, G.Bella, S.Hag, W.Mayder, A.V.Grigorev, N.F.Alefirenko, O.Bicher, N.Z.Nasrullayeva, G.E.Xakimova, M.A.Radjabova, O‘.G‘.Xudaynazarov, Sh.A.Sheraliyev<sup>8</sup> kabi tadqiqotchilar tomonidan o‘rganilgan.

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<sup>5</sup>Norrick N.R. How proverbs mean: semantic studies in English proverbs New York: Mouton, 1985. – 213 p.; Bengt Altenberg, A.R. Cowie. On the phraseology of spoken English // The evidence of recurrent word-combinations // *Phrasology*. – Oxford: Clarendon Press, 1998. – 238 p.; Gläser, Rosemarie. The Stylistic potential of phraselological units in the light of genre analysis // *Phrasology*. – Oxford: Clarendon Press, 1998. – 245 p.; Knappe Gabriele. Idioms and Fixed Expressions in English Language Study before 1800. – Peter Lang, 2004. – 664 p.; Fraser Edward, Gibbons John. Soldier and Sailor Words and Phrases. – New York: E.P. Dutton and Company, 2004. – 372 p.; Álvarez de la Granja, María (ed.). Fixed expressions in cross-linguistic perspective // a multilingual and multidisciplinary approach. – Hamburg: Verlag Dr. Kovac, 2008. – 382 p.; Kamakura Y. Collocation and preposition sense: a phraseological approach to the cognition of polysemy. A thesis submitted to the University of Birmigham for the degree of doctor of philosophy (PhD). The university of Birmigham. – 2011. – 337 p.; Beshaj Ma. Lediana. Phraseological Units Used in the Functional Styles in English and Albanian Language // *Mediterranean Journal of Social Sciences*// pub.by MCSER-CEMAS-Sapienza University of Rome: Vol – 4 № 2; May, 2013. – P. 453-456.; Vrbinc Alenka, Vrbinc Marjeta. Phraseological units with onomastic components: The case of English and Slovene // *Revista de Lingüística Teórica y Aplicada*. Concepción (Chile), 52 (1), I Sem. 2014. – P. 133-153.; Dabrovska A.A. *Syntactic Study of Idioms*. Cambridge Scholars Publishing, 2018. – 372 p.

<sup>6</sup>Саломов Ғ. Рус тилидан ўзбекчага мақол, матал ва идиомаларни таржима қилиш масаласига доир. –Тошкент: /Фанлар академияси/ 1961. – 159 б.; Саломов Ғ. Тил ва таржима. – Тошкент: Фан, 1966. – 145 б.; Мусаев Қ. Инглиз тилидан ўзбек тилига бадий таржиманинг стилистик масалалари: Филол. фан. номз. дисс. – Самарқанд, 1967. – 140 б.; Пўлатов Ю. Бадий асарда номлар таржимаси. – Тошкент: Фан, 1967. – 68 б.; Абидходжаева У.С. Национально-прагматический аспект при переводе фразеологических единиц: Дисс. канд. филол. наук. – Ташкент: 2002. – 128 с.; Одилова Г.К. Инглиз ва ўзбек мумтоз шеърини таржималарида адекватлик муаммолари: Филол. фан. номз. дисс. – Тошкент: 2011. – 153 б.; Гафуров. И., Мўминов О., Қамбаров Н.М. Таржима назарияси // Олий ўқув юртлар учун ўқув кўлланма. – Тошкент: Тафаккур бўстони, 2012. – 280 б.; Cowie A.R. *Phraseology: Theory, Analysis, and Applications*. USA, Oxford University Press, 2012. – 272 p.; Тешабоева З. Қ. «Бобурнома» нинг инглизча таржималаридаги фразеологик бирликларнинг когнитив ва лексикографик тадқиқи. Филол. фанлари бўйича фалсафа докт. (PhD) диссертацияси. Тошкент – 2017. – 157 б.; Тешабоева З. Қ. «Бобурнома»нинг инглизча таржималаридаги фразеологик бирликларнинг когнитив ва лексикографик тадқиқи. Филол. фанлари доктори... дисс. Тошкент – 2021. – 259 б.

<sup>7</sup>Алдиабани Ареф Али Салах. Фразеологические единицы, выражающие интеллектуальные способности человека в английском и русском языках: Дисс. ... канд. филол. наук. – Казань, 2003. – 199 с.; Хакимова Г.Э. Зооним компонентли фразеологик бирликларнинг структуравий ва семантик хусусиятлари (инглиз тили материаллари асосида): Филол. фанлари номзоди... дисс. – Тошкент, 2008. – 145 б.; Ферзилаева М.М. Фразеологические единицы качественной характеристики человека в лезгинском и английском языках: Дисс. ... канд. филол. наук. – Махачкала, 2010. – 173 с.; Болтаева Б. Ўзбек тили фразеологик бирликларининг трансформацияси (семантик-прагматик таҳлил): Филол. фан. фалсафа докт. (PhD) дисс. автореф. – Самарқанд, 2018. – 49 б.; Milburn Evelyn, Warren Tessa. Idioms shows effects of meaning relatedness and dominance similar to those seen for ambiguous words//*Psychonomic bulletin and review*. – Springer, 2019. – P.591-598.; Jumaqulova Sh.Q. Фразео-семантик maydonda “Хурсандчилик” etimonlarining pragmatik xususiyatlari (ingliz va o‘zbek tillari misolida). *Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi*. Termiz, 2023. – 130 b.

<sup>8</sup>Маслова В.В. Лингвокультурология в системе гуманитарного знания / Критика и семиотика. – Москва: Академия, 1987. – 284 с.; Вежбицкая А.Ф. Язык. Культура. Познание / Пер. с англ., отв. ред. М.А. Кронгауз, вступ. ст. Е.В. Падучевой. – Москва: Русские словари, 1996. – 416 с.; Телия В.Н. Русская фразеология.

Zamonaviy tilshunoslikda frazeologik birliklarni boshqa tillar bilan qiyosiy-chog‘ishtirma aspektda o‘rganib, ularning milliy-madaniy xususiyatlarini tadqiq qilish keng tus oldi. Bu jihatdan Y.Arsenteva, I.Stepanova, L.Kuliyeva, I.N.Isabekov, G.I.Ergasheva, N.Z.Nasrullayeva, Sh.P.Raximova, S.Abdullayeva, R.Sapayeva, D.I.Xakimova<sup>9</sup> singari tilshunos olimlarning ishlari bir-biriga qardosh va qardosh bo‘lmagan ikki til doirasida olib borilgan tadqiqotlar yuzasidan ahamiyatlidir.

Ammo shuni qayd etish lozimki, tilshunoslikda proverbial frazeologizmlar tadqiqiga bag‘ishlangan ishlar barmoq bilan sanarli. Sohaga oid tadqiqotlarga nazar tashlaganda A.Nasirovning tadqiqot ishi diqqat-e’tiborimizni tortadi, unda frazeologizmlar va proverbial frazeologizmlarning o‘ziga xos xususiyatlari tadqiq etilib, ko‘chma ma’nodagi maqollar proverbial frazeologizmlar tarkibiga kiritilgan. To‘plangan misollar frazeo-semantik maydonlarga bo‘linib, ularning ma’no va shakli, milliy-madaniy xususiyatlari tahlilga tortilgan<sup>10</sup>.

Dissertatsiyani yozish jarayonida nomlari ko‘rsatilgan va boshqa bir qator o‘zbek, ingliz hamda jahon tilshunoslarining ilmiy izlanishlari e’tiborga olindi. Tadqiqotimizda mazkur yo‘nalishda bajarilgan ishlardan farqli ravishda, ingliz, o‘zbek tillaridagi *ta’lim* va *ilm* mazmunli frazeologik birliklarni semantik, struktur

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Семантический, прагматический и лингвокультурологический аспекты. – Москва: «Языки русской культуры», 1996. – 288 с.; Michael B., Bella G., Hugh S. Developing the intercultural dimension in language teaching. A practical introduction for teachers. Council of Europe, Strasbourg, 2002. – 142 p.; Meider W. Proverbs: A Handbook. London: Greenwood Press, 2004. – 321 p.; Григорьев А.В. Русская библейская фразеология в контексте культуры. – Москва: Индрик, 2006. – 360 с.; Алефиренко Н.Ф. Лингвокультурология. Ценностно-смысловое пространство языка: «учебное пособие» Москва: Флинта, Наука; 2010 – 240 б.; Бичер О. Русские пословицы и поговорки с компонентом-зоонимом (на фоне турецкого языка): Дисс. канд. филол. наук. – Смоленск, 2015. – 145 с.; Насруллаева Н.З. Инглиз тили фразеологик бирликлар семантикасидаги гендер концепцияси. Филол. фанлари доктори... дисс. Тошкент – 2016. – 259 б.; Хакимова Г.Э. Фразеологик бирликларнинг лингвокультурологик аспекти. Монография. Тошкент – 2018. – 126 б.; Раджабова. М.А. Ономастик компонентли фразеологик бирликларнинг лингвомаданий жиҳати ва таржима муаммолари. (Инглиз, ўзбек ва рус тиллари материалида). Филол. фан бўйича фалсафа докт. (PhD) диссертацияси. Бухоро, 2020. – 160 б.; Худойназарова Ў.А. Инглиз ва ўзбек тилларида мифоним компонентли фразеологизмларнинг лингвокультурологик тадқиқи. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Термиз, 2022. – 147 б.; Sheraliyeva Sh.A. Ingliz va o‘zbek tillaridagi diniy frazeologik birliklarning lingvomadaniy aspekti. Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi. Toshkent, 2023. – 132 b.

<sup>9</sup>Арсентьева Е.Ф. Сопоставительный анализ фразеологических единиц выражающих характер человека в английском и русском языках: Автореф. дисс. канд. филол. наук. – Москва, 1984. – 16 с.; Степанова И. Английские фразеологические единицы с флористическим компонентом (в сопоставление русском языком): Автореф. дисс. канд. филол. наук. – Киев, 1987. – 24 с.; Кулиева Л. Принципы фразеологизации в русском и английском языках: Автореф. дисс. канд. филол. наук. – Баку, 2004. – 26 с.; Исабеков И.Н. Фразеологизмы и проблемы их перевода (на материале кыргызского и русского языков): Автореф. дисс. канд. филол. наук. – Бишкек, 2004. – 24 с.; Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг киёсий-типологик тадқиқи. Филология фанлари номзоди дисс. Тошкент, 2011. – 164 б.; Насруллаева Н.З. Инглиз ва ўзбек тилларида оламнинг фразеологик манзарасида гендер концептларининг шаклланиши. Филол. фанлари доктори (DSc) диссертацияси. Тошкент – 2018. – 230 б.; Рахимова Ш.П. Инглиз тили идиоматик ибораларини ўзбек тилига ўгиришнинг лисоний хусусиятлари. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Тошкент, 2019. – 145 б.; Абдуллаева С.Б. Инсонни характерлашда зооним компонентли фразеологик бирликлардаги лингвопрагматик хусусиятлар (инглиз ва ўзбек тиллари мисолида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Самарқанд, 2022. – 148 б.; Сапаева Р.Б. Қариндош бўлмаган тиллар фраземаларининг антропоцентриқ киёси (ўзбек ва немис тиллари мисолида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Урганч, 2023. – 136 б.; Хакимова Д.И. Фразеологик birliklarning harbiy diskursda faollashuvining pragmatik xususiyatlari (ingliz va o‘zbek tillari misolida). Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi. Samarqand, 2023. – 138 b.

<sup>10</sup>Насиров А.А. Француз, ўзбек ва рус тилларида провербиал фразеологизмларнинг семантик-стилистик ва миллий - маданий хусусиятлари. Тошкент, 2016. – 248 б.

jihatlarga e'tibor qaratilgan hamda ularning lingvomadaniy xususiyatlari chog'ishtirma planda o'rganilgan.

**Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi.** Dissertatsiya Termiz davlat universitetining Ingliz tili va adabiyoti kafedrasida "Tilning leksik-semantik tizimini chog'ishtirma tipologik o'rganishning dolzarb muammolari: diaxroniya va sinxroniya" mavzusida ilmiy tadqiqot yo'nalishi doirasida bajarilgan.

**Tadqiqotning maqsadi** ingliz va o'zbek tillaridagi "ta'lim" va "ilm" mazmunli frazeologik birliklarning semantik-struktur, lingvomadaniy xususiyatlarini aniqlashdan iborat.

**Tadqiqotning vazifalari:**

frazeologik birliklarga oid ilmiy-nazariy qarashlarni umumlashtirish va ingliz, o'zbek tili materiallari asosida mazkur til birliklari yuzasidan konseptual xulosaga kelish;

ingliz va o'zbek tillarida frazeologik birliklarning semantik xususiyatlarini ochib berish;

chog'ishtirilayotgan tillardagi ta'lim va ilm mazmunli frazeologik birliklarning tahlili orqali ularning struktur jihatdan farqli va o'xshash tomonlarini aniqlash;

ingliz va o'zbek tillarida ta'lim va ilm mazmunli frazeologik birliklarni chog'ishtirish orqali ularning lingvomadaniy jihatdan farqli va o'xshash tomonlarini aniqlashdan iborat.

**Tadqiqotning obykti** sifatida ingliz va o'zbek tillaridagi *ta'lim, ilm* mazmunli frazeologik birliklar tanlab olingan.

**Tadqiqotning predmeti.** Chog'ishtirilayotgan tillarda *ta'lim, ilm* mazmunli frazeologik birliklarning semantik-struktur, lingvokulturologik xususiyatlari tashkil etadi.

**Tadqiqotning usullari.** Tadqiqot mavzusini yoritishda leksik-semantik, chog'ishtirma, tasniflash, tavsiflash lingvomadaniy tahlillar (madaniyatlararo), shuningdek statistik, komponent tahlil metodlardan foydalanilgan.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

ingliz va o'zbek tillaridagi frazemalarning lingvomadaniy xususiyatlari ularning insoniyat sivilizatsiyasi bosqichlari bilan parallel ravishda yuzaga kelganligi va semantik-struktur mohiyati har ikkala xalq tarixi, milliy mentaliteti, moddiy hamda ma'naviy madaniyati, an'anaviy xo'jaligi, ijtimoiy kundalik turmush tarzi, qadriyati hamda diniy e'tiqodi, maishiy hayoti va aloqalari, milliy tuyg'ulari, urf-odatlarini, mamlakatlarning geografik joylashuvi kabi omillar ta'sirida shakllanganligi dalillangan;

qiyoslanayotgan tillardagi proverbial frazeologizmlarning muqobillari hisoblangan monoekvivalentlik, poliekvivalentlik, ma'naviy ekvivalentlik, ekvivalentsiz frazeologik birliklar kabi turlari gap yoki fikr tema va remasini belgilashda (ingliz tilidagi *to know the way the wind blows* (shamol qaysi yo'ldan esishini bilmoq), o'zbek tilidagi *yulduzni benarvon uradigan* kabi frazeologik birliklarning farqli jihatlari aniqlangan bo'lsa, ingliz tilidagi *to have smth at one's finger ends* (biror narsani barmog'ining oxirida deb bilmoq), o'zbek tilidagi *besh*

*qo'lday bilmoq* kabi o'xshash tomonlari namoyon bo'lishi aniqlangan;

har ikkala tilda frazeologik birliklarning kompleks tasnifi asosida ularning yuqori funksional potentsialga va o'zining pragmatik tabiatiga egaligi, kontekstual va kommunikativ shartlanganligi, paradigmatic hamda sintagmatik aktuallashuvi semantika-funksiya-pragmatika uchligida namoyon bo'lishi isbotlangan;

ingliz va o'zbek tillaridagi ta'lim va ilm komponentli frazeologik birliklar semantik valentligiga qarab aniqlovchi tanlashda ularning konnotativ va denotativ ma'nolari birlamchi, ma'nodagi kuchlilik-kuchsizlik, ijobiylik-salbiylik, uslubiy xoslanganlik, darajalanish, shakl va ma'no munosabati, tarixiylik omillarining ikkilamchi ahamiyati asoslangan;

ingliz tilida ta'lim va ilm komponentli frazeologik birliklar tilning grammatik-funksional tizimi me'yoriga ko'ra morfologik vositalar (affikslar, qo'shimchalar)siz hosil bo'lsa, o'zbek tilida esa turli morfologik vositalarni, ya'ni affiks va qo'shimchalarni qo'shish orqali so'zlarni sintaktik bog'lanishi isbotlangan.

#### **Tadqiqotning amaliy natijalari quyidagilardan iborat:**

ingliz va o'zbek tillarida *ta'lim, ilm* mazmunli frazeologik birliklarni semantikasi, lingvomadaniyat bilan bog'liq jihatlari va o'ziga xos xususiyatlarining qiyosiy tahlili ilmiy-nazariy ahamiyat kasb etishi, "Tilshunoslik", "Leksikologiya", "Uslubiyat", "Tarjima nazariyasi va amaliyoti", "Qiyosiy tipologiya", "Lingvomadaniyatshunoslik" kabi fanlardan yaratiladigan darslik va o'quv qo'llanmalarining mukammallashuviga yordam berishi asoslangan;

ingliz va o'zbek tillarida *ta'lim, ilm* mazmunli frazeologik birliklarni semantikasi va lingvomadaniy xususiyatlarini tahlil qilish uchun ishlab chiqilgan metodikaning qardosh va noqardosh tillarga xos boshqa tipdagi paremiyalarini tadqiq qilishda foydalanish mumkinligi dalillangan;

*ta'lim, ilm* konseptli frazeologik birliklarning ingliz va o'zbek tillaridagi chog'ishtirma tahlili amalga oshirilgan;

frazeologik birliklarning o'ziga xos xususiyatlari madaniyatlararo muloqot jarayonida foydalanilishi va o'rganilishida ishonchli manba bo'lib xizmat qiladi.

**Tadqiqot natijalarining ishonchliligi** muammoning aniq qo'yilganligi, nazariy ma'lumotlarning ilmiy manbalarga asoslanganligi, tanlab olingan manbalarning tadqiqot predmetiga muvofiqligi, obyektga yondashuv hamda qo'llanilgan usullarning tadqiqot maqsadiga mosligi, nazariy fikr va xulosalar leksik-semantik, chog'ishtirma, tasniflash, tavsiflash, lingvomadaniy, statistik, komponent tahlil metodlari bilan asoslanganligi, shuningdek, xulosalar, taklif va tavsiyalar amaliyotga joriy etilganligi, olingan natijalar vakolatli tashkilotlar bilan tasdiqlanganligi bilan izohlanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati tilshunoslikning yangi yo'nalishlari, xususan, lingvokulturologiyaning nazariy asoslarini o'rganishda, milliy matnlarga xos xususiyatlarni tadqiq etishdagi ahamiyatini yoritishda, lingvomadaniy tadqiqot usullaridan foydalanishda, tadqiq manbalarini aniqlashda, *ta'lim, ilm* konseptli paremalarning lingvokulturologik qiymatini belgilashda ko'rinadi. Dissertatsiyada keltirilgan fikr-mulohazalar *ta'lim, ilm* konseptli ingliz, o'zbek frazemalarning lingvomadaniy xususiyatlarini yoritishda ilmiy manba sifatida xizmat qiladi.

**Tadqiqot natijalarining amaliy ahamiyati** shu bilan aniqlanadiki, Oliy ta'lim tizimida "Lingvokulturologiya", "Leksikologiya", "Qiyosiy tipologiya" fanlaridan darslik va o'quv qo'llanmalarini yaratishda, ushbu fanlardan nazariy va amaliy mashg'ulotlar olib borishda, magistratura bosqichida "Lingvistik tadqiqot metodlari", "Zamonaviy tilshunoslikning dolzarb muammolari" kabi yo'nalishlarda maxsus kurslarni tashkil etishda foydalanish mumkin.

**Tadqiqot natijalarning joriy qilinishi.** Ingliz va o'zbek tillarida *ta'lim* va *ilm* mazmunli frazemalarning semantik-struktur, lingvomadaniy xususiyatlarini tadqiq qilish jarayonida ishlab chiqilgan ilmiy natijalar va amaliy takliflar asosida:

ingliz va o'zbek tillaridagi frazemalarning lingvomadaniy xususiyatlari va semantik-struktur mohiyati har ikkala xalq tarixi va milliy mentaliteti, moddiy va ma'naviy madaniyati, an'anaviy xo'jaligi, ijtimoiy va kundalik turmush tarzi, qadriyati va diniy e'tiqodi, maishiy hayoti va aloqalari, milliy tuyg'ulari, urf-odatlari, mamlakatlarning geografik joylashuvi kabi omillar ta'sirida shakllanganligi va ular insoniyat sivilizatsiyasi bosqichlari bilan parallel ravishda yuzaga kelganligiga oid nazariy xulosalardan Toshkent davlat o'zbek tili va adabiyoti universitetida 2021-2023 yillarda bajarilgan PZ – 2020042022 "Turkiy tillarning lingvodidaktik elektron platformasini yaratish" mavzusidagi loyihani bajarishda foydalanilgan (Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 18-mart № 04/01-662-son ma'lumotnomasi). Natijada to'plangan frazeologik birliklar ingliz va o'zbek xalqlarining til boyligini, urf-odatini, mentalitetini, dunyo qarashlarini va tarixini o'rganishda, hamda til o'rganuvchilarda kerakli kommunikativ kompetensiyalarni rivojlantirishga xizmat qilgan;

qiyoslanayotgan tillardagi proverbial frazeologizmlarni muqobillari *monoekvivalentlik*, *poliekvivalentlik*, *ma'noviy ekvivalentlik*, *ekvivalentsiz frazeologik birliklar* kabi turlari aniqlanib, ular gap yoki fikr tema va remasini belgilashda namoyon bo'lishiga oid nazariy xulosalardan Toshkent davlat o'zbek tili va adabiyoti universitetida 2020-2023 yillarda bajarilgan AM-Φ3-201908172 "O'zbek tilining ta'limiy korpusini yaratish mavzusi" mavzusidagi loyihani bajarishda foydalanilgan (Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 19-mart № 04/01-679-son ma'lumotnomasi). Natijada frazeologiyada sinonimiya, antonimiya, omonimiya hamda ko'p ma'nolilik hodisalarining farqli xususiyatlarini batafsil yoritib berishga xizmat qilgan;

har ikkala tilda frazeologik birliklarning kompleks tasnifi asosida ularning yuqori funksional potensialga va o'zining pragmatik tabiatiga egaligi, kontekstual va kommunikativ shartlanganligi, paradigmatic va sintagmatic aktuallashuvi semantika-funksiya-pragmatika uchligida namoyon bo'lishiga oid nazariy xulosalardan Toshkent davlat o'zbek tili va adabiyoti universitetida 2021-2023 yillarda bajarilgan F3 – 201912258 "O'zbek adabiyotining ko'p tilli (o'zbek, rus, ingliz tillarida) elektron platformasini yaratish" mavzusidagi amaliy loyihani bajarishda foydalanilgan (Toshkent davlat o'zbek tili va adabiyoti universitetining 2023-yil 16-oktabr № 01/10-2132-son ma'lumotnomasi). Natijada til va adabiyotga oid materiallar mazmunan boyitildi hamda ilmiylik darajasi oshirilgan;

ingliz va o'zbek tillaridagi *ta'lim* va *ilm* komponentli frazeologik birliklar semantik valentligiga qarab aniqlovchi tanlashda ularning konnotativ va denotativ ma'nolari, ma'nosidagi kuchlilik-kuchsizlik, ijobiylik-salbiylik, uslubiy

xoslanganlik, darajalanish, shakl va ma'no munosabati, tarixiylik omillarining birlamchi ekanligiga oid xulosalardan Termiz davlat universitetida 2021-2024 yillarda amalga oshirilgan 617309-EPP-1-2020-1-EPPKA2-CBHE-JP raqamli "Triggering innovative approaches and entrepreneurial skills for students through creating conditions for graduate's employability in Central Asia – TRIGGER" nomli xorijiy loyihada foydalanilgan (Termiz davlat universitetining 2024-yil 11-iyuldagi 06/07-313-son ma'lumotnomasi). Natijada *ta'lim* va *ilm* konseptli frazeologizmlar transformatsiyasi to'g'risidagi ma'lumotlar nafaqat oliy ta'lim muassasalarida o'tiladigan fanlar o'qitilishida, balki keng omma uchun mo'ljallangan tarbiyaviy ahamiyatga ega bo'lgan adabiyotlar yaratishda ham muhim manba bo'lib xizmat qilishi ko'rsatilgan;

ingliz tilida *ta'lim* va *ilm* komponentli frazeologik birliklar morfologik vositalar (affikslar, qo'shimchalar)siz hosil bo'lsa, o'zbek tilida esa turli morfologik vositalarni, ya'ni affiks va qo'shimchalarni qo'shish orqali so'zlarni sintaktik bog'lanishi orqali hosil bo'lishi bilan bog'liq xulosa va natijalardan O'zbekiston Milliy teleradiokompaniyasi "O'zbekiston" teleradiokanali"ning "Ta'lim va taraqqiyot", "Bolalar uchun", "O'zbekiston yoshlari" eshittirishlari ssenariysini tayyorlashda foydalanilgan (O'zbekiston Milliy Teleradiokompaniyasi "O'zbekiston Teleradiokanali"ning 2023-yil 7-noyabr 04-36-1660-son ma'lumotnomasi). Natijada ilmiy izlanuvchilarga, talabalarga o'zbek va ingliz xalqlarining an'analari, urf-odatlarini, turmush tarzini qiyoslash imkoni paydo bo'lgan, ma'naviy qadriyatlar tizimida alohida o'rin egallagan marosimlar, xalq og'zaki ijodi haqidagi matnlar bo'yicha lingvokulturologiya, etnolingvistika kabi yo'nalishlar bo'yicha olib borilayotgan ilmiy tadqiqotlar hajmi ko'paygani haqida xorijiy til professor-o'qituvchilari va talabalarga ma'lumot berilgan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari 12 ta, jumladan, 8 ta xalqaro va 4 ta respublika ilmiy-amaliy anjumanlarida qilingan ma'ruzalarda muhokamadan o'tkazilgan.

**Tadqiqot natijalarning e'lon qilinganligi.** Dissertatsiya mavzusi bo'yicha 26 ta ilmiy ish, jumladan, 1 ta monografiya, shuningdek, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 13 ta maqola jumladan, 10 ta respublika miqyosidagi va 3 ta xalqaro bazalar ro'yxatiga kirgan xorijiy jurnallarda nashr etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, to'rt bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan tashkil topgan bo'lib, hajmi 246 sahifani tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, o'rganilganlik darajasi yoritilgan; tadqiqotning maqsadi, vazifalari, obykti va predmeti aniqlangan; ishning fan va texnologiyalarni rivojlantirishning muhim yo'nalishlariga mosligi ko'rsatilgan hamda tadqiqotning ilmiy yangiligi, amaliy natijalari, natijalarning ishonchliligi, nazariy va amaliy ahamiyati, natijalarning amaliyotga joriy etilishi, e'lon qilinganligi, ishning tuzilishi to'g'risidagi ma'lumotlar o'rin olgan.

Dissertatsiyaning "**Frazeologik birliklarni o'rganishning nazariy asos va**

**muammolari**” deb nomlangan birinchi bobida jahon, ingliz va o‘zbek tilshunoslarining frazeologik birliklar ustida olib borgan ilmiy izlanishlari, xususan, ularning tarixi, frazeologik birliklarning yondosh hodisalarga munosabati, proverbial frazeologizmlarni ifodalanishiga nisbatan bildirgan munosabatlari o‘rganilgan hamda ular yangi nazariy fikrlar bilan boyitilgan.

Har bir til sohibi o‘z madaniyati, urf-odati, qadriyati va mentalitetini namoyon qiluvchi til birliklariga ega bo‘lib, lingvistlar tomonidan milliy xoslangan til birliklarining muammosi o‘tgan asrning boshlaridan chuqur tadqiq etila boshlandi. Til ilmida mazkur birliklar *frazeologizm, frazema, ibora, idioma, parema* [parema atamasi ilk bor frazema ma’nosida muallif tomonidan qo‘llanildi] kabi terminlar ostida o‘rganilib kelinadi.

Ilmiy manbalarda ingliz filolog olimi Neandr tomonidan 1558-yilda *frazeologiya*<sup>11</sup> termini birinchi marta qo‘llanganligi qayd etiladi. U badiiy asarlarni tarjima qilishda shu termini ishlatishga majbur bo‘lgan. Shundan so‘ng ushbu termin dunyo filologiyasida qo‘llanila boshlandi.

“Frazeologiya atamasi *fraza* so‘zidan kelib chiqqan bo‘lib, dastlab *jumla, gap*<sup>12</sup>” ma’nosida qo‘llanilgan bo‘lishiga qaramay turkiyshunoslikdagi *turg‘un birikmalarni* yig‘ish va ularni muayyan sistemalashtirish, o‘rganishga qaratilgan fan sohasi sifatida talqin qilinishi ancha oldin boshlangan.

M.Qoshg‘ariy XI asrdayoq turkiy xalqlarning hikmatli iboralaridan juda katta qismini o‘zining “Devon”iga kiritib, ularni qanday vaziyatda, qaysi mazmunda qo‘llanishini arab tilida izohlagan edi. “Devonu lug‘otit turk”da xalq og‘zaki ijodiga oid 300 dan ortiq she’riy parchalar, 291 ta paremalar keltiriladi<sup>13</sup>. XV va XVIII asrlarda yaratilgan eski o‘zbek lug‘atlarida ham frazeologizmlardan ayrim namunalar keltiriladi. Chunonchi, 1759-1760-yillarda yaratilgan Mirzo Mahdixonning “Sangloh” lug‘atida *so‘nggi uyqu* kabi frazeologizmlar keltiriladi. XVIII asr oxiri XIX asr boshlarida A.Starcheskiyning “Спутник русского человека в Средней Азии” (1878), V.I.Nalivkin va M.I.Nalivkinaning “Руководство к практическому изучению сартовского языка” va boshqa lug‘atlarida *мулахиза қылмоқ, джума намаз* kabi namunalar keltiriladi<sup>14</sup>. Tahlillardan ma’lum bo‘lishicha, bu davrlarda so‘z birikmalari, jumladan, frazeologizmlar lug‘atshunoslik ixtiyorida bo‘lgan, ular hali ilmiy tadqiq etilmagan, faqat amaliy qo‘llanilgan. Leksikografik ishlar so‘z birikmalarini va frazeologizmlarni ilmiy tadqiq etishda samarali turtki bo‘lgan.

O‘zbek frazeologiyasining nazariy masalalari dastlab Y.D.Polivanov tomonidan o‘rganilgan. U rus va ayrim sharq tillari frazeologiyasini o‘rganib, shu asosda frazeologiyani mustaqil lingvistik soha sifatida ajratish haqida fikr bildiradi<sup>15</sup>”. Hozirgi kunda esa frazeologiya tilshunoslikning mustaqil sohasi sifatida shakllangan bo‘lib, tilning frazeologik qatlami lingvomadaniyatshunoslik, kognitiv tilshunoslik va fanlararo kabi tadqiqotlarni o‘rganishda boy manba hisoblanadi.

<sup>11</sup> Федуленкова Т.Н. Английская фразеология. – Архангельск, 2000. – 132 с.

<sup>12</sup> Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск II. – Казань, 1846. – С. 120.

<sup>13</sup> Абдурахмонов Ф. “Девону луғотит турк”асарининг ўрганилиш тарихидан. // Ўзбек тили ва адабиёти. 2009, 6-сон. 49-б.

<sup>14</sup> Navola quyidagi manbadan olindi: Mamatov A. Ўзбек тили фразеологияси. – Тошкент.: Наврўз нашриёти, 2019. – Б. 26.

<sup>15</sup> Поливанов. Е.Д. Введение в языкознание для востоковедных вузов. VI, – Ленинград, 1928. – 220 с.

Ingliz frazeologiyasiga munosib hissasini qo‘shgan A.V.Kunin frazeologik birliklarning barqarorligi jihatdan 5 guruhga bo‘lib, ularni “to‘liq yoki qisman ko‘chma ma’no anglatuvchi leksemalarni *barqaror birikmalar*<sup>16</sup>” deydi. Biroq, frazeologik birliklar masalasida har bir til nuqtayi nazaridan turlicha yondashuvlar mavjud. G‘arb olimlari uchun barqaror birikmalarning turli guruhlariga nisbatan *idioma*<sup>17</sup> terminini qo‘llash keng tus olgan. Bu davrda o‘zbekistonlik zabardast olimlar tomonidan ham salmoqli ishlar olib borildi (Sh. Rahmatullayev, 1952, Y.Pinxasov, 1969, G‘.Salomov, 1961<sup>18</sup> va boshqalar). Sh. Rahmatullayev o‘zbek tilshunosligiga “frazеologiya” va “turg‘un birikmalar” tushunchalari, ularni tahlil qilishning asosiy qonuniyatlarini olib kirgan bo‘lsa, Y.Pinxasov frazeologiyani leksikologiyaning bir qismi sifatida frazeologik birliklarning yasalishi, ma’nosi, motivatsiyalanganlik darajalarini tadqiq qildi.

Akademik V.V.Vinogradov “frazеologik birliklarni *frazеologik chatishma, frazeologik birlik va frazeologik birikmalarga* ajratadi<sup>19</sup>. Olimning bu tasnifi ko‘pgina jahon frazeolog olimlari tomonidan tan olinadi. O‘zbek tilshunosligida frazeologizmlarni o‘rganishga bag‘ishlangan tadqiqotlarda ular uch guruhga ajratilgan. Bu tasniflar frazeologik birlikning yaxlitligicha izohlanadigan ma’no bilan uning tarkibidagi leksikalar anglatadigan ma’nolar orasidagi munosabatlarning ifodalanish xususiyatiga asoslanadi<sup>20</sup>. Jumladan, *frazеologik qo‘shilma, frazeologik birlashma, frazeologik chatishma*.

Ingliz tilida esa tadqiqotchi F.R.Palmer idiomalarni *binomial idioms, pure idioms, partial idioms* kabi turlarga ajratadi. Unga ko‘ra, idiomalarning nutqda qo‘llanishi turli grammatik va sintaktik cheklovlar bilan bog‘liqdir<sup>21</sup>. Boshqa ilmiy manbalarda bu tasnifning boshqa turlari ham ko‘rsatilgan.

Tilshunoslikda frazeologizm tushunchasini keng va tor mazmunda tushunish tendensiyasining mavjudligi sir emas. Qator lingvistlar mazkur til birligini keng ma’noda tushunib, uning obyektini ko‘plab birliklar qamrab olishini bot-bot ta’kidlashadi. Har-bir sohada qarama-qarshiliklar bo‘lgani kabi ushbu til birliklari haqida ham olimlarning fikr-mulohazalari turlicha. Jumladan, N.N.Amosova, Y.D.Pinxasov, A.M.Babkinlar frazeologiyaning obyektini tor doirada tushunib o‘z asarlarida usbu birliklarni o‘z tabiati bilan so‘z birikmasidir degan dalilni keltiradilar va o‘z navbatida maqol, matal va aforizmlarni frazeologizmlardan

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<sup>16</sup> Кунин А.В. Фразеология современного английского языка. – Москва, Международные отношения, 1972. – С. 8.

<sup>17</sup> Crystal D. Linguistics. Second edition. – Penguin books, 1990. – 276 p.

<sup>18</sup> Рахматуллаев Ш. Основные грамматические особенности образных глагольных фразеологических единиц современного узбекского языка. АКД. - Москва: Высшая школа, 1952. – 211 с., Пинхасов Я.Д. Ҳозирги ўзбек адабий тили. Лексикология ва фразеология. – Тошкент, 1969. – 247 б., Саломов Ф. Мақол ва идиомалар таржимаси. – Тошкент, 1961. – 162 б.

<sup>19</sup> Виноградов В.В. Об основных типах фразеологических единиц в русском языке. Избранные труды. – Москва, 1977. – С. 140-161.

<sup>20</sup> Рахматуллаев Ш. Фразеологик birliklarning asosiy ma’no guruhlari. Тошкент. 1955. – Б.25., Мирзаев М., Усмонов С., Расулова И. Ўзбек тили. – Тошкент 1978. – Б. 44-45., Маматов А.Э. Ўзбек тили фразеологияси. – Тошкент.: Наврўз нашриёти, 2019. – Б. 24.

<sup>21</sup> Palmer F.R. Semantics. – Cambridge University Press, 1981. – P.75-82.

chetda qoldiradilar<sup>22</sup>. V.V.Vinogradov, A.V.Kunin<sup>23</sup> kabi olimlar frazeologiyani keng ma'noda tushunib, maqol, matal kabi birliklarni frazeologik birliklar tarkibiga kiritadilar. Akademik S.K.Kenesboyevning fikricha, frazeologiya doirasiga keng ma'noda barcha turg'un birikmalar (maqollar, matallar, idiomatik birikmalar, so'zlarning noidiomatik, turg'un frazeologik guruhlari va juft so'zlar) kiradi. Ularni birlashtiruvchi umumiy xususiyat turg'unlik va tilda tayyor holda mavjudlikdir<sup>24</sup>. G.Stefanning ta'rifiga ko'ra: "A phraseologism to be the co-occurrence of a form or a lemma of lexical item and any other kind of linguistic elements<sup>25</sup>" [har qanday birgalikda keladigan so'z birikmasi frazeologizmdir].

Shu bilan birga so'nggi yillarda tilshunoslikda frazeologik birliklar tarkibiga proverbial frazeologizmlarni kiritib o'rganish borasidagi tadqiqotlar ancha keng tus oldi. A.A.Nosirov frazeologik birliklarni keng va tor ma'noda izohlamasdan, maqol-matal kabi birliklarni ya'ni, proverbial frazeologizmlarni frazeologik birlik<sup>26</sup>lar tarkibida o'rganadi. Tadqiqotchi Adams, Owen, Arvo Krikmannlar to'liq yoki qisman ko'chma ma'no kasb etib, tilda tayyor holda uchraydigan, emotsionallik xususiyatlariga ega bo'lgan barqaror birikmalarni *proverbial frazeologizm*<sup>27</sup> tarkibiga kiritib tahlil qilgan.

Frazeologik birliklarga keltirilgan ta'riflardan ma'lumki, ularning asosiy xususiyati ko'chma ma'noliligi, inson ongida tayyor holda namoyon bo'lishi bilan izohlanadi. Albatta, boshqa tadqiqotlarda ham frazeologizmlarning nazariy asoslariga to'xtalgan, biz ularga berilgan ta'riflarni tahlil qilib, tadqiqotimizda yangicha yondashgan holda quyidagi ta'rifni taklif qilamiz: *ikki yoki undan ortiq til birliklaridan tarkib topgan, komponentlari yagona zanjirga tizilgan, to'liq yoki qisman ko'chma ma'noda qo'llanuvchi, gapda bir bo'lak vazifasida keluvchi so'zlar birikmasidir*. Shu bilan birga ingliz va o'zbek tillaridagi to'liq yoki qisman ko'chma ma'no kasb etib, tilda tayyor holda uchraydigan, emotsionallik xususiyatlariga ega *ta'lim* va *ilm* konseptli barqaror birikmalar aynan bizning o'rganish obyektimiz markazida turadi.

Dissertatsiyaning "**Ingliz va o'zbek tillarida *education/ta'lim* va *science/ilm* mazmunli frazeologik birliklarning leksik-semantik xususiyatlari**" deb nomlangan ikkinchi bobida proverbial frazeologizmlarning semantik maydoni, shakl va mazmun kategoriyasi, ekvivalentlik darajasi haqida fikr yuritiladi. Biz bu bobda tahlil obyekti bo'lgan frazeologik birliklarni konseptual tizim asosida ularni: *Education/ ta'lim, Teacher/o'qituvchi, muallim, Student, pupil/talaba, o'quvchi, Teach, learn/saboq, Lesson/dars, University/universitet, School/maktab, Science/ilm, Knowledge/ bilim, Reading/o'qish, Book/kitob* kabi semantik

<sup>22</sup> Амосова Н.И. Основы английской фразеологии. – Ленинград: Издательство ленинградского университета, 1963. – 227 с.; Пинхасов Я.Д. Хозирги ўзбек адабий тили. – Лексикология ва фразеология. – Тошкент, 1969. – 247 б.; Бабкин А. М. Русская фразеология, её развитие и источники. – Ленинград: Наука, 1970. – 264 с.

<sup>23</sup> Виноградов В.В., Кунин А.В. Фразеология современного английского языка. – Москва.: Издательский центр «Феникс», 1972. – 206 с.

<sup>24</sup> Кенесбаев С.К. О некоторых особенностях фразеологических единиц в казахском языке // Известия АН Каз.ССР, серия филологии и искусствоведения. Выпуск 1-П. – Алма-Ата, 1954. – С. 9.

<sup>25</sup> Stefen Th.G. Phraseology and linguistic theory. University of California, Santa Barbara. 2008. – P.45.

<sup>26</sup> Носиров А.А. Француз, ўзбек ва рус тилларидаги провербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. докт. дисс. автореф. – Тошкент: ЎзДЖТУ, 2016. – Б. 14.

<sup>27</sup> Adams, Owen S. (17 September 2023). "Proverbial Phrases from California". *Western Folklore*. 8 (2): 95-116. doi:10.2307/1497581. JSTOR 1497581.; Arvo Krikmann "the Great Chain Metaphor: An Open Sesame for Proverb Semantics?", *Proverbium: Yearbook of International Scholarship*, 11 (1994), P. 117-124.

maydonlarga ajratib tahlilga tortdik va ularning paradigmatic munosabatlariga diqqatimizni qaratdik.

Ingliz tilida **Education/ta'lim** konseptiga doir frazeologik birliklar bir qancha kichik konseptual guruhlarni tashkil etadi. Sohaga oid frazeologik birliklarning tahlili natijasida *ilmsizlik, tug'ma nuqson, mashaqqatlilik, ilmlilik, ilmning qudrati* kabi 40 dan ortiq mavzuviy maydon doirasida qo'llanilishi aniqlandi. Quyida tahlilga tortilgan misollarda ham buning amaliy isbotini kuzatishimiz mumkin. **Education /ta'lim** konseptli frazemalar: *A little education is a dangerous thing* (Oz bilim xavfli narsadir); *Crooked by nature is never made straight by education* (Bukri bo'lib tug'ilganni tarbiya to'g'rilamas); *Education is a subversive activity* (Ta'lim olish mashaqqatdir); *Better educated than wealthy* (Ilmli bo'lish boy bo'lishdan afzaldir). O'zbek tilida mazkur konsept doirasidagi paremlar *bilim* konsepti asosida hosil bo'ladi va 200 dan ortiq kichik konseptual guruhlarni shakllantiradi. Sohaga oid paremlardagi shakllangan mikro maydonlarda *ilm, kasb-hunar, ilmsizlik, vaqt-fursat qadri, bahona, natija* kabi mavzuviy maydon doirasida qo'llanilgan proverbial frazeologizmlar tahlil natijasida aniqlandi. **Bilim** konseptli frazemalar: *Fan – ta'lim bulog'i, Bilim – hayot chirog'i; Ta'lim berish uchun ta'lim olish kerak. Bilmas tabib jon olar; Bilim – davlatdan qimmat; Davlat tugar, bilim tugamas; Bilimsiz mulladan ustiga yuk ortilgan eshak yaxsh; Bilim olish – igna bilan quduq qazish kabidir; Bilim barcha kulfatlarga qalqon.*

Ingliz tilida **Teacher/o'qituvchi** konseptiga oid frazeologik birliklarning tahlilga tortilgan misollaridan kelib chiqib, ularning 50 dan ortiq kichik tematik guruhlari aniqlandi. Aniqlangan guruhlardagi paremlarning tahlili natijasida *qiyoshlash, qadr-qimmat va qadrsizlik, ahillik va noahillik, natija, samaradorlik va besamarlik* kabi mavzuviy maydon doirasidagi proverbial frazeologizmlar mavjudligi isbotlandi. **Teacher/o'qituvchi**, muallim haqidagi frazeologik birliklar: *Teacher, Like/ like pupil* (O'qituvchisi qanaqa bo'lsa, o'quvchisi shunaqa bo'ladi); *Our first teacher is our own heart* (Bizning birinchi ustozimiz o'z yuragimizdir); *Experience is the best teacher* (Tajriba - eng yaxshi o'qituvchi). Mazkur maydon doirasidagi proverbial frazeologizmlar ingliz tilida *Teacher/o'qituvchi* leksemasi asosida shakllangan bo'lsa, ushbu konseptga oid paremlar o'zbek tilida asosan *ustoz* konsepti yordamida hosil bo'ladi. *Ustoz* leksemasi asosida shakllangan paremlar *tenglik-tengsizlik, mashhurlik, donolik va nodonlik, kuch-qudrat* kabi 70 dan ziyod mavzu doirasida qo'llanganligi faktik misollar bilan ko'rsatildi. *Ustoz/o'qituvchi*, muallim haqidagi frazeologik birliklar: *Ustozi qanday – shogirdi shunday; Ustoz otangdek ulug'; Ustoz mehri – ota mehri; Shogird ustozidan o'tmasa, kor yitar!; Ustoz bilimli – shogird ilmli.*

Ingliz tilida frazeologik birliklar qatorida **Mullah/mullo** leksemasi asosida shakllangan frazeologik birlik aniqlanmadi.

O'zbek tilida *mullo* konseptiga doir frazeologik birliklar ham bir qancha kichik konseptual guruhlarni tashkil etadi. Sohaga oid frazeologik birliklarning tahlili natijasida *vaqt va fursat qadri, mashaqqat, mehnat, donolik va nodonlik* kabi 34 dan ortiq mavzuviy maydon doirasida qo'llanilishi aniqlandi. *Mullah/mullo* konseptli frazemalar: *Mullo mingan eshakday; Mulla halvoni ko'rsa, Qur'onni unutadi; Mulla Mirashir, qilmishiga yarashir, Mulla Mirashir, topganini bizga tashir;*

*Mulla, mullaning ishi hiyla; Mullaning sallasi oq, Yuragi – qora; Mulla folbinni ko‘rolmas, Eshon – ikkalasini ham; Mullaning aytganini qil, Qilganini qilma.*

Ingliz tilida tahlilga tortilgan misollarda 300 dan ortiq mavzu doirasida qo‘llanilgan frazeologik birliklar aniqlangan bo‘lsa, o‘zbek tilida ularning soni ko‘proq 500 dan ortiq mavzu doirasida qo‘llanilgan frazeologik birliklar tahlil natijasida aniqlandi.

Shuni alohida ta’kidlash kerakki, tilshunoslikda sinonim va antonim hodisalari mukammal tadqiq qilingan bo‘lsada, ammo proverbial frazeologizmlar ma’nodoshligi borasida yetarlicha izlanishlar olib borilmagan. Xuddi shunday, ingliz va o‘zbek tilshunosligida ham bu boradagi ishlar barmoq bilan sanoqli. Fikrimizcha, buning asosiy sabablaridan biri shuki, haligacha faqat turkiy tilshunoslikda emas, umuman rus va ingliz tilshunosligida ham frazeologik birliklarning tildagi o‘rni haqida qat’iy bir fikrga kelingan emas. Shu boisdan ham bugungi davrda frazemalar sinonimiyasiga bag‘ishlangan tadqiqotlar ustida izlanishlar olib borish zarurati tug‘ilmoqda. Chunki, frazeologik birliklardagi mazmuniy qamrovning kengligi davrlar o‘tishi bilan har qaysi frazema tabiatida, xususan, uning ma’nosida turli xildagi ko‘chishlar yuz berishiga imkon yaratadi. Bu o‘z navbatida ayrim paremalarni bir necha mavzu doirasida qo‘llashga yo‘l ochib beradi va mana shu xususiyat har bir paremaga barhayotlik bag‘ishlaydi. Tahlilga tortilgan misollar natijasiga ko‘ra, o‘zbek tilida sohaga oid frazeologik birliklarda o‘n beshta proverbial frazeologizm ishtirok etgan **sinonimik uya** aniqlangan bo‘lsa, ingliz tilida 5 ta proverbial frazeologizm ishtirok etgan **sinonimik uya** aniqlandi. Buning natijasini quyidagi misollarda ham kuzatish mumkin: Ingliz tilida tahlilga tortilgan misollar natijasida 3 ta proverbial frazeologizm ishtirok etgan sinonimik uya aniqlandi.

✓ *Better untaught than ill taught.*

✓ *A little education is a dangerous thing,*

✓ *Zeal without science is like fire without light.*

O‘zbek tilida tahlilga tortilgan misollar natijasida o‘n beshta proverbial frazeologizm ishtirok etgan sinonimik uya aniqlandi.

✓ *Shogirdiga tosh bergan tosh olar, bosh bergan bosh olar:*

✓ *Nima eksang, shuni o‘rasan.*

✓ *Ne eksang, shu ko‘karar.*

✓ *Qovo ekib qovun kutma.*

✓ *Arpa ekib bug‘doy kutma.*

✓ *Tikandan tariq unmas.*

✓ *Har kim ekkandin o‘rar.*

✓ *Tosh qo‘ygan tosh olar, G‘isht qo‘ygan g‘isht olar.*

✓ *O‘t bergan o‘tini olar, Suv bergan suvini.*

✓ *Nima solsang oshingga, Shu chiqar qoshig‘ingga.*

✓ *Oxurga neni solsang, Xurmachadan shuni olasan.*

✓ *Ola ekkandan oz olur, Rosa ekkandan soz olur.*

✓ *Tol ekib olma kutma.*

✓ *Bo‘z to‘qisang bo‘z olasan, Gilam to‘qisang gilam olasan.*

✓ *Yaxshilik ekkandan esonlik o‘rar.*

✓ *Arpa ekkandan arpa olar, Bug‘doy ekkandan bug‘doy.*

Tildagi ma'lum bir mazmuniy munosabat nutqda bir necha frazeologik birliklar yordamida reallashadi. Turli paremlar vositasida bir xil mazmuniy munosabatning ifoda etilishi esa sinonim PF guruhini – qatorini yuzaga keltiradi. Paremlarning sinonimik qatorini kuzatish, o'z navbatida, har bir til birligining mazmunini aniq belgilashda muhim ahamiyatga ega. Tilni yaxshi bilish, uning boy imkoniyatlaridan to'la foydalanish uchun, ayniqsa, sinonimik qatorga ega bo'lgan frazemalarni bilish nihoyatda zarur.

Shu bilan birga, biz dissertatsiyada frazeologik birliklarning mazmun-mohiyatidan kelib chiqib, ularni quyidagi ekvivalentlik guruhlariga ajratib tahlilga tortdik:

1. Mono – [yun. Monos – bir, yakka, yagona] O'zlashma baynalminal qo'shma so'zlarning birinchi qismi: “bir, yagona, yolg'iz” ma'nolarini bildiradi. Monoekvivalentlik bir tildan boshqa ikkinchi tilda ma'nodoshi mos keladigan, o'rnini bosadigan so'z yoki birikmaning yagona bo'lishi<sup>28</sup>. Masalan, ingliz tilidagi ushbu frazemaning o'zbek tilida bitta ekvivalenti bor. Inglizcha: *All ears* – O'zbekcha: *Jon qulog'i bilan tinglamoq*; Inglizcha: *Ear to the ground* – O'zbekcha: *Ko'p narsani biladigan*.

2. Poli – [yun. Poly – ko'p, ancha, ko'pgina] Baynalminal o'zlashma qo'shma so'zlarning birinchi qismi: biror narsani ko'pligini, xilma-xil murakkab tarkibli ekanini ko'rsatadi<sup>29</sup>. Poliekvivalentlik bir tildan boshqa ikkinchi tilda ma'nodoshi, mos keladigan, o'rnini bosadigan so'z yoki birikmasi ikki va undan ortiq bo'ladi. Masalan, ingliz tilidagi quyida keltirilgan frazemaning o'zbek tilida bir nechta ekvivalenti mavjud. **Inglizcha:** *Do not judge a book by its cover* – **O'zbekcha:** *Tashqi ko'rinishga qarab baho bermang; Gavdaga qarab to'n bichmoq*.

3. Ma'noviy ekvivalentlik hodisasi tematik mavzusi turlicha bo'lsa ham ma'no jihatdan o'xshash bo'ladi. Masalan: **Inglizcha:** *Art is long, life is short* (San'at abadiy – umr qisqa) iborasi kasb tematikasiga tegishli. Bu idiomaga **o'zbek tilidagi** *Ilmsiz – bir yashar, Ilmli – ming yashar* frazemasiga ekvivalent bo'ladi. Bu o'rinda ikki til idiomasi tematik jihatdan turlicha ekanligini kuzatishimiz mumkin.

4. Ekvivalentsiz frazemalar har doim ham idiomalarning ekvivalentini bir tildan ikkinchi tilga topishni imkoni bo'lmaydi. Ingliz va o'zbek tillaridagi quyidagi ekvivalenti mavjud bo'lmagan frazeologik birliklarni misol keltirishimiz mumkin. Jumladan, quyidagi inglizcha idiomalarga o'zbek tilining frazemalari orasidan ma'no va mazmun jihatidan mos keladigan paremlarni topish mushkul *Drakonian laws* (Drakon qonunlari) kabi. Ingliz tilining idiomalari orasidan quyida keltirilgan o'zbek frazemalariga nisbatan ma'no va mazmun jihatidan mos keladigan frazeologik birliklarni topish mushkul. *Madrasa tuprog'ini yalamoq; Ilm qishda eriydi, yozda muzlaydi*.

Uchinchi bob “**Ingliz va o'zbek tillarida ta'lim va ilm mazmunli frazemalarning strukturaviy tahlili**” deb nomlabib, unda frazeologik birliklarning tadqiqi jarayonida ularning struktur jihatlariga e'tibor qaratilgan. **Ta'lim, ilm mazmunli frazeologik birliklar** (TIMFB) struktur jihatdan tahlil qilinganda

<sup>28</sup> Бегматов Э., Мадвалиев А., Маҳкамов Н., Мирзаев Т. ва бошқалар. “Ўзбек тилининг изоҳли луғати” IV жилд, Давлат илмий нашриёти. – Тошкент, 2020. – В.56.

<sup>29</sup> Бегматов Э., Мадвалиев А., Маҳкамов Н., Мирзаев Т. ва бошқалар. “Ўзбек тилининг изоҳли луғати” IV жилд, Давлат илмий нашриёти. – Тошкент, 2020. – В.79.

quyidagicha xulosaga kelindi. 1. Frazеologik birliklar tarkibiga har qanday soʻz turkumi kirishi mumkin. 2. Frazеologik birliklar bilan kontekst oʻrtasidagi munosabatda frazeologik birliklarning grammatik qurilishi muhim roʻl oʻynaydi. 3. Frazеologik birliklar leksik birlik va qoʻshma soʻzlar qatorida soʻz turkumlari kabi leksik-grammatik jihatdan tahlil qilinadi. Masalan, *taʼlim va ilm* konseptli frazeologik birliklarning shakllanishida sifat soʻz turkimiga oid soʻzlarning ham oʻziga xos oʻrni mavjud. 4. Frazеologizmlarning shakllanishida semantik tayanch komponent vazifasida, asosan, asliy sifatlar ishtirok etadi. Masalan, *oq* leksemasi – oʻzbek xalqi oq rangga yaxshilik timsoli sifatida qaraydi. Shu asosda mazkur soʻz yordamida, asosan, ijobiy maʼnoli frazeologizmlar shakllangan. Bu xildagi frazemalar tarkibida ot va feʼllar ham ishtirok etib, feʼl iboralar hosil qilinganligini quyidagi misollar tasdiqlaydi: *oq bilan qorani bilmoq, oq bilan qorani ajratishni bilmoq, oq bilan qorani ajratmoq* kabilar.

Ingliz tilida ham sifat soʻz turkimi idiomalar hosil boʻlishiga faol ishtirok etadi. Masalan, *a clever Dick* – ilmiy, dono va uning aksi *a silly billy, a simple Simon, a proper Charley* – ilmsiz, nodon kabilar. Shu bilan birga, oʻzbek tilida *qattiq* leksemasi bilan salbiy maʼnoli feʼl va ot frazeologizmlar ham shakllanishi mumkin. Masalan, *qattiq qoʻl boʻlmoq, qattiq qoʻlli boʻlmoq, qattiq qoʻllik qilmoq, qattiq qoʻl, qattiq qoʻllik* singari.

Bizga maʼlumki, feʼllar soʻzlarni oʻziga ergashtirib, uning boshqaruvlik xususiyati kuchlidir. Feʼllarning bu xususiyati frazeologik birliklarda ham aks etmasdan qolmaydi. Bizning bu fikrimizni professor Sh.Rahmatullayevning qimmatli fikr-mulohazalari ham tasdiqlaydi. U “Bogʻlanish asli barcha turkum leksemalariga xosdir, biroq feʼlda kuchlidir<sup>30</sup>” deb qayd etadi. Professor A.Mamatov esa “Feʼning boshqaruvlik xususiyati koʻplab frazeologizmlarni feʼl idiomalarga aylantiradi<sup>31</sup>” deb izohlaydi. Demak, feʼllar idiomalar tarkibida grammatik tayanch aʼzo sifatida qatnashib, ularning kategorial tizimini belgilaydi. Bunda feʼl asosan ot leksemalar bilan bogʻlanishga kirishadi. Masalan, *javob bermoq, savol bermoq* kabilar. Ingliz tilida *Ace a Test – aʼlo baho olmoq; To be a swot – koʻp oʻqiydigan; Crank out a paper – insho yozmoq; To have smth at oneʼs finger ends – besh qoʻlday bilmoq* kabi idiomalarni keltirib oʻtish mumkin. Tahlillardan kelib chiqib taʼkidlash mumkinki, frazeologik birliklarni strukturaviy jihatdan tahlil qilish muammosi hali yetarli darajada oʻrganilmagan qiziqarli masalalardan biridir. Xususan, ingliz tilidagi TIMFBlarning strukturaviy komponentlari va modellari ilmiy adabiyotlarda toʻliq yoritilmagan.

Frazеologizmlarning strukturasi, komponentlari tartibi, shakli bilan bogʻliq boʻlgan yana bir qancha muammolar bor. Bu oʻrinda ingliz tilidagi taʼlim va ilm komponentli frazeologik birliklar nazarda tutilmoqda. Biz TIMFBlarning komponentlari tartibi va strukturaviy modellarini oʻrganishda yuqoridagi umumiy usullardan foydalanamiz. Dastlab TIMFBlarning komponentlari tartibini oʻrganib chiqamiz va ularning har birini qanday strukturaviy modellar orqali birikishini aniqlaymiz. Ushbu muammoni hal etish uchun bir nechta tahlil oʻtkazildi.

Ikki komponentli TIMFBlar ingliz tilida katta guruhni, yaʼni TIMFBlar 300 tani tashkil etadilar. TIMFBlar soni xususida keltirilgan bu maʼlumotlar lugʻat va

<sup>30</sup> Раҳматуллаев Ш. Ўзбек тилида феъл фраземаларнинг боғлашуви. – Тошкент, 1992. – Б.126.

<sup>31</sup> Маматов А.Э. Ўзбек тили фразеологияси. Тошкент: Наврўз нашриёти, 2019. – Б.159.

asarlarni ko‘rib chiqish natijasida hosil bo‘lgan. Biroq, ularning soni yanada ko‘proq bo‘lishi mumkin, chunki til doimiy rivojlanishda va boyishda davom etadi.

Tahlilga tortilgan misollardan kelib chiqqan holda, TIMFBlar quyidagi strukturaviy modellarga ajratildi: **noun + noun** strukturaviy modeli bilan quyidagi ta‘lim va ilm mazmunli frazeologizmlar yasalgan: *teacher’s pet* – o‘qituvchining erkatoyi; *cheat sheet* – qoralama; *class clown* iborasi – sho‘xo‘quvchi; *Knowledge is power* – bilim kuchdir; **adjective + noun** strukturaviy modeli bo‘yicha quyidagi TIMFBlar yasalgan: *an old cat* – tajribali kampir; *old bird* – ko‘p narsani biladigan odam. Ushbu strukturaviy modelda *as-as* konstruksiyasi bilan kelgan bir qancha ikki komponentli TIMFBlar mavjud: *As far as anyone knows* – kimdir bilib qolguncha. Ayrim holatlarda komponentlarda gap mazmuniga ko‘ra bu birliklardagi bitta as tushib qoladi. Ko‘p hollarda iboraning grammatik qurilishini e‘tiborga olish lozim bo‘ladi. Masalan: *dumb as a fish* – baliqdek kamgap; *tired as a dog* – itdek charchagan. Ikki komponentli TIMFBlarning quyidagilari **verb + noun** strukturaviy modeliga ega: *Learn the Ropes* – ipidan-ignasigacha bilmoq, *hit the books* – ko‘p o‘qimoq, *crank out a paper* – insho yozmoq; ikki komponentli TIMFBlarning **noun + preposition + noun** strukturaviy modeli asosida yasalgan birliklari: *University of life* – universitetdagi talabalarni universitetda o‘tkazgan kuni.

O‘zbek tilida tahlilga tortilgan misollardan kelib chiqqan holda, TIMFBlar quyidagi strukturaviy modellarga ajratildi: **ot+fe’l** strukturaviy modeli bilan quyidagi ta‘lim va ilm mazmunli frazeologizmlar yasalgan: *Aqli yetadi*; *Javob bermoq*; *Savol bermoq*; *Xudo biladi*; *Yod olmoq*; *Saboq olmoq*.

Alohida takidlash joizki, ikki komponentli frazeologik birliklar boshqa turdagi komponentli frazeologik birliklarga nisbatan salmog‘ jihatdan ustunlik qilmaydi. Buning sababi esa frazeologik birliklar asosan bir necha komponentlardan tashkil topishi bilan izohlanadi.

Ingliz tilida **noun + noun, adjective + noun, verb + noun, conjunction + noun, noun + preposition + noun, verb + preposition + noun, verb + preposition** strukturaviy modeli asosida yasalgan birliklar aniqlangan bo‘lsa, bu ko‘rsatkich o‘zbek tilida asosan **ot+fe’l** strukturaviy modeli bilan hosil bo‘lishi tahlilga tortilgan misollar asosida aniqlandi.

Uch komponentli TIMFBlar ingliz tilida 250 tani tashkil etadi va quyidagi strukturaviy modellar asosida yasalgan: **verb + pronoun + noun** strukturaviy modeliga kirgan birliklar: *Teach Someone a Lesson* – saboq bermoq; *Doing your homework* – uy ishini qilmoq; **noun + preposition + adjective + noun** strukturaviy modeli asosida yasalgan birliklari: *School of Hard Knocks* – hayotiy bilimlarni egallamoq. O‘zbek tilida tahlilga tortilgan misollardan kelib chiqqan holda, TIMFBlar quyidagi strukturaviy modellarga ajratildi: **ot + ot + sifat** strukturaviy modeli bilan quyidagi ta‘lim va ilm mazmunli frazeologizmlar yasalgan: *Bilim – davlatdan qimmat*; *Ustoz otangdek ulug‘*, *Bilim – qilichdan keskir*; *Bilim – zambarakdan kuchli*; **ot+ fe’l+fe’l** strukturaviy modeli bilan quyidagi ta‘lim va ilm mazmunli frazeologizmlar yasalgan: *Ilm istasang takror qil*, *Ilm topmay maqtanma*, *Bilim baxt keltirar*, *O‘qish xomni pishirar*, *Alifni tayoq deyoymaslik*. *Alifni tayoq*

*demoq, Ishning ko'zini bilmoq, A'lo baho olmoq*<sup>32</sup>.

Ingliz tilida **verb + adj + noun, verb + noun + noun, verb + conjunction** kabi TIMFBlarga oid frazemalarning strukturaviy modellari aniqlangan. O'zbek tilida tahlilga tortilgan misollardan kelib chiqqan holda, TIMFBlar quyidagi **ot + ot + sifat, ot + ot + ot, ot + sifat + ot, ot + ot+fe'l** singari strukturaviy modellarga ajratilgan.

Ma'lumki, ba'zi tillarda frazeologik birliklar o'z strukturasi ko'ra *so'z, so'z birikmasi, gap* shaklida uchrasa, ba'zilarida esa *so'z birikmasi, gap* shaklida ifodalanadi. Demak, barcha tillarda ham frazeologik birliklar strukturasi jihatidan bir xil emas degan xulosaga kelinadi. Ingliz, rus kabi tillarda bir so'z ham idiomatik xarakterga ega bo'lib, idioma vazifasida kelishi mumkin. Tadqiqotchi Z.V.Korzyukova bir so'zdan iborat *Barabbas, Azazel, Bony* birliklarni ham frazeologik birliklar sifatida talqin etadi<sup>33</sup>. O'zbek tilshunosligida esa ikki va undan ortiq so'z birikuvidan hosil bo'lgan hamda ko'chma ma'no anglatuvchi til birligiga frazema deb qaraladi. Shu bois ham ingliz va o'zbek tillari tarkibidagi frazeologizmlarni sintaktik tahlil qilish dolzarb va munozarali masalalardan biri hisoblanadi.

Tahlilga tortilgan *proverbial frazeologizmlarning* katta qismi **the Simple Sentence/sodda gap** shaklidagi til birliklarini tashkil etadi. Sodda gap tuzilishiga ko'ra yig'iq yoki yoyiq bo'lishi mumkin. Bosh bo'laklardan tarkib topgan gaplar – yig'iq gap, agar bosh bo'laklardan tashqari ikkinchi darajali bo'laklar ham ishtirok etsa, yoyiq gap sanaladi<sup>34</sup>. Ushbu tadqiqotda faqat bosh bo'laklardan iborat yig'iq sodda gap shaklidagi quyidagi *proverbial frazeologizmlar* uchraydi: **Ingliz tilida:** *Knowledge is power* (bilim kuchdir); *Experience teaches* (tajriba o'rgatadi). **O'zbek tilida:** *Go'zallik – ilmu ma'rifatda; Bilim kuchdir; Ilm pardalidir.*

Alohida ta'kidlash joizki, chog'ishtirilayotgan tillar tarkibidagi *proverbial frazeologizmlarning* yig'iq sodda gap shakli kam uchraydi. Sodda yoyiq shakli esa salmog' jihatdan ustunlik qiladi. Bosh bo'laklardan tashqari gap tarkibida ikkinchi darajali bo'laklar ishtirok etadigan *proverbial frazeologizmlar* sodda yoyiq gap shakliga egadir. Misollarga murojaat qilamiz: **Ingliz tilida** *A little education is a dangerous thing* (Oz bilim xavfli narsadir); *Education is a subversive activity* (Ta'lim olish mashaqqatdir); *An educated fool is dangerous* (Bilimli ahmoq xavflidir); *Arrogant pupil is like stick* (Dimog'dor shogird tayoq kabidir); *Smart pupil is like crown* (Aqlli shogird toj kabidir). **O'zbek tilida:** *Bilmas tabib jon olar; Bilim – davlatdan qimmat; Hayot – eng yaxshi ustoz; Ilm istab Chinga bor; Kitobdan yaxshi do'st yo'q; Ustoz otangdek ulug'.*

Barcha tillardagi kabi, chog'ishtirilayotgan tillar kesimidagi sodda gaplar o'zining grammatik asoslar miqdoriga ko'ra ikkiga bo'linadi: **one-member sentence/bir tarkibli gaplar, two-member sentence/ikki tarkibli gaplar.**

Agar gapning grammatik asosi bir bosh bo'lakdan iborat bo'lsa, bu sintaktik qurilma – **one-member sentence/bir sostavli gap** hisoblanadi. **Ingliz tilida:** *Better untaught than ill taught* (Savodsiz ilmi bo'lgandan ko'ra ilmsiz bo'lgan yaxshi);

<sup>32</sup> Хошимов Ў. Икки эшик ораси. Роман, масъул муҳаррир А.Самад. Тошкент, Мериюс, 2015. – 548 б.

<sup>33</sup> Корзюкова З.В. Основные аспекты функционирования фразеологических единиц с именами собственными в английском языке: национально-культурная специфика: Дисс. канд. филол. наук. – Москва, 2003. – С. 153-165.

<sup>34</sup> Юсупов У.К. Инглиз тили грамматикисидан универсал қўлланма. – Тошкент: Академнашр, 2011. – 374 б.

*Learn not and know not* (O‘qish yo‘q – bilish yo‘q); *Soon learnt, soon forgotten* (Tez o‘rganilgan, tez esdan chiqar); *It’s never late to learn* (O‘rganishga yoshni ahamiyati yo‘q). **O‘zbek tilida:** *Aqlni beaqldan o‘rgan;* *Ilmni o‘rgatish mumkin, donolikni o‘rgatib bo‘lmas;* *Bilgan – bitirar, bilmagan – yitirar.*

Agar gapning grammatik asosi ikki bosh bo‘lak (ega va kesim)dan iborat bo‘lsa, bu sintaktik birlik – **two-member sentence/ikki tarkibli gap**. Bu shakldagi gaplarga quyidagi misollarni keltirish mumkin: **Ingliz tilida:** *Today a reader, tomorrow a leader* (Bugun kitobxon ertaga esa rahbar); *To know the ropes* (Arqonni bilmog). **O‘zbek tilida:** *Shogird ustozidan o‘tmasa, kor yitar!;* *Beshikdan qabrgacha ilm izla;* *Ustani shogird sindirar, pistani – po‘choq.*

Ingliz va o‘zbek tillarida gaplar o‘zining strukturasi bo‘laklarining to‘liq bo‘lishi yoki biror (bir necha) bo‘laklarning sintaktik qurilmada ishtirok etmaganligi, “tushib qolganligi”ga qarab **complete sentence/to‘liq gap** va **incomplete sentence/to‘liqsiz gaplarga** bo‘linadi. Ikki tilda ham to‘plangan proverbial frazeologizmlarning katta qismini to‘liq gap shaklidagi iboralar tashkil etadi. “O‘zbek tili grammatikasi”da to‘liqsiz gaplarning quyidagi turlari ko‘rsatilgan: 1) dialogik nutq jarayonidagi to‘liqsiz gaplar; 2) mustaqil qo‘llanuvchi to‘liqsiz gaplar; 3) frazeologik birikma tarzidagi to‘liqsiz gaplar; 4) qo‘shma gap tarkibidagi to‘liqsiz gaplar<sup>35</sup>.

Tahlilga tortilgan proverbial frazeologizmlar orasida to‘liqsiz gap shaklidagilari uchraydi: **Ingliz tilida:** *Knowledge will give you power, but character respect* (Bilim sizga kuch beradi, odob esa hurmat). **O‘zbek tilida:** *Yaqinni ko‘rib bilasan, uzoqni – o‘qib;* *Oz-oz o‘rganib dono bo‘lur, qatra – qatra yig‘ilib daryo;* *Bilgandan bilmaganing ko‘p, ko‘rgandan – ko‘rmaganing.*

Chog‘ishtirilayotgan proverbial frazeologizmlar orasida **personal sentence/shaxsli gap** va **impersonal sentence/shaxssiz gap** shaklidagi til birliklari ham uchraydi. Shaxsi aniq gaplarda ega aniq shaxs, predmet, hodisa yoki insonlar guruhini ifodalaydi: *You teach the dolphin to swim* (Siz delfinni suzishga o‘rgatasiz). Shaxsi noaniq gaplarda gohida subyekt noaniq, gohida so‘zlovchi ataylab uni atashni hohlamaydi, ega *they, some, somebody* va boshqa olmoshlar bilan ifodalanadi: *It is said who speaks a lot learns little* (Ko‘p gapirgan, kam biladi). Shaxsi umumlashgan gaplarda harakat ko‘p shaxslarga tegishli bo‘ladi, ega umumlashtiruvchi ma‘nodagi *one, we, you, he* olmoshlari bilan ifodalanadi: *One man’s fault is another man’s lesson*. (Bir insonning xatosi boshqaning darsidir.) Shaxssiz (egasiz) gaplarda harakat subyekt bilan bog‘lanmagan, shuning uchun ham ega gap strukturasi ikki tarkibli majburiylikning shartligi uchun yuzaki xarakterda bo‘ladi, va ko‘p hollarda *it* olmoshi bilan ifodalanadi: *It is hard to teach old dogs to bark* (Qari itlarga hurishni o‘rgatish qiyin); *It’s never late to learn* (O‘rganishning kechi yo‘q). **Ingliz tilida** *it* formal egali shaxssiz (egasiz) gaplar asosan vaqt va makon munosabatlarini ta’riflashda qo‘llaniladi.

O‘rganilayotgan tillar kesimida proverbial frazeologizmlarda sintaktik jihatdan teng, gap bo‘laklari birdan ortiq holda uyushib keladi. Bunday gaplar **homogeneous parts of the sentence/uyushiq bo‘lakli gap** shaklidagi til birliklari deyiladi. **Ingliz tilida:** *Learning makes a good man better and an ill man worse* (O‘qimoq yaxshi

<sup>35</sup> Юсупов У.К. Инглиз тили грамматикисидан универсал қўлланма. – Тошкент: Академнашр, 2011. – 374 б.

odamni go‘zal qiladi, yomonni esa tubanlashtiradi); *Art and knowledge bring bread and honour* (San‘at, bilim non va obro‘ olib keladi); *Give a man a fish and you feed him for a day, teach a man to fish and you feed him for a lifetime* (Biror kishiga baliq tutib bersangiz, bir kun boqqan bo‘lasiz, Baliq tutishga o‘rgatsangiz, u o‘zini bir umr boqadi). **O‘zbek tilida:** *Ot boshiga ish tushsa, suvliq bilan suv ichar, er boshiga ish tushsa, etik bilan suv kechar; Qunt bilan ilm o‘rganish – nina bilan quduq qazish; Oltin olma, bilim ol, bilim olsang, bilib ol; Davlat tugar, ilm tugamas; Har bog‘ning – guli, har chorbog‘ning o‘z bulbuli bor.*

Tadqiqot ishida ko‘rib chiqilgan **complex sentences/qo‘shma gap** tarkibidagi proverbial frazemalar ingliz tilida ham o‘zbek tilida ham uchraydi. O‘zbek tilshunoslari bog‘lanish yo‘llariga ko‘ra oddiy qo‘shma gaplarni quyidagi turlarga ajratadilar: 1) bog‘langan qo‘shma gap; 2) bog‘lovchisiz (faqat ohang orqali bog‘langan) qo‘shma gap; 3) ergash gapli qo‘shma gap. Bog‘lovchisiz (faqat ohang orqali bog‘langan) qo‘shma gaplar mazmun munosabatiga *ko‘ra biriktiruv, zidlov, payt, shart, to‘siqsizlik, natija, sabab, o‘xshatish, izohlash* munosabatlarini ifodalaydi. Ergash gapli qo‘shma gaplar mazmun munosabatiga ko‘ra bosh gapga nisbatan *ega, kesim, aniqlovchi, to‘ldiruvchi, ravish, o‘rin, payt, sabab, maqsad, miqdor, shart, to‘siqsizlik, o‘xshatish, chog‘ishtirish, natija* munosabatlarini ifodalaydi<sup>36</sup>.

“Bog‘langan qo‘shma gaplar bog‘lovchisiz qo‘shma gaplardan farqlanib, yopiq konstruksiyalarni tashkil etadi. Bog‘langan qo‘shma gaplar ikki qismdan tarkib topadi. Bog‘langan qo‘shma gap qismlarining o‘zaro aloqasi orqali quyidagi mazmun munosabatlari ifodalanadi<sup>37</sup>. Bog‘langan qo‘shma gaplar mazmun munosabatiga ko‘ra teng aloqada bo‘ladi, biriktiruvchi qiyoslash va izohlash, zidlov, ayiruv, sabab-natija, payt munosabatlarini ifodalaydi. Tahlilga tortilgan frazemalar orasida bog‘langan qo‘shma gaplarning quyidagi turlari uchraydi: **Ingliz tilida:** *Silver and gold may tarnish away, but a good education will never decay* (Moludavlat tugashi mumkin, biroq bilim mangudir). Bu turkumdagi tahlilga tortilgan o‘zbekcha frazeologik birliklar qismlari asosan bo‘lsa, esa bog‘lovchilari yordamida bog‘lanadi va bu xildagi qo‘shma gap qismlarining tuzilishida ma‘lum parallelizm kuzatiladi: *Yigit orif bo‘lsa, aslini so‘rama.*

Payt munosabatini ifodalovchi bog‘lovchisiz qo‘shma gap shaklidagi proverbial frazeologizmlar. **Ingliz tilida:** *Knowledge is of the past, Wisdom is of the future* (Donolik qidir bilim emas. Bilim o‘tmish, donolik esa kelajak). **O‘zbek tilida:** *Zamon seni o‘qitar, Tayoq bilan so‘qitar. Sabog‘ini bilmasang, Do‘konda bo‘z to‘qitar.*

Qiyoslash munosabatini ifodalovchi bog‘lovchisiz qo‘shma gap shaklidagi frazemalar. Ingliz tilida: *Knowledge is power, ignorance is weakness* (Bilim kuchdir – bilimsizlik esa ojizlik); *A load of books does not equal one good teacher* (Bir nechta kitob bitta yaxshi o‘qituvchiga teng kelmas); *Education is power, knowledge is wealth* (Ta‘lim bu – kuch, bilim esa boylik). **O‘zbek tilida:** *Ilm ustozni – ota maqomida, hunar ustozni – ona maqomida.*

Dissertatsiyaning to‘rtinchi bobi “**Ingliz va o‘zbek tillarida “ta‘lim va ilm”**

<sup>36</sup> Абдуллаев Ж. Ҳозирги ўзбек адабий тили (синтаксис). Қўшма гап. – Гулистон, 2008.– Б.14.

<sup>37</sup> Ўзбек тили грамматикаси. II том. Синтаксис [Масъул муҳаррирлар: Ғ.А.Абдурахмонов ва бошқ.]. – Тошкент: Фан, 1976. – Б.333.

**mazmunli frazeologik birliklarning lingvomadaniy xususiyatlari**” deb nomlangan bo‘lib, tadqiqot obyekti bo‘lgan frazeologik birliklar lingvomadaniy xususiyatlariga ko‘ra tahlilga tortildi. Masalan, **Inglizcha** *lord and master* frazemasida o‘zbek tilida *xonadon sohibi, oila boshlig‘i* degan mazmunni ifodalab kelib, antroponimik leksemalar ingliz tili madaniyatida erkak har doim liderlikka, rahbarlikka, boshchilikka, hukmronlikka intilishi bilan tavsiflanadi. O‘zbek tilida esa *oilaning ustuni erkak, uning tirgagi ayol* frazeologik birligi ingliz tilidagi *lord and master* frazemasiga mazmun va ma‘nosi bilan ekvivalent bo‘ladi. Chog‘ishtirilayotgan tillar frazeologiyasi mavzuviy jihatdan tubdan farq qiladi. Ingliz tilida qo‘llangan *lord and master* iborasida *master* (ustoz) leksemasi ishtirok etgan bo‘lsa, o‘zbek tili frazemasida erkak va ayol leksikalari ishtirok etganini kuzatishimiz mumkin. Bu o‘rinda har bir til vakillari o‘z leksik fondidan kelib chiqib so‘z qo‘llashi bilan birga ularning madaniyati ham frazeologik birliklarni shakllanishida o‘z ta‘sirini ko‘rsatmasdan chetda qolmagan. Bu esa ikki etnos madaniyati farq qilishidan dalolat beradi. Mazkur madaniyatdagi tafovutlar esa tilda aks etmasdan qolmaydi. Shu boisdan ingliz lingvomadaniyatida *lord and master* idiomasi patriarxal tasavvurlarga ko‘ra, erkak – oila boshlig‘i, oilaga tegishli barcha qarorlarni qabul qilish uning vakolatida degan qarashlar yotadi. **O‘zbek tilidagi** *oilaning ustuni erkak, uning tirgagi ayol* frazemasida *oilal, erkak, ayol* leksemalari qo‘llanganidan ham o‘zbek xalqi uchun oila muqaddas ekanligini anglash mumkin.

Yuqorida ta‘kidlab o‘tilganidek, o‘zbek lingvomadaniyatida oila muqaddas hisoblanadi. Oilada er-xotin uning zanjiri sanaladi. Bu haqda dinimiz Islom ta‘limotida oilaviy hayot muqaddas narsa hisoblanadi. Chunki, oila jamiyat binosining g‘ishti, bir bo‘lagidir. Agar binoning g‘ishtlari sog‘lom bo‘lsa, bino ham mustahkam bo‘ladi, aks holda bunday bino yemirilish va qulash xavfi ostida qoladi. Shu bilan birga, islomda nikoh orqali inson va oilani ulug‘lashga, erkak va ayolning huquqlariga, ularning sha‘niga va oilada tinchlikni saqlashga katta e‘tibor qaratilgan: “Ayollar (uchun belgilangan huquqlar) o‘z me‘yorida erkaklar (huquqi) bilan tengdir”<sup>38</sup>. - deb qayd etilgan. Tahlil etilgan misollar orqali ikki xalq lingvomadaniyatida farq kuzatilganligini ko‘rishimiz mumkin. Bu farqlar ikki xalqning dini, qarashlari, urf-odatlarini, milliy mentaliteti kabi madaniy birliklar bilan belgilanadi.

Ingliz tilidagi *Learn the Ropes* frazemasida o‘zbek tiliga biror narsaning asoslarini yoki asosiy tamoyillarini o‘rganish degan ma‘noni ifodalaydi. O‘zbekcha *ipidan-ignasigacha bilmoq* frazeologik birligi yuqoridagi inglizcha idiomaga mos keladi. *Learn the Ropes* idiomasi mazmunini *As a new employee, I need to learn the ropes of this company’s policies and procedures*. [Yangi xodim sifatida men ushbu kompaniyaning siyosati va tartib-qoidalarini o‘rganishim kerak] jumlasida ham kuzatish mumkin. Chog‘ishtirilayotgan ikki etnos idiomasi qo‘llanilgan so‘zlar tematik jihatdan farq qiladi. Inglizcha variantda *learn* [o‘rganmoq] leksemasi qo‘llanilgan bo‘lsa, o‘zbekcha variantda *bilmoq* so‘zi qo‘llanilgan. Inglizcha variantda *rope* [arqon] so‘zi qo‘llanilgan bo‘lsa, o‘zbekcha frazeologik birlikda *ipidan-ignasigacha* so‘z birikmasi qo‘llanilgan.

<sup>38</sup> <https://www.bukhari.uz/?p=21894&lang=oz>

O'rganilayotgan lingvomadaniyatlar masofa jihatdan bir-biridan uzoqda joylashgan bo'lsada, ushbu tematik guruhga kiruvchi frazeologik birliklarning ko'pchiligi bir-biri bilan mazmun jihatidan to'g'ri keladi, chunki turli xalqlar hayoti va tarixi, turmush tarzida o'xshashlik va umumiyliklar mavjud. Shunga qaramasdan, ushbu guruhga kiruvchi frazemalarning o'ziga yarasha milliy madaniy xususiyatlari bor. Milliy madaniy xususiyatlar asosan frazemalarda qo'llanilgan obrazlarda namoyon bo'ladi. Inglizabon etnosda *Learn the Ropes* iborasida biror-bir ishni, vazifani, yumushni yechimini bilmoq, topqir, bilag'on inson gavdalanadi.

O'zbek lingvomadaniyatida esa *ipidan-ignasigacha bilmoq* idiomasi ilmi, ko'p narsani biladigan insonni, o'z kasbini ustasi, bilag'on tushuniladi. Qo'llanilgan iboralarning ma'no va mazmuni o'xshash bo'lgani bilan ikki etnos lingvomadaniyatida xalq o'ziga xos va mos bo'lgan so'zdan foydalanganligi xalqlar o'rtasidagi lingvomadaniy farqlarni ko'rsatib turibdi.

Ingliz tilida ushbu iboraning *know the ropes* shakli ham bo'lsa, o'zbek tilida *ipidan ignasigacha, butun tafsiloti bilan, mayda-chuydasigacha batafsil, ignasidan ipigacha, miridan sirigacha, qilidan quyrug'igacha, boshdan oyoq* kabi variantlari ham mavjud. O'zbek tilida mazkur idiomani shakli ko'pligi xalqimizning so'zga ustaligi, donishmandligi, o'zbek tilining lug'aviy boyligi rang-barang ekanligidan dalolat beradi.

Inglizcha: *A thief knows thief as a wolf knows wolf* idiomasi "bo'ri bo'rini bilganday, o'g'ri o'g'rini biladi" ma'nosini beradi. Bu o'zbek tilida *Bo'ri bo'rini saqlar* frazeologik birligi orqali ifoda etiladi. Inglizcha idiomada *thief* [o'g'ri], *wolf* [bo'ri] so'zlari qo'llanilgan bo'lsa, o'zbekcha iborada esa *o'g'ri* leksemasi ishtirok etmagan, biroq *bo'ri* leksemasi qo'llanilgan. Bu o'rinda xalq o'z madaniyati, qarashlaridan kelib chiqib so'z qo'llagan. Ikki etnosning lingvomadaniy jihatlariga e'tibor bersak, ingliz lingvomadaniyatida *thief* [o'g'ri] leksemasi ijobiy ma'no ifodalab kelmoqda. O'zbek lingvomadaniyatida esa *o'g'ri* so'zi ijobiy ma'no ifodalamaydi. Inglizcha idiomada barcha o'z kasb doirasidagilarni bilishi haqida so'z borgan bo'lsa, o'zbekcha iborada esa mazkur frazeologik birliklarda do'stlik, birlik va ahillik kabi ma'nolarni namoyon etganini kuzatishimiz mumkin. Bu o'rinda frazema ikki tilda katta farq bilan ishlatilishini ko'rsatyapti.

Inglizcha: *Know the tricks of the trades* "savdogarning hiyla-nayranglarini bilmoq" manosini anglatadi. O'zbek tilidagi *Biror sohaning piri bo'lmoq* frazeologik birligi mazmun-mohiyati bilan to'g'ri keladi. Ingliz tilidagi idioma tarkibida qo'llangan *trade* [savdogar], *trick* [hiyla] so'zlari o'zbek tili tarkibidagi iborada qo'llanilmagan. O'zbekcha variantda esa *pir* leksemasi qo'llanilgan. Chog'ishtirilayotgan frazeologik birliklarni inglizcha variantida salbiy ma'no izohlangan bo'lsa, o'zbekcha idiomada ijobiy ma'no kuzatilyapti. Taqqoslangan frazemalar tarkibidagi so'zlarning turlicha ekanligi ikki xalqning lingvomadaniyati bir-biridan farq qilib turishidan dalolat berib turibdi. Bu o'rinda xalq o'zining lingvomadaniyatiga xos bo'lgan leksemadan foydalangan. Ikki etnos frazeologik birliklarining ma'no va mazmuni teng bo'lgani bilan ularda ishlatilgan ayrim so'zlar faqat shu tilga oid leksemalardir, hamda ikkala xalqning o'zigagina xos bo'lgan odatlarini ifodalaydi. Ingliz lingvomadaniyatida savdogarlar juda ayyor kishilar hisoblanadi. Shu bois ham qo'llanilgan idiomada "*tricks of the trades*" birikmasi

ishlatilgan hamda *ayyor savdogarning hiylalarini* biladigan aqlli, ilmi, bilimdon inson obrazi namoyon bo‘lmoqda. O‘zbek linvomadaniyatida esa *pir*<sup>39</sup> sufiylik an’anasida tariqatlarning oliy rahnamolari yoki obro‘li rahnamolar. Aholi orasida *Pir* tushunchasi avliyo, ma’lum bir hunarning asoschisi ma’nosida ham ishlatiladi. Shu bois ham o‘zbekcha iborada *pir* leksemasi ishlatilgan. Mazkur ibora o‘zbek xalqi orasida biror-bir sohaning eng yaxshi mutaxassisi degan mazmunda foydalaniladi.

Metafora yo‘li bilan ko‘chirish orqali paydo bo‘lgan frazeologizmlar o‘xshatishning turli ko‘rinishlariga asoslanadi. Aksariyat metaforik frazeologizmlar shaxsga yoki shaxs bilan bog‘liq narsa-harakatga qaratilgan bo‘ladi va shaxsning ijobiy yoki salbiy xususiyatlarini ifoda etadi. Obrazli o‘xshatish asosida shakllangan frazeologizmlarning manbalari turli-tumanligidan tashqari, hayotning turli jabhalaridan olingan bo‘ladi va xalqning tarixi, hayoti, madaniyatini aks ettiradi. Masalan, *Mullo mingan eshakday* kabi frazeologizmi hayvon xarakterini insonga o‘xshatish asosida shakllangan.

O‘zbek tilida ko‘plab frazeologizmlar hayvonlarning u yoki bu belgi-xususiyatlari asosida shakllangan. Bu qatordagi frazeologizmlarda ijobiy va salbiy ma’no ifodalovchi frazemalar ko‘pchilikni tashkil etadi. Masalan, ilonning turli salbiy belgi-xususiyatlari asosida bir qancha frazemalar shakllangan. Jumladan, *yerning tagida ilon qimirlasa bilmoq* iborasi o‘ta sezgir, juda mug‘ombir kishilar xarakterini ifodalash maqsadida yaratilgan, chunki ilon aynan shunday xislatga ega.

Shu bilan birga, ba’zi frazeologik birliklar tarkibida *know/bilmoq* leksemalari ishtirok etmay, mazkur birliklarga ishora qiluvchi birliklar ham uchraydi. Masalan, Odamlarni turli ijtimoiy guruhlariga bo‘lish qadimdan mavjud bo‘lgan lekin bu turli jamiyatlarda turlicha bo‘lgan: *blue blood / high blood* – kelib chiqishi aslzoda. Angliya va Amerika xalqlari madaniyatida aristokratlar jamiyatning eng muhim kishilari hisoblangan va hattoki “jamiyat egalari” hisoblanishgan: *the (upper) four hundred – to‘rt yuz oila* (Amerikaning eng yuqori iqtisodiy va sanoat kapitalistlari, XIX asrning 80-yillari U. Makalisterning “jamiyat to‘rt yuz oilaga tegishli” degan so‘zlari bilan bog‘liq). Zamonaviylik ham aristokratiyaning bir belgisi hisoblangan: *the rank and fashion – ulug‘ jamiyat, aslzodalik*. O‘zbek xalqi tarixida *bilim olish* va jamiyatda o‘z o‘rnini egallash dastlab diniy bilimlarga asoslangan. Shuning uchun *qozi, eshon, mulla* va *so‘filar* hurmat e‘tiborda bo‘lishgan: *mulla bo‘lmoq – bilim olmoq, o‘qimishli bo‘lmoq; madrasa tuprog‘ini yalamoq – madrasada ko‘p yillar qiyinchilik bilan ta‘lim olmoq* (madrasa dastlab diniy keyinchalik dunyoviy bilimlar o‘qitiladigan ta‘lim maskani bo‘lgan). Lekin vaqt o‘tishi bilan bu guruh vakillaridan ba’zilari *ayyor, ikkiyuzlamachi* va *manfaatparast* bo‘lib borgan. Shuning uchun din vakillari haqidagi ko‘pgina paremlar salbiy ma’noda: *Mulla, mullaning ishi hiyla. Mullaning sallas oq, Yuragi – qora. Qoziga boraverma, pora ber. Mulla holvani ko‘rsa, Qur‘onni unutar. Mulla folbinni ko‘rolmas, Eshon – ikkalasini ham. Mullaning aytganini qil, Qilganini qilma.*

**Inglizcha:** *The admirable Crichton* – “tengsiz Krayton”, “olim”, “ma’lumotli”. Mazkur iboraning kelib chiqishi XVI asrda yashagan mashhur shotland olimi

<sup>39</sup> <https://qomus.info/oz/encyclopedia/p/pir/>

Dj. Krayton nomi bilan bog‘liq. U 14 yoshida magistrlik unvonini olgan bo‘lib, o‘zining ko‘rkam qiyofasi bilan ajralib turgan. Bu iboraning o‘zbek tiliga ekvivalenti mavjud emas.

**O‘zbek tilida:** *Har kim o‘z aybini bilsa, Vali bo‘ladi*<sup>40</sup> frazemasida “Vali” antroponimi erkaklarning nomi sifatida qatnashgan. Aslida mantiqan “Vali” so‘zi bu o‘rinda *avliyo* ma’nosida kelgan. Agarda “Vali” so‘zi kichik harf bilan berilsa, “o‘z aybini tan olish”, “mardlik” ma’nolarini ifodalaydi. O‘zbek lingvomadaniyatida **avliyo** leksemasi *oqil, dono, ilmli inson* sifatida gavdalanadi.

Yana bir o‘zbekcha: *Ko‘pda Xizr bor* – mazkur frazeologik birlik tarkibidagi “Xizr” mifologik obraz bo‘lib, u o‘zbek folklorida “homiylar, madadkor, chol qiyofasidagi g‘ayrioddiy ko‘makchi<sup>41</sup>” vazifasini bajaradi. Boshqa manbalarda “Xizr” – afsonaviy payg‘ambar sifatida gavdalanadi<sup>42</sup>. Ushbu frazeologik birliklarda Xizr xuddi shu ma’noda ishlatilgan. Yuqoridagi frazeologik birliklarning shakllanishi Sharq xalqlarining qadimiy e’tiqodiy tushunchalari bilan bog‘liq: “Xizr” – “obi-hayot” suvini ichgan bo‘lib, odamlar orasida ko‘zga ko‘rinmay yurar, to qiyomatgacha hayot kechirar emish. Vaqti-vaqti bilan turli qiyofalarga (oppoq soqolli mo‘ysafid, otliq qariya va hokazolar) kirib, halokatga yo‘liqqan odamlarni qutqazar, dehqonlar hosiliga baraka ato qilarmish, kimki uni uchratib qolsa, baxtli va boy bo‘larmish. Shuning uchun o‘tmishda e’tiqodchilar “*Xizrni bir ko‘rsam*” degan niyatda xayr-ehsonlar, ibodatlar qilib yurganlar. Mazkur frazema ana shu e’tiqodiy tushunchadan kelib chiqqan. Shuni aytib o‘tish joizki, mifonimlar o‘zbek tilidagi frazeologik birliklar tarkibida qatnashib, xalqning milliy qadriyat va urf-odatlarini ifodalashga xizmat qiladi. Shu asosda “Ayoq, ko‘rgan kuning unutm, ko‘n chirog‘ing quritma”; “Ayamajuz – olti kun, qahr aylasa qattiq kun”; “Qizil ko‘rsa, Xizr yo‘ldan chiqar”; “So‘zning Luqmon tilidan aytilgani – xo‘p”; “Xasni ko‘rsang, Xizr bil”; “Qizil”ni ko‘rsa, Xizr ham yo‘ldan ozadi”; “Qizil” Xizrni aynatur” kabi mifonimlar qatnashgan frazeologik birliklar tarkibida “Ayamajuz”, “Xizr”, “Luqmon” nomlari Sharq xalqlari hayotini aks ettirishi nuqtayi nazaridan ham milliy til birligi hisoblanadi.

**Xrononim** (tarixiy voqea va hodisalarning nomlari) asosida shakllanib mazmunan ta’lim va ilmga oid frazeologik birliklar ham mavjud. **Ingliz tilida:** “the Augustan age” – “san’at va adabiyotning oltin davri”. Rim imperatori Avgustning hukmdorlik qilgan yillari Rim tarixida “san’at va adabiyotning oltin davri” hisoblanadi. Aksariyat hollarda qirolicha Anna hukmdorlik qilgan davrni ham Angliyaning “oltin davri” deb atashadi. “The Periclean age” – “adabiyot, ilm-fan va san’atning gullab yashnagan davri”. Mazkur frazeologik birligi imperator Perikl nomidan kelib chiqqan bo‘lib, tarixda uning hukmdorlik qilgan yillari “Perikl asri” nomi bilan mashhur<sup>43</sup>.

**Dokumentonim** (hujjatlarning nomlari) komponentli frazeologik birliklar

<sup>40</sup> Шомақсудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент: Ўзбекистон Миллий энциклопедияси, 2001. – Б. 11.

<sup>41</sup> Махмараимова Ш. Ўзбек тили теоморфик метафораларининг қисқача концептуал луғати. – Тошкент, Чўлпон, 2018. – Б. 85.

<sup>42</sup> Шомақсудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент: Ўзбекистон Миллий энциклопедияси, 2001. – Б. 196.

<sup>43</sup> Корзюкова З.В. Основные аспекты функционирования фразеологических единиц с именами собственными в английском языке: национально-культурная специфика: Приложение дисс. канд. филол. наук. – Москва, 2003. – С. 56.

**Ingliz tilida:** “Drakonian laws” – “og‘ir qonunlar” yoki “Drakon qonunlari” ma’nosida. Miloddan avvalgi asrlarda yashagan Afina huquqshunosi qattiq qo‘lligi bilan mashhur bo‘lib, qilingan jinoyat uchun o‘lim jazosi tayinlagan. Ibora huquqshunos Drakon nomi bilan bog‘liq bo‘lib, hozirgi kunga qadar iste’molda qo‘llanilib kelinadi<sup>44</sup>. O‘zbek tilining leksik qatlamida esa dokumentonim komponentli frazeologik birliklar aniqlanmadi.

**Biblionim** (ilmiy, badiiy, diniy kitob va asarlarning nomlari) komponentli frazeologik birliklar. **Ingliz tilida:** “*Canterbury story*” (yoki tale) iborasi hazil tarzida ishlatilib, “uzun zerikarli ertak”, “haqiqatga zid hikoya” degan ma’noda keladi. D.Choserning sigir bolasi haqidagi “Kenterberi hikoyalari” nomli ertaklar to‘plami nomidan kelib chiqqan<sup>45</sup>.

**O‘zbek tilida:** “*Mulla halvoni ko‘rsa, Qur‘onni unutadi*”, ya’ni, “Islom shariatidan xabardor *mulla* ham kezi kelganda, Qur‘on qoidalariga rioya qilmay, shariatni unutadi”, deyilmoqda. “Halvo” – bu yerda “pul”, “pora<sup>46</sup>” ma’nosida kelmoqda. Mazkur frazeologik birlik tarkibidagi Qur‘on musulmonlarning muqaddas kitobi sifatida biblionim vazifasida ishtirok etgan.

Soddalik, kamtarinlik ma’nosida: *Mulla Mirashir, qilmishiga yarashir, Mulla Mirashir, topganini bizga tashir*<sup>47</sup> tarzida ishlatiladigan proverbial frazeologizmlarda “judayam sodda, topganini doim birovlariga beradigan, ayyorlikning “ko‘chasidan ham o‘tmagan” odamlar”ga nisbatan istehzoli, hazil-mutoyiba tariqasida qo‘llaniladi.

**Ingliz tilida** (as) *wise as Solomon* “dono, aqlli, mulohazali odam”; o‘zbek tilida *So‘zning Luqmon tilidan aytilgani* – *xo‘p* frazeologik birliklari ishlatiladi. Ingliz tillaridagi frazeologik birliklar tarkibida qo‘llanilgan “Solomon” (“Solomon”) – Sulaymon payg‘ambar, bu inson Injil va Qur‘oni Karimda dono, faylasuf shaxs sifatida tilga olinadi. Luqmoni hakim – Sharq xalqlari orasida tengi yo‘q *hakim* va *donolik* timsoli hisoblangan afsonaviy shaxs<sup>48</sup>.

Yuqoridagi tahlil etilgan misollardan ko‘rinib turibdiki, frazeologik birliklarning aksariyat qismi kishilarning kundalik hayoti, rasm-rusumlari, urf-odatlar, tarixiy kechinmalari va diniy dunyoqarashlari bilan bog‘liq. Frazeologik birliklarning tarkibida qatnashgan komponentlar, asosan, ko‘chma, ramziy-timsoliy ma’nolarni bildirib keladi. Qolaversa, bu nomlar muayyan xalqning milliy-madaniy xususiyatlarini namoyon etadi. O‘zbek tilidagi *katta o‘qituvchi, xizmat ko‘rsatgan o‘qituvchi, birinchi toifali o‘qituvchi* iboralari ham shular jumlasidandir.

Xulosa qilib shuni aytish mumkinki, milliy xususiyatga ega frazemalarning ijtimoiy-tarixiy sharoitlari allaqachon yo‘qolganligiga qaramay, mazkur birliklar hozirgi kungacha ishlatilib kelinmoqda. Natijada ularning avvalgi qiyofasi yangi ma’no va mazmun bilan shakllangan. Misollarning tahlili asosida tarkibida ta’lim,

<sup>44</sup> Кунин А.В. Англо-русский фразеологический словарь. – Москва: Русский язык, 1984. – С. 439.

<sup>45</sup> Уразметова А.В. Лингвокультурологический аспект изучения топонимов в составе фразеологических единиц (на материале английского и французского языков): Дисс. канд. филол. наук. – Уфа, 2006. – С.105.

<sup>46</sup> Бердиёров Х., Расулов Р. Ўзбек тилининг паремнологик луғати. – Тошкент: Ўқитувчи. – 1984. – Б. 147.

<sup>47</sup> Раджабова М.А. Ономастик компонентли фразеологик birliklarning лингвистик талқини. – Бухоро: “Sadriddin Salim Vuxoriy” Durdona, 2022. – Б.82.

<sup>48</sup> Шомаксудов Ш., Шорахмедов Ш. Маънолар махзани. – Тошкент: Ўзбекситон Миллий энциклопедияси, 2001. – Б. 326.

ilm va boshqa komponentlar ishtirok etgan iboralarning aksariyat qismi milliy-madaniy sharoitda vujudga kelib, tilning frazeologik qatlamini boyitishiga guvoh bo'ldik. Zero, bunday iboralar xalqning kundalik turmush tarzi, qadriyatlari, urf-odatlarini, og'zaki ijodida tasvirlangan ruhiy kechinmalari, milliyligi asosida dunyoga keladi. Qayd etish joizki, frazeologik birliklarning ma'nosi rang-barang bo'lib, ular millat qarashlaridan kelib chiqib, ularda xalqning milliy mentaliteti namoyon bo'ladi.

## XULOSA

*Ta'lim* va *ilm* komponentli idiomalar turli tillar tizimida alohida o'rin tutadi. Ularda muayyan xalqning dunyoqarashi, urf-odatlarini, turmush tarzi, milliy-madaniy xususiyatlari aks etadi. Binobarin, ingliz, va o'zbek tillaridagi frazeologik birliklar semantikasi-strukturasi va milliy-madaniy xususiyatga ega. Shular asosida quyidagi xulosalarga kelish mumkin:

1. Chog'ishtirilayotgan tillarda ta'lim va ilmga oid frazeologizmlarni o'rganishga bag'ishlangan fundamental ishlarning mavjud emasligi, ingliz va o'zbek tillaridagi frazeologik lug'atlarda ularning juda kam hissani tashkil qilishi mazkur muammoga jiddiy yondashuvni talab qiladi hamda mazkur tillar doirasida tadqiqot olib borishni, ingliz va o'zbek frazeografiyasi zimmasiga ikki tilli ta'limga oid frazeologizmlar lug'atini yaratishdek muhim vazifani yuklaydi.

2. Frazeologik birliklar til ilmida *frazeologizm*, *frazema*, *ibora*, *idioma* kabi nomlar bilan atalib kelmoqda. Mazkur birlik muallif tomonidan *parema* nomi ostida ilk bor frazema ma'nosida qo'llanilgan.

3. Frazeologizmlarni o'rganish tarixiga nazar tashlanganda, shu ma'lum bo'ladiku, u dastlab adabiyotshunoslikda paydo bo'lgan. Ma'lum badiiy asarlarni bir tildan boshqa tilga tarjima qilganda, barqaror so'zlar bog'lanmasini aynan tarjima qilish mumkin bo'lmay qolgan va shu tillarda mavjud bo'lgan frazeologik birliklar o'rganila boshlangan. Keyinchalik, lug'atlarda frazemalar to'planib, ma'nolari izohlangan. Shundan so'ng iboralarning grammatik qurilishi tilshunoslik fanida ham tekshirila boshlangan.

4. O'zbek tilshunosligida frazeologizmlar *frazeologik chatishma*, *frazeologik birlik* va *frazeologik birikmalarga* bo'linsa, ingliz tilshunosligida *pure idioms*, *partial idioms* kabi turlarga ajratiladi. G'arb tilshunosligida barqaror birikmalarning barcha turiga nisbatan *frazeologik birlik* termini qo'llanilgan.

5. Tilshunoslikda frazeologizm tushunchasini keng va tor mazmunda tushunish tendensiyasining mavjudligi sir emas. Qator lingvistlar mazkur til birligini keng ma'noda tushunib, uning obyektini ko'plab birliklar qamrab olishi bot-bot ta'kidlanadi. Har-bir sohada qarama-qarshiliklar bo'lgani kabi ushbu til birliklari haqida ham olimlarning fikr-mulohazalari turlicha. G'arb frazeologiyasida iboralar ta'rifiga oid aniq yondashish mavjud emas. Ko'pgina olimlar tarkibidagi komponentlar ko'chma ma'no anglatgan maqollarni ham iboralar turkumiga kiritishadi. Iboralarning ta'rifi va tasnifi mezonlari hanuzgacha frazeolog olimlar uchun har tomonlama ochiq masala bo'lib qolmoqda.

6. Maqollarni frazeologiya tarkibidan chiqarishga hech qanday asos yo'q. Chunki maqollar frazeologik birliklar ega bo'lgan barcha belgilarni o'z ichiga oladi. Paremlar ham asl ham ko'chma ma'noda qo'llanish xususiyatiga ega. Biroq barcha

paremiologik birliklar ham frazeologizm bo'la olmaydi. Ular frazeologizm bo'lishi uchun ko'chma ma'noda ishlatilgan bo'lishi lozim. Frazeologik fondning ma'lum bir qismini proverbial frazeologizmlar tashkil etadi va ular og'zaki hamda yozma nutqda qo'llaniladi. Ushbu ko'chma, majoziy ma'nodagi paremiologik birliklar aynan shu belgi tufayli proverbial frazeologizmlar qatoriga kiradi. Biz ham tadqiqotimizda frazeologizmlarni keng va tor ma'noda ajratmasdan paremalarning ko'chma ma'noda qo'llanilganlarinigina frazeologizmlar tarkibiga kiritdik. Shu bilan birga ingliz va o'zbek tillaridagi to'liq yoki qisman ko'chma ma'no kasb etib, tilda tayyor holda uchraydigan, emotsionallik xususiyatlariga ega ta'lim va ilm konseptli barqaror birikmalar aynan bizning o'rganish obyektimiz markazida turadi.

7. Tadqiqotda **ta'lim/education** va **science/ilm** konseptual tizimi asosida *teacher/o'qituvchi, muallim, student, pupil/talaba, o'quvchi, teach./saboq, learn/o'rganmoq, lesson /dars, university/universitet, school/maktab, knowledge/ bilim, reading/o'qish, book/kitob, subject/fan, mullah/mullo, scientist/olim* kabi konseptual guruhlar aniqlangan.

8. Ingliz tilida **Education/ta'lim** konseptiga doir frazeologik birliklar bir qancha kichik konseptual guruhlarni tashkil etadi. Sohaga oid frazeologik birliklarning tahlili natijasida *ilmsizlik, tug'ma nuqson, mashaqqatlilik, imlililik, ilmning qudrati* kabi 1000 dan ortiq mavzuviy maydon doirasida qo'llanilishi aniqlangan.

9. O'zbek tilida mazkur konsept doirasidagi paremlar **bilim va ilm** konseptlari asosida shakllanadi va 2000 dan ortiq kichik konseptual guruhlarni shakllantiradi. Sohaga oid paremalardagi shakllangan mikro maydonlarda *ilm, kasb-hunar, ilmsizlik, vaqt-fursat qadri, bahona, natija* kabi mavzuviy maydon doirasida qo'llanilgan proverbial frazeologizmlar tahlil natijasida aniqlangan.

10. Frazeologik birliklarning shakl va ma'nosini chuqur o'rganish ancha murakkab sanaladi. Shu sababli, frazeologik birliklarni tizimli ravishda o'rganish so'zlovchi, kitobxon hamda tarjimonlar uchun juda samaralidir. Frazeologiyani semantik maydonini aniqlash, o'rganish va tahlil qilish faqat frazeologik birliklarning maydon tuzilishini emas, balki tizimli tarzda ularning aniq mazmunini ifodalashga oid bilimlarni rivojlantirishga ham yordam beradi, shuningdek, qiyosiy, chog'ishtirma tilshunoslikning tadqiqotlar sohasini kengaytirishga ham imkon beradi.

11. Frazeologik birliklarni strukturaviy jihatdan tahlil qilish muammosi hali yetarli darajada o'rganilmagan qiziqarli masalalardan biridir. Xususan, ingliz tilidagi TIMFBlarning strukturaviy komponentlari va modellari ilmiy adabiyotlarda to'liq yoritilmagan. FBlarning tuzilish yo'llari va formalarini yoritmay turib, ularni tahlil qilish haqida gapirib bo'lmaydi. Semantikaning o'zi hech qachon shakldan ajratilgan holda o'rganilmaydi, chunki u iboraning ichida shakllanadi. Shuning uchun ham TIMFBlarning semantikasini o'rganish uchun, dastlab ularning strukturaviy xususiyatlarini o'rganib chiqish dolzarb hisoblanadi.

12. Qiyos qilinayotgan frazeologik birliklarning har biri ma'lum darajada xalqning qadriyatlarini, madaniyatini, odat-marosimlarini o'zida aks ettirishi bilan birga, etnosning o'tmishini va kelajagini anglatadi. Ikki tildagi tahlilga tortilgan paremlar tematik va mantiqiy shakllanishi bo'yicha bir-biridan farq qiladi. Ingliz tilidagi paremlar **education** leksemasi asosida shakllangan bo'lsa, qiyos

olinayotgan ikkinchi tilda *bilim, ilm, o'qituvchi* kabi leksikalar yordamida shakllangan. Bu esa tilning tuzilishdagi tafovutini anglatsa, ularda anglashilgan madaniy farqlar esa lingvomadaniy tomonidan farqli ekanligini ko'rsatib turibdi. Ingliz xalq paremlarida ta'limni inson hayoti va uning kelajagi uchun muhim jarayon ekanligi zikr etilgan bo'lsa, o'zbek tilidagi til birliklarida ilm va bilimning kuch-qudrati, uning inson uchun muhim jihatlari yoritilganligi bilan belgilanadi.

13. Sharq allomalari, davlat arboblari, ulamolari azaldan dono va ijodkorlik bo'yicha boshqa xalq olimlaridan ajralib turgan. Shuning natijasida sharq gavhari deb atalmish frazeologik va paremiologik birliklar son, tematik va rang-baranglik jihatdan boshqa xalqlarning leksik fondidan yuqori turadi. Hozirgi davrda olim va tadqiqotchilar oldida turgan eng muhim masalalardan biri bu – frazeologik va paremiologik birliklarni asrab-avaylab ularning yangilarini yaratib kelajak avlodga yetkazib berishdek muhim va mas'uliyatli vazifa turibdi.

14. Frazeologik birliklar xalqning madaniyatini, qadriyatini o'zida aks ettiruvchi tilning ko'zgusidir. Shu boisdan ham frazeologik birliklarni konseptual-lingvomadaniy tahlil etish frazemalarning milliy-madaniy mohiyatini aniqlashda muhim sanaladi. Ingliz va o'zbek tillaridagi frazemalarning tematik guruhlari va ularda paremalarning soni bir xil emas. Buning sababi ingliz va o'zbek xalqlarining tarixi, bir-biriga o'xshamagan mentaliteti, har xil moddiy va ma'naviy madaniyati, an'anaviy xo'jaligi, ijtimoiy va kundalik turmush tarzi, har xil dinlarga e'tiqod qilishi, maishiy hayoti va aloqalari, milliy tuyg'ulari, urf-odatlari, mamlakatlarning geografik joylashuvi va boshqalar bilan izohlanadi.

**SCIENTIFIC COUNCIL DSc.03/04.06.2021.Fil.72.03 AWARDED  
SCIENTIFIC DEGREES AT BUKHARA STATE UNIVERSITY  
TERMEZ STATE UNIVERSITY**

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**NARMURATOV ZAYNIDDIN RADJABOVICH**

**SEMANTIC-STRUCTURAL, LINGUOCULTURAL FEATURES OF  
PHRASES WITH THE CONCEPT “EDUCATION” AND “SCIENCE” (IN  
THE EXAMPLE OF ENGLISH AND UZBEK LANGUAGES)**

**10.00.06 – Comparative literary criticism, contrastive linguistics and translation studies**

**DISSERTATION ABSTRACT  
for a Doctor of Science (DSc) in PHILOLOGY**

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**Scientific advisor:** **Bakirov Poyan Uralovich**  
Doctor of Science in Philology, Professor

**Official opponents:** **Akhmedov Oybek Saparboevich**  
Doctor of Science in Philology, Professor

**Khajieva Feruza Melsovna**  
Doctor of Science in Philology, Associate Professor

**Mamatov Abdi Eshunqulovich**  
Doctor of Science in Philology, Professor

**Leading organization:** **Karshi State University**

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The dissertation is available at the Information-resource center of Bukhara State University, (registration number 481 ). Address: 200118, Bukhara, M.Iqbol street, 11. Phone: (0365) 221-25-87

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**D.S.Uraeva**  
Chairperson of the Scientific Council awarding scientific degrees, Doctor of Science in Philology, Professor

**Z.I.Rasulov**  
Scientific Secretary of the Scientific Council awarding scientific degrees, Doctor of Science in Philology, Professor

**F.M.Khajieva**  
Chairperson of the Scientific Seminar under Scientific Council awarding scientific degrees, Doctor of Science in Philology, Associate Professor

## INTRODUCTION (thesis annotation)

**Topicality and necessity of the thesis.** In the current period of the development of world linguistics, the formation and semantic expression of lexical units belonging to different levels of the language system has been attracting the attention of researchers. In this process, it has always been one of the priority tasks to identify the expression of phraseological units as a separate semantic group, features inherent in their communicative-pragmatic phenomena in speech, the origin of lexical units representing phrasemes, semantic, structural, pragmatic, linguocultural characteristics. In particular, the work related to the study of such lexical units, that is, phrasemes, related to social life, in particular, to today's modern education, is of great importance.

In world linguistics, there is an increasing number of studies devoted to the study of linguistic features of phraseological units and their factors of formation, structural-content conditioning, scope of application in the comparative and linguocultural aspect with other languages. As a logical result of this, scientific-theoretical substantiation of phraseological units with the meaning *education* and *science* that reflect people's worldview, customs and traditions in English and Uzbek languages, their semantic-structural and linguistic-cultural illumination, interpretation of the general and differential motivational aspects of naming within non-related languages serves to perfect the system presented in associative dictionaries, and to determine the rules for achieving adequacy in the translation process.

In the context of the rapid reforms implemented in our country, great attention is paid to the development of the modern Uzbek language, including the study of the problems of comparative literature, cross-linguistics and translation studies. Also, special attention is paid to «development of fundamental, practical and innovative scientific researches, preservation of existing scientific schools and creation of new ones, strengthening of their personnel potential, encouraging the wide involvement of talented young people in science<sup>1</sup>». In this regard, there is a need to further deepen scientific research on the semantic structure, structural and linguistic features of phraseological units with the meanings *education* and *science* in different structured languages.

The present scientific study serves to a certain degree to achieve the objectives set out in the following legal documents: Decree of the President of the Republic of Uzbekistan DP-5847 “On approval of the concept of development of the higher education system of the Republic of Uzbekistan until 2030” dated October 8, 2019; DP-6084 “On measures to further develop the Uzbek language and improve the language policy in our country” dated October 20, 2020; DP-60 “On the development strategy of the new Uzbekistan for 2022-2026” dated January 28, 2022; DP-158 “About the Strategy “Uzbekistan - 2030” dated September 11, 2023; the Resolution of the President PD-3775 “On additional measures to improve the quality

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<sup>1</sup> O‘zbekiston Respublikasi Prezidentining 2019-yil 8 - oktabrdagi «O‘zbekiston Respublikasi oliy ta’lim tizimini 2030-yilgacha rivojlantirish konsepsiyasi to‘g‘risida»gi PF-5847-sonli Farmoni.  
[https://nrm.uz/contentf?doc=602358\\_&products=1\\_vse\\_zakonodatelstvo\\_uzbekistana](https://nrm.uz/contentf?doc=602358_&products=1_vse_zakonodatelstvo_uzbekistana)

of education in higher education institutions and ensure their active participation in comprehensive reforms implemented in the country” dated June 5, 2018; PD-5117 “On measures to raise activities to promote the study of foreign languages in the Republic of Uzbekistan” dated May 19, 2021 and Resolution No. 610 of the Cabinet of Ministers of the Republic of Uzbekistan “On measures to further improve the quality of teaching foreign languages in educational institutions” dated from August 11, 2017 and other regulatory legal documents related to this activity.

**Relevant research priority areas of science and developing technology of the Republic.** The dissertation work is carried out in the line with the priority directions of Science and Technology Development of the Republic I. “Developing the Democratic and Legal Society Spiritually-Morally and Culturally, Forming Innovational Economics”.

**A review of foreign research on the topic of dissertation<sup>2</sup>.** Scientific research on the investigation of phraseological units is carried out in the world's leading centers and higher education institutions, including Cambridge University, Oxford University (Great Britain), New York University, Indiana University, (USA), Moscow State University named after M. V. Lomonosov, St. Petersburg State University (Russia), Mannheim University, Greifswald University, Trier University, (Germany), Verona University (Italy), Czech Academy of Sciences (Czech), Uzbekistan State University of World Languages, National university of Uzbekistan, Samarkand State University, Samarkand State Institute of Foreign Languages, Bukhara State University and Termiz State University (Uzbekistan).

A number of scientific results have been obtained as a result of the research conducted in the phraseology field: It has been proved that the essence of phraseological units lies in the stability of the form. (Moscow State University, Russia); phraseological units are classified functionally and structurally (Sankt-Petersburg State University (Russia)); the formation of phraseology in the Uzbek language is scientifically based on their pragmatic features, the principles of Uzbek phraseology and phraseography (Samarkand State University, Andijan State University); the anthropocentric approach to phraseological units is scientifically based (Uzbekistan State University of World Languages); The status of proverbs as a paremiological unit is defined Termez State University (Uzbekistan).

Today, a number of studies are being conducted in world linguistics to study phraseologisms: Linguocultural aspects of phraseological units; creation of electronic forms of phraseological dictionaries; semantic-structural features of phraseological units; studying the phraseological system of the Uzbek language by combining it with the phraseology of other related and non-related languages, etc.

**Problem development status.** Preliminary scientific research on Uzbek phraseological units was covered in the researches of M.Husainov, Sh.Rakhmatullayev, M.Ruzikulova, Y.D.Pinkhasov, M.Umarkhodzhayev, A.Isayev, H.Berdiyurov, H.Yuldoshev, A.M.Bushui, H.Kakhorova,

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<sup>2</sup> Review of foreign scientific research on the subject of the dissertation: <https://www.dissercat.com/>, <https://www.twirpx.com/files/science>, [www.amazon.com](http://www.amazon.com), [www.britanica.com](http://www.britanica.com), [www.cambridge.org](http://www.cambridge.org), <https://diss.natlib.uz>, <https://ziyonet.uz/search> based on such sources.

A.Shomaksudov and others<sup>3</sup>.

After gaining independence in our country, a radical changes have began in our spiritual life. By this time, the psychology of freedom, creativity, and self-sacrifice appeared instead of the psychology of muteness, which had been ingrained in our minds for centuries. In such conditions, the attention to the research of the Uzbek language, the process of formation of phraseology, which is its priceless wealth, increased. This period is characterized by works devoted to various aspects of phraseological units. Scientific researches of linguists such as A.E.Mamatov, B.Yuldoshev, M.Sodikova, Q.Khakimov, Sh.R. Usmonova, M.K.Khalikova, Abdug'afur Mamatov, K.Bozorboyev, B.M.Jurayeva, P.U.Bakirov, Sh.Abdullayev, Sh.Almamatova, M.Vafojeva, U.M.Rashidova, B.N.Sulaymonov, G.Kh.Begmatov<sup>4</sup>.

In English linguistics N.R.Norricks, B.Altenberg, A.R.Cowie, R.Gläser, G.Knappe, E.Fraser, J.Gibbons, A.De La Granja, Y.Kamakura, M.L.Beshaj, A.Vrbins, M.Vrbins, A.A.Dabrovska have studied the problems of phraseological units and the scientific research works of other western scientists were also fruitful

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<sup>3</sup> Хусаинов М. Фразеология прозы писательницы Айдын. АКД. – СамГУ, 1959. – 18 с.; Рахматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари: Филол. фан. докт. ... дисс. – Тошкент, 1966. – 262 б.; Рузикулова М. Идиоматика узбекского языка: Автореф. дис. ... канд. филол. наук. – Самарканд, 1966. – 22 с.; Пинхасов. Я.Д. Ҳозирги ўзбек адабий тили. Лесикология ва фразеология. – Тошкент: Ўқитувчи, 1969. – 247 б.; Умарходжаев М.И. Принципы составления многоязычного фразеологического словаря: Автореф. дисс. ... канд. филол. наук. – Москва., 1972. – 27 с.; Исаев А. Соматические фразеологизмы узбекского языка: дисс. ... канд. филол. наук. – Ташкент, 1976. – 196 с.; Бердиёров Х., Йўлдошев Б. Ўзбек фразеологиясига доир библиографик кўрсаткич. – Самарканд, 1977. – 38 б.; Бушуй А.М. Лексикографическое описание фразеологии. – Самарканд, 1982. – 114 с.; Умарходжаев М.И. Основы фразеологии. – Ташкент: Фан, 1983. – 136 с.; Каххарова Х. Фразеология Абдуллы Кадыри: Автореф. дис. ... канд. филол. наук. – Ташкент, 1985. – 24 с.; Шомаксудов Ш., Шорахмедов Ш. Ҳикматнома. – Тошкент: Ўзбек Совет Энциклопедияси Бош редакцияси, 1990. – 528 б.

<sup>4</sup> Маматов А.Э. Ҳозирги замон ўзбек тилида лексик ва фразеологик норма муаммолари. – Тошкент.: Фан, 1991. – 276 б.; Йўлдошев Б. Ҳозирги ўзбек адабий тилида фразеологик бирликларнинг функционал-услубий хусусиятлари: Филол. фан. докт. дисс. – Тошкент, 1993. – 297 с.; Содикова. М. Қисқача ўзбекча-русча мақол-маталлар луғати. – Тошкент, 1993. – 259 б.; Ҳакимов Қ.М. Ўзбек тилидаги содда гап қолиплари фразеологизмларнинг зарурий бирикувчанликлари: Филол. фан. номз. дисс. автореф. – Тошкент, 1994. – 24 б.; Усманова Ш.Р. Ўзбек ва турк тилларида соматик фразеологизмлар: Филол. фан. номз. дисс. – Самарканд, 1998. – 160 б.; Халикова М.К. Фразеология как форма отражения национального менталитета в языковой картины мира (на материале русского и узбекского языков): Дисс. канд. филол. наук. – Ташкент, 1999. – 142 с.; Маматов А. Ўзбек тили фразеологизмларнинг шаклланиши масалалари: Филол. фан. докт. дисс. – Тошкент, 1999. – 312 б.; Бозорбоев К.Т. Ўзбек сўзлашув нутқи фразеологизмлари: Филол. фан. номз. дисс. автореф. – Самарканд, 2001. – 22 б.; Жўраева Б.М. Мақолларнинг лисоний мавқеи ва маъновий-услубий қўлланиши: Филол. фан номз. дисс. – Бухоро, 2002. – 136 б.; Бакиров П.У. Номинацентрические пословицы в разнотемных языках (на материале русского, узбекского и казахского языков): Доктор филологических наук дисс. – Ташкент, 2007. – 334 с.; Абдуллаев Ш.Д. Таржима асарларида фразеологизмлар семантикаси (Т.Қайипбергенов асарларининг ўзбекча таржимаси асосида): Филол. фан. номз. дисс. – Тошкент: ЎзРФА А. Навоий номидаги Тил ва адабиёт ин-ти, 2007. – 157 б.; Алматова Ш.Т. Ўзбек тили фраземаларининг компонент таҳлили: Филол. фан. номз. дисс. автореф. – Тошкент, 2008. – 23 б.; Вафоева М.Й. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили: Филол. фан. номз. дисс. автореф. – Тошкент, 2009. – 26 б.; Рашидова У. М. Ўзбек тилидаги соматик ибораларнинг семантик-прагматик таҳлили (кўз, қўл ва юрак компонентли иборалар мисолида). Филол. фанлари бўйича фалсафа докт. (PhD) диссертацияси. Самарканд, 2018. – 138 б.; Жўраева Б.М. Ўзбек халқ мақоллари шаклланишининг лингвистик асослари ва прагматик хусусиятлари. Филол. фанлари докт. (DSc) диссертацияси. Самарканд, 2019. – 230 б.; Сулаймонов Б.Н. Темирбек тўрабоевнинг «Теорема» романида «т» товуши билан бошланувчи сўзларнинг метафоралашуви ва фраземалашуви. Филол. фанлари бўйича фалсафа докт. (PhD) диссертацияси. Самарканд, 2020. – 160 б.; Бегматова Г.Х. Ўзбек миллий корпусида идиомалар базасини яратиш. Филол. фанлари бўйича фалсафа докт. (PhD) диссертацияси. Термиз, 2021. – 130 б.

in this field<sup>5</sup>.

Issues related to the translation of phraseological units has been thoroughly studied in the studies of scientists such as G.Salomov, Q.Musayev, Y.Pulatov, S.Abidkhodjayeva, G.K.Odilova, I.Gafurov, O.Muminov, N.M.Kambarov, A.R.Cowie, M.Holbekov, Sh.Safarov, Z.Q.Teshaboyeva<sup>6</sup>.

Semantic and structural features of phraseological units is reflected in the scientific research works of researchers like Aldiabani Aref Ali Salah, G.E.Khakimova, E.Milburn and T.Warren, M.M.Ferzilayeva, B.Boltayeva, Sh.K.Jumakulova<sup>7</sup>.

Phraseological units as a linguocultural unit were studied by scholars such as V.V.Maslova, A.F.Vejbitskaya, V.N.Teliya, B.Mikhail, G.Bella, S.Hag, W.Meider, A.V.Grigorev, N.F.Alefirenko, O.Becher, N.Z.Nasrullayeva, G.E.Khakimova M.A.Radjabova, O.G.Khudaynazarov, Sh.A.Sheraliyeva<sup>8</sup>.

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<sup>5</sup> Norrick N.R. How proverbs mean: semantic studies in English proverbs. New York: Mouton, 1985. – 213 p.; Bengt Altenberg, A.R. Cowie. On the phraseology of spoken English // The evidence of recurrent word-combinations // *Phrasology*. – Oxford: Clarendon Press, 1998. – 238 p.; Gläser, Rosemarie. The Stylistic potential of phraselological units in the light of genre analysis. – Oxford: Clarendon Press, 1998. – 245 p.; Knappe Gabriele. Idioms and Fixed Expressions in English Language Study before 1800. – Peter Lang, 2004. – 664 p.; Fraser Edward, Gibbons John. Soldier and Sailor Words and Phrases. – New York: E.P. Dutton and Company, 2004. – 372 p.; Álvarez de la Granja, María (ed.). Fixed expressions in cross-linguistic perspective // a multilingual and multidisciplinary approach. – Hamburg: Verlag Dr. Kovac, 2008. – 382 p.; Kamakura Y. Collocation and preposition sense: a phraseological approach to the cognition of polysemy. A thesis submitted to the University of Birminghham for the degree of doctor of philosophy (PhD). The university of Birminghham. – 2011. – 337 p.; Beshaj Ma. Lediana. Phraseological Units Used in the Functional Styles in English and Albanian Language // *Mediterranean Journal of Social Sciences*// pub.by MCSER-CEMAS-Sapienza University of Rome: Vol – 4 № 2; May, 2013. – P. 453-456.; Vrbinc Alenka, Vrbinc Marjeta. Phraseological units with onomastic components: The case of English and Slovene // *Revista de Lingüística Teórica y Aplicada*. Concepción (Chile), 52 (1), I Sem. 2014. – P. 133-153.; Dabrovska A.A. Syntactic Study of Idioms. Cambridge Scholars Publishing, 2018. – 372 p.

<sup>6</sup> Саломов Ғ. Рус тилидан ўзбекчага мақол, матал ва идиомаларни таржима қилиш масаласига доир. – Тошкент: /Фанлар академияси/ 1961. – 159 б.; Саломов Ғ. Тил ва таржима. – Тошкент: Фан, 1966. – 145 б.; Мусаев Қ. Инглиз тилидан ўзбек тилига бадий таржиманинг стилистик масалалари: Филол. фан. номз. дисс. – Самарқанд, 1967. – 140 б.; Пўлатов Ю. Бадий асарда номлар таржимаси. – Тошкент: Фан, 1967. – 68 б.; Абидходжаева У.С. Национально-прагматический аспект при переводе фразеологических единиц: Дисс. канд. филол. наук. – Ташкент: 2002. – 128 с.; Одилова Г.К. Инглиз ва ўзбек мумтоз шеърини таржималарида адекватлик муаммолари: Филол. фан. номз. дисс. – Тошкент: 2011. – 153 б.; Гафуров. И., Мўминов О., Қамбаров Н.М. Таржима назарияси // Олий ўқув юртлар учун ўқув қўлланма. – Тошкент: Тафаккур бўстони, 2012. – 280 б.; Cowie A.P. *Phraseology: Theory, Analysis, and Applications*. USA, Oxford University Press, 2012. – 272 p.; Тешабоева З. Қ. «Бобурнома» нинг инглизча таржималаридаги фразеологик бирликларнинг когнитив ва лексикографик тадқиқи. Филол. фанлари бўйича фалсафа докт. (PhD) диссертацияси. Тошкент – 2017. – 157 б.; Тешабоева З. Қ. «Бобурнома»нинг инглизча таржималаридаги фразеологик бирликларнинг когнитив ва лексикографик тадқиқи. Филол. фанлари доктори... дисс. Тошкент – 2021. – 259 б.

<sup>7</sup> Алдиабани Ареф Али Салах. Фразеологические единицы, выражающие интеллектуальные способности человека в английском и русском языках: Дисс. ... канд. филол. наук. – Казань, 2003. – 199 с.; Хакимова Г.Э. Зооним компонентли фразеологик бирликларнинг структуравий ва семантик хусусиятлари (инглиз тили материаллари асосида): Филол. фанлари номзоди... дисс. – Тошкент, 2008. – 145 б.; Ферзилаева М.М. Фразеологические единицы качественной характеристики человека в лезгинском и английском языках: Дисс. ... канд. филол. наук. – Махачкала, 2010. – 173 с.; Болтаева Б. Ўзбек тили фразеологик бирликларининг трансформацияси (семантик-прагматик таҳлил): Филол. фан. фалсафа докт. (PhD) дисс. автореф. – Самарқанд, 2018. – 49 б.; Milburn Evelyn, Warren Tessa. Idioms shows effects of meaning relatedness and dominance similar to those seen for ambiguous words// *Psychonomic bulletin and review*. – Springer, 2019. – P.591-598.; Jumaqulova Sh.Q. Frazeo-semantik maydonda “Xursandchilik” etimonlarining pragmatik xususiyatlari (ingliz va o‘zbek tillari misolida). *Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi*. Termiz, 2023. – 130 b.

<sup>8</sup> Маслова В.В. Лингвокультурология в системе гуманитарного знания / Критика и семиотика. – Москва: Академия, 1987. – 284 с.; Вежбицкая А.Ф. Язык. Культура. Познание / Пер. с англ., отв. ред. М.А. Кронгауз, вступ. ст. Е.В. Падучевой. – Москва: Русские словари, 1996. – 416 с.; Телия В.Н. Русская фразеология. Семантический, прагматический и лингвокультурологический аспекты. – Москва: «Языки русской

In modern linguistics, the study of phraseological units with other languages in a comparative and contrastive aspect, and the research of their national and cultural characteristics has become widespread. From this point, it is important for the linguistic researches that have been conducted which are related within the framework of two related and irrelative languages such as Y.Arsenteva, I.Stepanova, L.Kuliyeva, I.N.Isabekov, G.I.Ergasheva, N.Z.Nasrullayeva, Sh.P.Rakhimova, S.Abdullayeva, R.Sapayeva, D.I.Khakimova and others<sup>9</sup>.

However, it should be noted that there are only a handful of works devoted to the study of proverbial phraseology in linguistics. Looking at the researches in the field, the research work of A. Nasirov attracts our attention, in which the specific features of phraseology and proverbial phraseology are studied, and proverbs with figurative meaning are included in proverbial phraseology. The collected examples were divided into phrasal-semantic areas, their meaning and form, national-cultural characteristics were analyzed<sup>10</sup>.

In the process of writing the dissertation, the scientific researches of a number of Uzbek, English and world linguists were taken into account. In our research, in contrast to the works carried out in this direction, attention is paid to the semantic and structural aspects of phraseological units with the meanings *education* and

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<sup>9</sup>Арсентьева Е.Ф. Сопоставительный анализ фразеологических единиц выражающих характер человека в английском и русском языках: Автореф. дисс. канд. филол. наук. – Москва, 1984. – 16 с.; Степанова И. Английские фразеологические единицы с флористическим компонентом (в сопоставление русском языком): Автореф. дисс. канд. филол. наук. – Киев, 1987. – 24 с.; Кулиева Л. Принципы фразеологизации в русском и английском языках: Автореф. дисс. канд. филол. наук. – Баку, 2004. – 26 с.; Исабеков И.Н. Фразеологизмы и проблемы их перевода (на материале кыргызского и русского языков): Автореф. дисс. канд. филол. наук. – Бишкек, 2004. – 24 с.; Эргашева Г.И. Инглиз ва ўзбек тиллари фразеологизм ва паремияларида гендер аспектининг киёсий-типологик тадқиқи. Филология фанлари номзоди дисс. Тошкент, 2011. – 164 б.; Насруллаева Н.З. Инглиз ва ўзбек тилларида оламнинг фразеологик манзарасида гендер концептларининг шаклланиши. Филол. фанлари доктори (DSc) диссертацияси. Тошкент – 2018. – 230 б.; Рахимова Ш.П. Инглиз тили идиоматик ибораларини ўзбек тилига ўгиришнинг лисоний хусусиятлари. Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Тошкент, 2019. – 145 б.; Абдуллаева С.Б. Инсонни характерлашда зооним компонентли фразеологик бирликлардаги лингвопрагматик хусусиятлар (инглиз ва ўзбек тиллари мисолида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Самарқанд, 2022. – 148 б.; Сапаева Р.Б. Қариндош бўлмаган тиллар фраземаларининг антропоцентрик киёси (ўзбек ва немис тиллари мисолида). Филология фанлари бўйича фалсафа доктори (PhD) диссертацияси. Урганч, 2023. – 136 б.; Хакимова Д.И. Фразеологик birliklarning harbiy diskursda faollashuvining pragmatik xususiyatlari (ingliz va o'zbek tillari misolida). Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi. Samarqand, 2023. – 138 b.

<sup>10</sup> Насиров А.А. Француз, ўзбек ва рус тилларида провѳрбиал фразеологизмларнинг семантик-стилистик ва миллий - маданий хусусиятлари. Тошкент, 2016. – 248 б.

*science* in English and Uzbek languages, and their linguistic and cultural features are studied in a contrastive plan.

**Relevance of the dissertation research with the plans of the scientific-research works of the higher educational institution where the dissertation has been conducted.** The theme of the dissertation is an integral part of the plan of scientific research of Termez State University, department of English Language and Literature on the topic “Actual problems of contrastive-typological study of the lexical-semantic system of the language: diachrony and synchrony”.

**The aim of the research work** is to determine the semantic-structural, linguocultural features of the phraseological units with the meanings “*education*” and “*science*” in the English and Uzbek languages.

**The tasks of the research work:**

summarizing the scientific and theoretical views on phraseological units and coming to a conceptual conclusion about these language units on the basis of English and Uzbek language materials;

revealing the semantic features of phraseological units in English and Uzbek languages;

determining their structurally different and similar aspects by combining phraseological units with the meanings *education* and *science* in the languages being contrasted;

identifying their linguocultural different and similar aspects by combining phraseological units with meaning of *education* and *science* in English and Uzbek languages.

**The object of research work** phraseological units with the meanings of *education* and *science* in English and Uzbek languages were selected.

**The subject of research work** is the analysis of semantic-structural, linguocultural characteristics of phraseological units with the concept *education* and *science* in the contrasted languages.

**Methods of the research.** Lexical-semantic, contrastive analysis, classification, descriptive linguistic and cultural analyzes (cross-cultural), as well as statistical and component analysis methods were used to illuminate the research topic.

**Scientific novelty of the research work** includes the following:

it has been proven that linguocultural features of phrasemes in English and Uzbek languages are due to the fact that they arose parallel to the stages of human civilization, and their semantic and structural essence was formed under the influence of such factors as history, national mentality, material and spiritual culture, traditional economy, social and everyday lifestyle, values and religious beliefs, everyday life and connections, national feelings, customs of both peoples, geographical location of the countries;

it has been revealed that such types as monoequivalence, polyequivalence, semantic equivalence and nonequivalent phraseological units, which are alternatives of proverbial phraseological units in the compared languages, manifest themselves in the designation of the topic and rheme of a sentence or thought, while there were noted the differences between phraseological units in English *to know the way the*

*wind blows* (to know where the wind blows from) and in Uzbek *yulduzni benarvon uradigan*, as well as the similarities between the English *to have something at one's finger ends* (*to have smth at one's finger ends*) and the Uzbek *besh qo'lday bilmoq*;

it has been identified, on the basis of a comprehensive classification of phraseological units in both languages, that they have a high functional potential and their pragmatic nature, contextual and communicative conditionality, and their paradigmatic and syntagmatic actualization is manifested in the triad semantics-function-pragmatics;

it has been substantiated the primary significance of connotative and denotative meanings, the secondary significance of such factors as strength-weakness in meaning, positivity-negativity, stylistic specificity, ranking, correlation of form and meaning, historicism when choosing an attribute depending on their semantic valence of phraseological units with the component *education* and *science* in English and Uzbek languages;

it has been stated that phraseological units with the component *education* and *science* in English are formed without morphological means (affixes, suffixes) in accordance with the grammatical and functional system of the language, while in the Uzbek language words are syntactically linked by adding various morphological means, namely affixes and suffixes.

**Practical results of the research work** are as follows:

The contrastive analysis of the semantics of phraseological units with meaning of *education* and *science* in English and Uzbek languages and the aspects and specific features related to language and culture will gain scientific-theoretical importance and «Linguistics», «Lexicology», «Stylistics», «Theory and practice of translation», «Comparative typology», «Linguoculture».

it has been proven that the methodology developed for the analysis of the semantics and linguistic culture of phraseological units with the meanings *education* and *science* in the English and Uzbek languages can be used in the research of other types of paremias specific to relative and irrelative languages;

the specific features of phraseological units serve as a reliable source for use and study in the process of intercultural communication.

**Authenticity of the research results** is explained by the fact that the problem is clearly stated, theoretical information is based on scientific sources, selected sources are consistent with the subject of research, the approach to the object and the methods used are suitable for the purpose of research, theoretical opinions and conclusions are based on lexical-semantic, contrastive, classification, description, linguocultural, statistical, component analysis methods, as well as conclusions, suggestions and recommendations are put into practice, the results obtained are confirmed by authorized organizations.

**Scientific and practical value of the research results.** The scientific significance of the research results can be seen in the study of new directions of linguistics, in particular, in the study of the theoretical foundations of linguo-cultural studies, in highlighting the importance of researching the characteristics of national texts, in the use of linguistic and cultural research methods, in determining the

sources of research, in determining the linguo-cultural value of phraseological units with the meanings of *education* and *science*. The opinions presented in the dissertation serve as a scientific source for elucidating the linguistic and cultural features of English and Uzbek phrasemes with the meanings of *education* and *science*.

**The practical significance of the research results** in the creation of textbooks and training manuals in the disciplines of «Linguoculturology», «Lexicology», «Comparative typology», conducting theoretical and practical training in these disciplines, «Linguistic research methods» at the Master's degree courses, can be used to organize special courses in areas such as «Current problems of modern linguistics».

**Implementation of the research results.** Based on scientific results and practical proposals developed in the process of researching semantic-structural, linguocultural features of phrases with the meaning *education* and *science*:

theoretical conclusions that the linguocultural features and the semantic and structural essence of phrasemes in English and Uzbek languages are due to the fact that they are formed under the influence of such factors as history and national mentality, material and spiritual culture, traditional economy, social and everyday lifestyle, values and religious beliefs, everyday life and connections, national feelings, customs, geographical location of countries, and also that it happened in parallel with the stages of human civilization were used in the implementation of the project PZ 2020042022 “Creation of a linguodidactic electronic platform of Turkic languages” carried out at Tashkent State University of Uzbek Language and Literature in 2021-2023 (Reference No. 04/01-662 of Tashkent State University of Uzbek Language and Literature as of March 18, 2024). As a result, the collected phraseological units served to study the linguistic wealth, traditions, mentality, worldview and history of the English and Uzbek peoples, as well as to develop the necessary communicative competencies among language learners;

theoretical conclusions that such types of alternative proverbial phraseological units in the compared languages as monoequivalence, polyequivalence, semantic equivalence, nonequivalent phraseological units that manifest themselves in the designation of the topic and the rheme of a sentence or thought were identified were used in the implementation of the project AM-F3-201908172 “The theme of creating an educational corpus of the Uzbek language” carried out at Tashkent State University Uzbek language and literature in 2020-2023 (Reference No. 04/01-679 of Tashkent State University of Uzbek Language and Literature as of March 19, 2024). As a result, this served to highlight in detail the distinctive features of the phenomena of synonymy, antonymy, homonymy, as well as ambiguity in phraseology;

theoretical conclusions regarding, based on a comprehensive classification of phraseological units in both languages, that they have high functional potential and their pragmatic nature, contextual and communicative conditionality, and their paradigmatic and syntagmatic actualization manifests itself in the semantics-function-pragmatics triad were used in the implementation of the practical project

F3 – 201912258 “Creation of a multilingual electronic platform of Uzbek literature (in Uzbek, Russian, English)” carried out at the Tashkent State University of Uzbek Language and Literature in 2021-2023 (Reference No. 01/10-2132 of Tashkent State University of Uzbek Language and Literature as of October 16, 2023). As a result, the materials related to language and literature were enriched in content, as well as the level of scientific knowledge was increased;

conclusions that phraseological units with the component *education* and *science* in English and Uzbek languages, when choosing an attribute depending on their semantic valence, the primary factors are their connotative and denotative meanings, strength-weakness in meaning, positivity-negativity, stylistic specificity, ranking, ratio of form and meaning, historicism were used in implementation of the foreign project 617309-EPP-1-2020-1-EPPKA2-CBHE-JP “Triggering innovative approaches and entrepreneurial skills for students through creating conditions for graduate’s employability in Central Asia – TRIGGER” carried out at Termez State University in 2021-2024 (Reference No. 06/07-313 of Termez State University as of July 11, 2024). As a result, it was shown that information on the transformation of phraseological units with the concept *education* and *science* serves as an important resource not only in teaching subjects held in higher educational institutions, but also in creating literature of educational significance intended for the general public;

conclusions and results regarding the fact that phraseological units with the component *education* and *science* in English are formed without the help of morphological means (affixes, suffixes), and in the Uzbek language - by syntactic connections of words by adding various morphological means, namely affixes and suffixes were used in the preparation of the script of the programs “Education and Development”, “For children”, “Youth of Uzbekistan” of the TV and radio channel “Uzbekistan” of Uzbekistan National television and radio company (reference No. 04-36-1660 of the TV and radio channel “Uzbekistan” of Uzbekistan National television and radio company as of November 7, 2023). As a result, it became possible for researchers and students to compare the traditions, customs, and way of life of the Uzbek and English peoples, to inform professors and teachers of foreign languages and students about the increase in the volume of scientific research in such areas as linguoculturology, ethnolinguistics, texts about culture, oral folk art, which occupy a special place in the system of spiritual values.

**Approbation of the research results.** The research results were discussed in lectures at 12 conferences, including 8 international and 4 national scientific-practical conferences.

**Publication of the research results.** 26 scientific works on the topic of the dissertation, including 1 monograph, as well as 13 scientific publications recommended for the publication of the main results of doctoral dissertations by the Higher Attestation Commission of the Republic of Uzbekistan including 10 national and 3 foreign journals included in the list of international databases were published.

**The outline of the thesis.** The dissertation consists of an introduction, four chapters, conclusion, and a list of references. The total volume of the dissertation is 246 pages.

## THE MAIN CONTENT OF DISSERTATION

In the introductory part, the relevance and necessity of the dissertation topic is based, the level of study is highlighted; the purpose, tasks, object and subject of the research are determined; the compatibility of the work with the important directions of the development of science and technology is indicated, as well as information about the scientific innovation of the research, practical results, reliability of the results, theoretical and practical significance, implementation of the results into practice, publication, and the structure of the work.

The first chapter of the dissertation entitled «**Theoretical foundations and problems of the study of phraseological units**» contains the study of phraseological units conducted by world, English and Uzbek linguists, in particular, their history, the relationship of phraseological units to related phenomena, their relationship to the expression of proverbial phraseology studied and enriched with new theoretical ideas.

Every language owner has language units that express their culture, traditions, values and mentality, and the problem of national language units has been deeply studied by linguists since the beginning of the last century. In linguistics, these units are studied under such terms as *phraseologism, phrase, phrase, idiom, paremia* [the term *paremia* was first used by the author in the sense of phrase].

In scientific sources, it is noted that the term *phraseology*<sup>11</sup> was used for the first time by the English philologist Neander in 1558. He had to use this term when translating works. After that, this term began to be used in world philology.

Despite the fact that the term «phraseology» originates from the word Turkic scholar phrase and is used in the meaning of a *jumla, gap*<sup>12</sup> it is long before the collection of stable compounds in Turkic studies and their specific systematization and study.

Already in the 11<sup>th</sup> century, M.Kashgari included a large part of the wise sayings of the Turkic peoples in his «Devon» and explained in Arabic the meaning and context of their use. More than 300 pieces of poetry and 291 poems related to folk oral works are presented in «Devonu Lugatit Turk»<sup>13</sup>.

In the old Uzbek dictionaries created in the 15<sup>th</sup> and 18<sup>th</sup> centuries, some examples of phraseologisms are given. For example, Mahdikhan's Sangloh dictionary, created in 1759-1760, contains phraseology such as *last sleep*. At the end of the 18<sup>th</sup> century, at the beginning of the 19<sup>th</sup> century, Starcheski "Спутник русского человека в Средней Азии" (1878), V.I. Nalivkin and M. I. Nalivkina's "Руководство к практическому изучению сартовского языка" and other dictionaries give examples such as *мулахиза қылмок, джума намаз*<sup>14</sup>.

It is known from the analysis that in these periods, word combinations, including phraseology, were at the disposal of lexicology, they were not yet

<sup>11</sup> Федуленкова Т.Н. Английская фразеология. – Архангельск, 2000. – 132 с.

<sup>12</sup> Казымбек М.А. Общая грамматика турецко-татарского языка. Выпуск II. – Казань, 1846 – С. 120.

<sup>13</sup> Абдурахмонов Ф. "Девону луғотит турк"асарининг ўрганилиш тарихидан. // Ўзбек тили ва адабиёти. 2009, 6-сон. 49-б.

<sup>14</sup> Navola quyidagi manbadan olindi: Mamatov A. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – Б. 26.

scientifically researched, but only used practically. Lexicographic works were an effective impetus in the scientific research of word combinations and phraseology.

The theoretical issues of Uzbek phraseology were first discussed by Y.D.Polivanov. He studies the phraseology of Russian and some Eastern languages, and based on this, he makes an opinion on the separation of phraseology as an independent linguistic field<sup>15</sup>. Nowadays, phraseology has been formed as an independent branch of linguistics, and the phraseological layer of the language is a rich source for the study of linguistics, cognitive linguistics, and interdisciplinary studies.

A.V.Kunin, who made a significant contribution to English phraseology, divides phraseological units into 5 groups according to their stability, and says that they are “stable combinations of lexemes with a fully or partially figurative meaning<sup>16</sup>”. However, there are different approaches to the issue of phraseological units from the point of view of each language. For Western scientists, the use of the term *idiom*<sup>17</sup> in relation to various groups of stable compounds has become widespread. During this period, important works were also carried out by leading scientists from Uzbekistan (Sh. Rakhmatullayev, 1952, Ya.Pinkhasov, 1969, G.Salomov, 1961,<sup>18</sup> etc.). Sh. Rahmatullayev brought the concepts of «phraseology» and «stable compounds» and the basic laws of their analysis to Uzbek linguistics, while I. Pinkhasov introduced the fields of phraseology as a part of lexicology to study the formation, meaning, and level of motivation of phraseological units. researched.

Academician, V.V.Vinogradov «divides phraseological units into *phraseological conjunctions, phraseological units and phraseological combinations*<sup>19</sup>. His classification is recognized by many world phraseology scientists. Uzbek linguists are divided into three groups in the studies devoted to the study of phraseologisms. These classifications are based on the expressive nature of the relationship between the meaning of the phraseological unit as a whole and the meanings represented by the lexicons contained in it<sup>20</sup>. In particular, *Phraseological compound, Phraseological combination, Phraseological confusion*.

In English, the English researcher F.R. Palmer divides idioms into *Binomial idioms, pure idioms and partial idioms*. According to him, the use of idioms in speech is related to various grammatical and syntactic restrictions<sup>21</sup>. Other scientific sources show other types of this classification.

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<sup>15</sup> Поливанов. Е.Д. Введение в языкознание для востоковедных вузов. VI, – Ленинград, 1928. – С.60.

<sup>16</sup> Кунин А.В. Фразеология современного английского языка. – Москва, Международные отношения, 1972. – С. 8.

<sup>17</sup> Crystal David. Linguistics. Second edition. Penguin books. – 1990. – 276 p

<sup>18</sup> Рахматуллаев Ш. Основные грамматические особенности образных глагольных фразеологических единиц современного узбекского языка. АКД. - Москва: Высшая школа, 1952. – 211 с., Пинхасов Я.Д. Ҳозирги ўзбек адабий тили. Лексикология ва фразеология. – Тошкент, 1969. – 247 б., Саломов Ф. Мақол ва идиомалар таржимаси. – Тошкент, 1961. – 162 б.

<sup>19</sup> Виноградов В.В. Об основных типах фразеологических единиц в русском языке. Избранные труды. – Москва, 1977. – С. 140-161.

<sup>20</sup> Рахматуллаев Ш. Фразеологик бирликларнинг асосий маъно турлари. Тошкент. 1955; Мирзаев М., Усмонов С., Расулова И. Ўзбек тили. Тошкент 1978, Б. 44-45; А.Э.Маматов. Ўзбек тили фразеологияси. – Тошкент.: Наврўз нашриёти 2019. – Б. 24.

<sup>21</sup> Palmer F.R. Semantics. – Cambridge University Press, 1981. – P.75-82.

It is no secret that there is a tendency to understand the concept of phraseologism in a broad and narrow sense in linguistics. A number of linguists understand this language unit in a broad sense, and it is often emphasized that its object is covered by many units. As there are contradictions in every field, scientists have different opinions about these language units. Researchers such as N.N.Amosova, Y.D.Pinkhasov, A.M.Babkin understand the object of phraseology in a narrow scope, and in their works, they argue that such units are word combinations by their nature, and in their turn, they exclude proverbs, proverbs, and aphorisms from phraseology<sup>22</sup>. Scientists such as V.V.Vinogradov, A.V.Kunin<sup>23</sup> understand phraseology in a broad sense and include such units as proverbs and proverbs in phraseological units. As in Russian linguistics, the narrow and broad understanding of the scope of phraseology in Turkic studies continues. In particular, according to Academician S.K.Kenesboyev, phraseology in a broad sense includes all fixed combinations (proverbs, proverbs, idiomatic combinations, non-idiomatic, fixed phraseological groups of words and pairs of words). The common feature that unites them is stability and a ready presence in the language<sup>24</sup>. English researcher G. Stephen: “*a phraseologism to be the co-occurrence of a form o a lemma of lexical item and any other kind of linguistic elements*”<sup>25</sup>”

At the same time, in recent years in linguistics, research in the framework of studying proverbial phraseological units as part of phraseological units has become more extensive. A.A. Nosirov also studies proverbial units, i.e. proverbial phraseologisms within phraseological units, without interpreting phraseological units in a broad or narrow sense<sup>26</sup>. Researcher Adams, Owen, Arvo Krykmann describe proverbial phraseology as follows. “*A proverbial phrase or expression is a type of conventional saying similar to a proverb and transmitted by oral tradition. The difference is that a proverb is a fixed expression, while a proverbial phrase permits alterations to fit the grammar of the context*”<sup>27</sup>”

From the definitions of phraseological units, it is known that their main feature is their portable meaning, ready appearance in the human mind. Of course, other studies have touched on the theoretical foundations of phraseologisms, we analyze the definitions given to them and offer the following definition in our research with a new approach to them: *consisting of two or more language units, the components of which are arranged in a single chain, complete or is a combination of words used in a figurative sense, acting as a part of a sentence*. At the same time, the stable combinations of the concepts of education and science with the characteristics of

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<sup>22</sup> Амосова Н.И. Основы английской фразеологии. – Ленинград. Издательство ленинградского университета, 1963. – 227 с.; Пинхасов Я.Д. Ҳозирги ўзбек адабий тили. – Лексикология ва фразеология. – Тошкент, 1969. – 145 б.; Бабкин А. М. Русская фразеология, её развитие и источники. – Ленинград. Наука, 1970. – 264 с.

<sup>23</sup> Виноградов В.В., Кунин А.В. Фразеология современного английского языка. – М.: Издательский центр «Феникс», 1972. – 206 б.

<sup>24</sup> Кенесбаев С.К. О некоторых особенностях фразеологических единиц в казахском языке // Известия АН Каз.ССР, серия филологии и искусствоведения. Выпуск 1-П. - Алма-Ата, 1954. – С. 9

<sup>25</sup> Stefen Th.G. Phraseology and linguistic theory. University of California, Santa Barbara. 2008. – P.5.

<sup>26</sup> Носиров А.А. Француз, ўзбек ва рус тилларидаги провѣрбиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. докт. дисс. автореф. – Тошкент: ЎзДЖТУ, 2016. – Б. 14.

<sup>27</sup> Adams, Owen S. (17 September 2023). "Proverbial Phrases from California". *Western Folklore*. 8 (2): 95–116. doi:10.2307/1497581. JSTOR 1497581.; Arvo Krikmann "the Great Chain Metaphor: An Open Sesame for Proverb Semantics?", *Proverbium: Yearbook of International Scholarship*, 11 (1994), pp. 117–124.

emotionality in the English and Uzbek languages, having acquired a fully or partially mobile meaning, are found in the language and are in the center of our study object.

The second chapter of the dissertation entitled «**Lexical-semantic features of phraseological units with the meaning of *education/ta'lim* and *science/ilm* in English and Uzbek languages**» talks about the semantic field of proverbial phraseology, the category of form and content, and the level of equivalence. We divide the phraseological units that are the object of analysis in this chapter based on the conceptual system and focused on their paradigmatic relations: *Education/ta'lim, Teacher/o'qituvchi, muallim, Student, pupil/talaba, o'quvchi, Teach, learn/saboq, Lesson /dars, University/universitet, school/maktab, Science/ilm, Knowledge/bilim, Reading/o'qish, Book/kitob*.

Phraseological units related to the concept of education make up several small conceptual groups in English. As a result of the analysis of phraseological units related to the field, it was found that it is used in more than 40 thematic areas, such as ignorance, birth defect, difficulty, knowledge, and the power of science. We can observe the practical proof of this in the examples analyzed below. Phrases with the concept of education: *A little education is a dangerous thing* (Oz bilim xavfli narsadir); *Crooked by nature is never made straight by education* (Bukri bo'lib tug'ilganni tarbiya to'g'rilamas); *Education is a subversive activity* (Ta'lim olish mashaqqatdir); *Better educated than wealthy* (Ilmi bo'lish boy bo'lishdan afzaldir). In the Uzbek language, paremas within this concept are formed on the basis of the concept of knowledge and form more than 200 small conceptual groups. Proverbial phraseology used within thematic areas such as science, profession, ignorance, value of time-opportunity, excuse, result in the micro-fields formed in the fields related to the field were determined as a result of the analysis. Phrases with the concept of knowledge: *Fan – ta'lim bulog'i, Bilim – hayot chirog'i; Ta'lim berish uchun ta'lim olish kerak. Bilmas tabib jon olar; Bilim – davlatdan qimmat; Davlat tugar, bilim tugamas; Bilimsiz mulladan ustiga yuk ortilgan eshak yaxsh; Bilim olish – igna bilan quduq qazish kabidir; Bilim barcha kulfatlarga qalqon*.

Based on the analyzed examples of phraseological units related to the concept of Teacher in English, more than 50 sub-thematic groups of them were identified. As a result of the analysis of paremas in the identified groups, the existence of proverbial phraseology within the thematic area such as comparison, value and worthlessness, harmony and incompatibility, result, efficiency and ineffectiveness was proved. Phraseological units about teacher: *Teacher, Like/ like pupil* (O'qituvchisi qanaqa bo'lsa, o'quvchisi shunaqa bo'ladi); *Our first teacher is our own heart* (Bizning birinchi ustozimiz o'z yuragimizdir); *Experience is the best teacher* (Tajriba - eng yaxshi o'qituvchi). If the proverbial phraseology in this field is formed on the basis of the lexeme Teacher in English, the parems related to this concept are mainly formed in Uzbek using the concept of master. It was shown with factual examples that the paremas formed on the basis of the lexeme of teacher are used in more than 70 topics such as equality-inequality, popularity, wisdom and ignorance, power-power. Phraseological units about teacher/teacher, teacher: *Ustozi qanday – shogirdi shunday; Ustoz otangdek ulug'; Ustoz mehri – ota mehri; Shogird ustozidan o'tmasa, kor yitar!; Ustoz bilimli – shogird ilmi*.

Among the phraseological units in English, no phraseological unit formed on the basis of the lexeme Mullah was identified.

In the Uzbek language, phraseological units related to the concept of mullah also form several small conceptual groups. As a result of the analysis of phraseological units related to the field, it was found that it is used in more than 34 thematic areas, such as the value of time and opportunity, hard work, work, wisdom and ignorance. Phrases with mullah concept: *Mullo mingan eshakday; Mulla halvoni ko'rsa, Qur'onni unutadi; Mulla Mirashir, qilmishiga yarashir, Mulla Mirashir, topganini bizga tashir; Mulla, mullaning ishi hiyla; Mullaning sallasi oq, Yuragi – qora; Mulla folbinni ko'rolmas, Eshon – ikkalasini ham; Mullaning aytganini qil, Qilganini qilma.*

In the analyzed examples in English, more than 300 phraseological units were identified, while in Uzbek, more than 500 phraseological units were identified during the analysis.

It should be noted that although the phenomenon of synonyms and antonyms has been thoroughly studied in linguistics, not enough research has been conducted on the meaning of proverbial phraseology. Similarly, in English and Uzbek linguistics, the works in this regard can be counted on the fingers. In our opinion, one of the main reasons for this is that, not only in Turkish linguistics, but also in Russian and English linguistics in general, there is no definite opinion about the place of phraseological units in the language. For this reason, there is a need to conduct research on the synonymy of idioms today. Because the wide range of content in phraseological units makes it possible for various changes in the nature of each phrase, especially in its meaning, to occur over time. This, in turn, opens the way to the use of some params within several topics, and this feature gives life to each parm. According to the results of the analyzed examples, in the Uzbek language, up to fifteen proverbial phraseological units were identified in the field-related phraseological units, while in English, up to 5 proverbial phraseological units were identified. The result of this can be observed in the following examples:

As a result of the analyzed examples in English, 3 proverbial phraseological units were identified.

- ✓ *Better untaught than ill taught.*
- ✓ *A little education is a dangerous thing,*
- ✓ *Zeal without science is like fire without light.*

As a result of the analyzed examples in the Uzbek language, fifteen proverbial phraseological units were identified.

- ✓ *Shogirdiga tosh bergan tosh olar, bosh bergan bosh olar:*
- ✓ *Nima eksang, shuni o'rasan.*
- ✓ *Ne eksang, shu ko'karar.*
- ✓ *Qovo ekib qovun kutma.*
- ✓ *Arpa ekib bug'doy kutma.*
- ✓ *Tikandan tariq unmas.*
- ✓ *Har kim ekanin o'rar.*
- ✓ *Tosh qo'ygan tosh olar, G'isht qo'ygan g'isht olar.*
- ✓ *O't bergan o'tini olar, Suv bergan suvini.*

- ✓ *Nima solsang oshingga, Shu chiqar qoshig'ingga.*
- ✓ *Oxurga neni solsang, Xurmachadan shuni olasan.*
- ✓ *Ola ekkan oz olur, Rosa ekkan soz olur.*
- ✓ *Tol ekib olma kutma.*
- ✓ *Bo'z to'qisang bo'z olasan, Gilam to'qisang gilam olasan.*
- ✓ *Yaxshilik ekkan esonlik o'rar.*
- ✓ *Arpa ekkan arpa olar, Bug'doy ekkan bug'doy.*

A certain meaningful relationship in the language is realized in speech with the help of several phraseological units. Expression of the same meaningful relationship by means of different parameters creates a synonymous of the group proverbial phrases. Observing the synonymous series of paremas, in turn, is important in determining the content of each linguistic unit. To know the language well, to fully use its rich possibilities, it is extremely necessary to know proverbs with a synonymous line. At the same time, in our dissertation work, based on the essence of phraseological units, we divide them into the following equivalences.

1. Mono – [Greek. Monos - one, single, single] The first part of the possessive interlinguistic compound words: means «one, single, alone». Monoequivalence is a single word or phrase that has a similar meaning in another language<sup>28</sup>. For example, this phrase in English has one equivalent in Uzbek. English: *All ears* – Uzbek: *Jon qulog'i bilan tinglamoq*; English: *Ear to the ground* – Uzbek: *Ko'p narsani biladigan*.

2. Poly - [Greek. Poly - many, many, many] The first part of the interterminal possessive compound words: shows that something is many, has a diverse complex composition<sup>29</sup>. Polyequivalence is two or more words or combinations that have the same meaning in another language. For example, the following phrase in English has several equivalents in Uzbek. English: *Do not judge a book its cover* – Uzbek: *Tashqi ko'rinishga qarab baho bermang; Gavdaga qarab ton bichmoq*.

3. The phenomenon of semantic equivalence is similar in meaning, even if the thematic topic is different. For example: English: The expression *Art is long, life is short* refers to the theme of profession. This idiom is equivalent to *Ilmsiz – bir yashar, Ilmli – ming yashar* in Uzbek. Here we can observe that the idioms of the two languages are thematically different

4. Idioms without equivalents It is not always possible to find equivalent idioms from one language to another. We can give an example of the following phraseological units for which there is no equivalent in the English and Uzbek languages. For example, the following English idioms are difficult to find matches in terms of meaning and content among the phrases of the Uzbek language, such as *Drakonian laws*. Among the idioms of the English language, it is difficult to find phraseological units that match the meaning and content of the following Uzbek phrases. *Madrasa tuprog'ini yalamoq; Ilm qishda eriydi, yozda muzlaydi*.

The third chapter is entitled «**Structural analysis of phrases with the**

<sup>28</sup>Бегматов Э., Мадвалиев А., Маҳкамов Н., Мирзаев Т. ва бошқалар. “Ўзбек тилининг изоҳли луғати” IV жилд, Давлат илмий нашриёти. – Тошкент, 2020. – В.56.

<sup>29</sup> Бегматов Э., Мадвалиев А., Маҳкамов Н., Мирзаев Т. ва бошқалар. “Ўзбек тилининг изоҳли луғати” IV жилд, Давлат илмий нашриёти. – Тошкент, 2020. – В.79.

**meaning of education and science in English and Uzbek»** and focuses on their structural aspects during the research of phraseological units. While structurally analyzing phraseological units with educational and scientific content, we encountered the following structural features of these units.

Phraseological units can include any word group. The grammatical construction of phraseological units plays an important role in the relationship between phraseological units and the context. Phraseological units are analyzed lexically and grammatically, as well as word groups, as lexical units and compound words. For example, in the formation of phraseological units with the concept of education and science, there is also a special place for words related to adjectives. Mainly original adjectives are involved in the formation of phraseology as a semantic base component. For example, the lexeme *white* is considered by the Uzbek people to be a symbol of goodness. On this basis, phraseologisms with a positive meaning were formed using this word. The following examples confirm that such phrases include nouns and verbs and form verb phrases: *oq bilan qorani bilmoq, oq bilan qorani ajratishni bilmoq, oq bilan qorani ajratmoq...* In English, adjectives also take an active part in the formation of idioms. For example, *a clever Dick – ilimli, dono va uning aksi a silly billy, a Simple Simon, a proper Charley – ilmsiz, nodon*. At the same time, verb and noun phraseology with a negative meaning can also be formed in Uzbek with a hard lexeme. For example, *qattiq qo'l bo'lmoq, qattiq qo'li bo'lmoq, qattiq qo'llik qilmoq, qattiq qo'l, qattiq qo'llik sinagari*.

We know that verbs have a strong ability to follow words and control them. This feature of verbs is also reflected in phraseological units. Professor Sh. Rahmatullayev's valuable comments also confirm. He notes that «The connection is typical of all lexemes of the category, but it is stronger in the verb<sup>30</sup>». Professor A.Mamatov explains that «the controlling feature of the verb turns many phraseology into verb idioms<sup>31</sup>. So, verbs participate in the structure of idioms as grammatical base members and determine their categorial system. In this case, the verb is mainly associated with noun lexemes. For example, *javob bermoq, savol bermoq* kabilar. Ingliz tilida *Ace a Test – a'lo baho olmoq; To be a swot – ko'p o'qiydigan; Crank out a paper – insho yozmoq; To have smth at one's finger ends – besh qo'lday bilmoq* idioms like.

Based on the analysis, it can be noted that the problem of structural analysis of phraseological units is one of the interesting issues that have not been sufficiently studied yet. In particular, the structural components and models of phrases with education and science in English are not well covered in the scientific literature.

There are several other problems related to the structure, order of components, form of phraseology. Phraseological units with components of education and science in English are meant here. We use the above general methods to study the order of components and structural models of phrases with education and science. First, we will study the order of components of phrases with education and science and determine how each of them is connected through structural models. To solve this

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<sup>30</sup> Раҳматуллаев Ш. Ўзбек тилида феъл фраземаларнинг боғлашуви. - Тошкент, 1992. – Б.126.

<sup>31</sup> Маматов А.Э. Ўзбек тили фразеологияси. Тошкент.: Наврўз нашриёти, 2019. – Б.159.

problem, the following analysis was performed.

Two-component phrases with education and science form a large group in English. There are 300 phrases with education and science. This information about the number of phrases with education and science was created as a result of review of dictionaries and works. However, their number may be even greater, as the language continues to develop and enrich itself.

Based on the analyzed examples, phrases with education and science were divided into the following structural models: with the noun + noun structural model, the following phraseologisms with educational and scientific content were made: *teacher's pet* – *o'qituvchining erkatoyi*; *cheat sheet* – *qoralama*; *class clown* idiom – *sho'xo'quvchi*; *Knowledge is power* – *bilim kuchdir*; The following phrases with education and science were made according to the adjective + noun structural model; *an old cat* – *tajribali kampir*; *old bird* – *ko'p narsani biladigan odam*. In this structural model, there are several two-component phrases with education and science that come with an as-as construction: *As far as anyone knows* – *kimdir bilib qolguncha*. In some cases, in the components, according to the content of the sentence, one ace in these units is omitted. In many cases, it is necessary to take into account the grammatical structure of the phrase. For example: *dumb as a fish* – *baliqdek kamgap*; *tired as a dog* – *itdek charchagan*. The following two-component phrases with education and science have the verb + noun structural pattern: *Learn the Ropes* – *ipidan-gnasigacha bilmoq*, *hit the books* – *ko'p o'qimoq*, *crank out a paper* – *insho yozmoq*; units of two-component phrases with education and science based on the noun + preposition + noun structural model: *University of life* – *universitetdagi talabalarni universitetda o'tkazgan kuni*.

Based on the analyzed examples in the Uzbek language, phrases with education and science were divided into the following structural models: with the noun + verb structural model, the following phraseological units with educational and scientific content were made: *Aqli yetadi*; *Javob bermoq*; *Savol bermoq*; *Xudo biladi*; *Yod olmoq*; *Sabiq olmoq*.

It is worth noting separately that two-component phraseological units do not dominate in terms of weight compared to other types of component phraseological units. The reason for this is explained by the fact that phraseological labels consist mainly of several components.

In English, if units made on the basis of the structural model of *noun + noun*, *adjective + noun*, *verb + noun*, *conjunction + noun*, *noun + preposition + noun*, *verb + preposition + noun*, *verb + preposition* are defined, this indicator is Uzbek. It was determined based on the analyzed examples that the language is formed mainly by the noun + verb structural model.

Three-component phrases with education and science are 250 in English and are based on the following structural models: 1 verb + pronoun + noun structural model: *Teach Someone a Lesson* – *sabiq bermoq*; *Doing your homework* – *uy ishini qilmoq*; noun + preposition + adjective + noun units based on the structural model: *School of Hard Knocks* – *hayotiy bilimlarni egallamoq*. Based on the analyzed examples in the Uzbek language, **phrases with the meaning of education and science** were divided into the following structural models: with the structural model

noun + noun + adjective, the following phraseologisms with educational and scientific content were made: *Bilim – davlatdan qimmat; Ustoz otangdek ulug‘, Bilim – qilichdan keskir; Bilim – zambarakdan kuchli*; With the noun+verb+verb structural model, the following educational and scientific phraseology were made: *Ilm istasang takror qil, Ilm topmay maqtanma, Bilim baxt keltirar, O‘qish xomni pishirar, Alifni tayoq deyoymaslik. Alifni tayoq demoq, Ishning ko‘zini bilmoq, A‘lo baho olmoq*<sup>32</sup>.

In English, verb + adj + noun, verb + noun + noun, verb + conjunction were determined, they were analyzed in the Uzbek language based on the examples, phrases with education and sciences are the following noun + noun + adjective, noun + noun + noun, noun + adjective + noun, noun + noun + verb structural models are defined.

It is known that in some languages, phraseological units are found in the form of words, phrases, and sentences according to their structure, and in some languages, they are expressed in the form of phrases and sentences. Therefore, it is concluded that phraseological units are not the same in terms of structure in all languages. In languages such as English and Russian, even one word has an idiomatic character and can act as an idiom. Researcher Z.V. Korzyukova interprets the one-word units *Barabbas, Azazel, Bony* as phraseological units.<sup>33</sup> In Uzbek linguistics, a linguistic unit formed by the combination of two or more words and having a portable meaning is considered a phrase. Therefore, the syntactic analysis of phraseology in the English and Uzbek languages is one of the topical and controversial issues.

Most of the analyzed proverbial phraseological units form language units in the form of the Simple Sentence.

According to the structure of a simple sentence, it can be complex or diffuse. Sentences made up of main clauses are compound sentences, if in addition to main clauses there are also secondary clauses, it is a compound sentence.<sup>34</sup>

In this study, the following proverbial phraseology in the form of a compound simple sentence consisting of only initial clauses is found: In English: *Knowledge is power* (bilim kuchdir); *Experience teaches* (tajriba o‘rgatadi); Uzbek: *Go‘zallik – ilmu ma‘rifatda; Bilim kuchdir; Ilm pardalidir*.

It should be noted separately that the form of proverbial phraseology in mixed languages is rare. The simple flat shape is superior in terms of weight.

Proverbial phraseology, in which secondary clauses take part in the structure of the sentence in addition to the main clauses, has the form of a simple common sentence. We turn to examples: In English *A little education is a dangerous thing* (Oz bilim xavfli narsadir); *Education is a subversive activity* (Ta‘lim olish mashaqqatdir); *An educated fool is dangerous* (Bilimli ahmoq xavflidir); *Arrogant pupil is like stick* (Dimog‘dor shogird tayoq kabidir); *Smart pupil is like crown* (Aqlli shogird toj kabidir). Uzbek: *Bilmas tabib jon olar; Bilim – davlatdan qimmat;*

<sup>32</sup> Хошимов Ў. Икки эшик ораси. Роман, масъул муҳаррир А.Самад. Тошкент, Мериус, 2015. – 548 б.

<sup>33</sup> Корзюкова З.В. Основные аспекты функционирования фразеологических единиц с именами собственными в английском языке: национально-культурная специфика: Дисс. канд. филол. наук. – Москва, 2003. – С. 153–165.

<sup>34</sup> Юсупов У.К. Инглиз тили грамматикисидан универсал қўлланма. – Тошкент: Академнашр, 2011. – 374 б.

*Hayot – eng yaxshi ustoz; Ilm istab Chinga bor; Kitobdan yaxshi do‘st yo‘q; Ustoz otangdek ulug‘.*

As in all languages, simple sentences in the cross-section of languages are divided into two according to the number of grammatical bases: one-member sentence, two-member sentence.

If the grammatical basis of the sentence consists of one main clause, this is a syntactic device - one-member sentence. In English: *Better untaught than ill taught* (Savodsiz ilmli bo‘lgandan ko‘ra ilmsiz bo‘lgan yaxshi); *Learn not and know not* (O‘qish yo‘q – bilish yo‘q); *Soon learnt, soon forgotten* (Tez o‘rganilgan, tez esdan chiqar); *It’s never late to learn* (O‘rganishga yoshnini ahamiyati yo‘q). Uzbek *Aqlni beaqlan o‘rgan; Ilmni o‘rgatish mumkin, donolikni o‘rgatib bo‘lmas; Bilgan – bitirar, bilmagan – yitirar.*

If the grammatical basis of the sentence consists of two main parts (possessor and participle), this syntactic unit is a two-member sentence. The following examples of sentences of this form can be given: In English: *Today a reader, tomorrow a leader* (Bugun kitobxon ertaga esa rahbar); *To know the ropes.* (Arqonni bilmoq); Uzbek: *Shogird ustozidan o‘tmasa, kor yitar!; Beshikdan qabrgacha ilm izla; Ustani shogird sindirar, pistani – po‘choq.*

In English and Uzbek, sentences are divided into complete sentence/full sentence and incomplete, depending on whether the sentence fragments are complete in their structure, or if some (several) fragments do not participate in the syntactic device, «dropped out». divided into sentences/incomplete sentences.

Most of the proverbial phraseological units collected in both languages are complete sentences.

In «Grammar of the Uzbek language» the following types of incomplete sentences are indicated: 1) incomplete sentences in the process of dialogical speech; 2) independent incomplete sentences; 3) incomplete sentences in the form of phraseological combination; 4) incomplete sentences in a compound sentence<sup>35</sup>.

Among the analyzed proverbial phraseology, there are incomplete sentence forms: In English: *Knowledge will give you power, but character respect* (Bilim sizga kuch beradi, odob esa hurmat); Uzbek: *Yaqinni ko‘rib bilasan, uzoqni – o‘qib; Oz-oz o‘rganib dono bo‘lur, qatra – qatra yig‘ilib daryo; Bilgandan bilmaganing ko‘p, ko‘rgandan – ko‘rmaganing.*

Among the proverbial phraseological units that are used are personal sentence and impersonal sentence. A person refers to a specific person, object, event, or group of people in specific sentences *You teach the dolphin to swim* (Siz delfinni suzishga o‘rgatasiz). In indefinite sentences, sometimes the subject is uncertain, sometimes the speaker deliberately does not want to name it, it is expressed by the possessive they, some, somebody and other pronouns: *It is said who speaks a lot learns little* (Ko‘p gapirgan, kam biladi). In generalized personal sentences, the action belongs to many persons, the possessor is represented by the generalizing pronouns one, we, you, he: *One man’s fault is another man’s lesson.* (Bir insonning xatosi boshqaning darsidir.) In impersonal (possessive) sentences, the action is not connected to the

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<sup>35</sup> Юсупов У.К. Инглиз тили грамматикисидан универсал қўлланма. – Тошкент: Академнашр, 2011. – 374 б.

subject, therefore, the possessive sentence structure has a superficial nature due to the condition of the two-component imperative, and in most cases it is expressed by a dog pronoun: *It is hard to teach old dogs to bark* (Qari itlarga xurishni o‘rgatish qiyin); *It’s never late to learn* (Hech qachon o‘rganishga kech bo‘lmaydi) In English, impersonal (possessive) sentences with a formal possessor are mainly used to describe time and space relationships.

Syntactically equal parts of sentences are combined in proverbial phraseology in the studied languages. Such sentences are called homogeneous parts of the sentence.

In English: *Learning makes a good man better and an ill man worse* (O‘qimoq yaxshi odamni go‘zal qiladi, yomonni esa tubanlashtiradi); *Art and knowledge bring bread and honour* (San‘at, bilim non va obro‘ olib keladi); *Give a man a fish and you feyed him for a day, teach a man to fish and you feyed him for a lifetime* (Birok kishiga baliq tutib bersangiz, bir kun boqqan bo‘lasiz, Baliq tutishga o‘rgatsangiz, u o‘zini bir umr boqadi). Uzbek: *Ot boshiga ish tushsa, suvliq bilan suv ichar, er boshiga ish tushsa, etik bilan suv kechar; Qunt bilan ilm o‘rganish – nina bilan quduq qazish; Oltin olma, bilim ol, bilim olsang, bilib ol; Davlat tugar, ilm tugamas; Har bog‘ning – guli, har chorbog‘ning o‘z bulbuli bor.*

Proverbial phrases in Complex sentences considered in the research can be found in both English and Uzbek. Uzbek linguists divide simple compound sentences into the following types according to the ways of connection: 1) connected compound sentence; 2) a compound sentence without a connector (connected only by tone); 3) a compound sentence with a subordinate clause.

Conjunctions without conjunctions (connected only by tone) express conjunction, conflict, time, condition, non-obstacle, result, cause, simile, and interpretation relations according to the relationship of content.

Conjunctions with subordinate clauses express possessive, determinative, complement, adverbial, place, time, cause, purpose, amount, condition, non-obstructive, simile, comparison, result relations with the main clause according to the relationship of content<sup>36</sup>.

«Connected clauses differ from non-connecting clauses and form closed constructions. Conjunctions consist of two parts. The following content relationships are expressed through the interaction of the parts of the connected compound sentence.

Linked clauses have an equal relationship according to the relationship of content, connecting comparison and interpretation express contradiction, separation, cause-effect, time relations.

Among the analyzed phrases, the following types of connected sentences are found: In English: *Silver and gold may tarnish away, but a good education will never decay* (Molu - davlat tugashi mumkin, biroq bilim mangudir). The parts of the analyzed Uzbek folk proverbs in this category are mainly connected with the help of conjunctions, and a certain parallelism is observed in the structure of the parts of this type of compound sentence: *Yigit orif bo‘lsa, aslini so‘rama.*

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<sup>36</sup> Абдуллаев Ж. Ҳозирги ўзбек адабий тили (синтаксис). Қўшма гап. – Гулистон, 2008.– Б. 14.

1. Proverbial phraseology in the form of a conjunction without a conjunction expressing the relation of time. In English: *Knowledge is of the past, Wisdom is of the future* (Donolik qidir bilim emas. Bilim o'tmish, donolik esa kelajak). Uzbek: *Zamon seni o'qitar, Tayoq bilan so'qitar. Sabog'ini bilmasang, Do'konda bo'z to'qitar.*

2. Adverbs in the form of a comparative sentence without a conjunction. In English: *Knowledge is power, ignorance is weakness* (Bilim kuchdir – bilimsizlik esa ojizlik); *A load of books does not equal one good teacher* (Bir uyum kitob bitta yaxshi o'qituvchiga teng kelmas); *Education is power, knowledge is wealth* (Ta'lim bu – kuch, bilim esa boylik) Uzbek: *Ilm ustozni – ota maqomida, hunar ustozni – ona maqomida.*

The fourth chapter of the dissertation is entitled «**Linguo-cultural characteristics of phraseological units with the meaning «education and knowledge»** in English and Uzbek languages», and the phraseological units that are the object of research were analyzed according to their linguistic and cultural characteristics. For example, the English phrase *lord* and *master* in the Uzbek language expresses the content of the owner of the house, the head of the family, and anthroponymic lexemes in the English language culture are characterized by the fact that a man always strives for leadership, leadership, leadership, and domination. In the Uzbek language, the phraseological unit «*oilaning ustuni erkak, uning tirgagi ayol*» is equivalent in meaning and meaning to the English phrase *lord* and *master*. The phraseology of the languages in question is fundamentally different thematically. If the expression *lord* and *master* used in the English language includes the lexeme *master* (*ustoz*), we can observe that the Uzbek phraseology includes male and female lexicons. In this place, representatives of each language use words based on their lexical fund, and their culture also has an influence on the formation of phraseological units. This shows that the cultures of the two ethnic groups are different. Differences in this culture are not reflected in the language. Therefore, in English language culture, in the idiom of *lord* and *master*, according to patriarchal ideas, a man is the head of the family, and it is his authority to make all decisions related to the family. It can be understood that the family is sacred for the Uzbek people from the fact that the family is the pillar of the family in the Uzbek language, and the woman is the pillar of the family.

As mentioned above, the family is sacred in the Uzbek linguistic culture. In the family, the couple is considered its chain. Regarding this, according to the teaching of our religion, family life is a sacred thing. Because the family is a brick, a part of the building of society. If the bricks of the building are healthy, the building will be strong, otherwise such a building will be in danger of decay and collapse. At the same time, in Islam, great attention is paid to the honoring of man and family through marriage, the rights of men and women, their honor, and maintaining peace in the family: «Women's rights are equal to men's rights<sup>37</sup>.» - is noted. Through the analyzed examples, we can see that there is a difference in the linguistic culture of the two nations. These differences are determined by cultural units such as religion,

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<sup>37</sup> <https://www.bukhari.uz/?p=21894&lang=oz>

views, customs, and national mentality of the two peoples.

The phrase *Learn the Ropes* in English translates into Uzbek as learning the basics or basic principles of something. The Uzbek phraseological unit «*ipidan-ignasigacha bilmoq*» corresponds to the above English idiom. As a new employee, I need to learn the ropes of this company's policies and procedures. [As a new employee, I need to learn the policies and procedures of this company] can also be observed. The words used in the idioms of the two ethnos are thematically different. The English version uses the lexeme learn, while the Uzbek version uses the word bilmaq. In the English version, the word rope is used, while in the Uzbek phraseological unit, the word combination from ipi-igna to ipin is used. Although the studied linguistic cultures are distant from each other, most of the phraseological units belonging to this thematic group coincide with each other in terms of content, because the life and history of different peoples, similarities in lifestyle and there are commonalities. Nevertheless, the phrases belonging to this group have their own national cultural characteristics.

National cultural characteristics are mainly reflected in the images used in phrases. In the English-speaking ethnic group, the phrase «Learn the Ropes» means to know the solution to a task, a task, a resourceful person. In the Uzbek language and culture, the idiom to know everything from thread to thread means a knowledgeable person who knows a lot, a master of his profession, a master. Although the meaning and content of the used expressions are similar, the fact that the people use a unique and suitable word in the linguistic and cultural cultures of the two ethnic groups shows the linguistic and cultural differences between the peoples. In English, there is a form of this phrase *know the ropes*, but in Uzbek there are variants such as *ipidan ignasigacha, butun tafsiloti bilan, mayda-chuydasigacha batafsil, ignasidan ipigacha, miridan sirigacha, qilidan quyrug'igacha, boshdan oyoq*. The large number of forms of this idiom in the Uzbek language indicates the eloquence and wisdom of our people, and the diversity of the vocabulary of the Uzbek language.

English: *A thief knows thief as a wolf knows wolf* idiom means «a thief knows a thief as a wolf knows a wolf». In the Uzbek language, this is expressed by the phraseological unit *Bo'ri bo'rini saqlar*. In the English idiom, the words thief and wolf were used, while in the Uzbek phrase, the lexeme of thief was not involved, but the lexeme of wolf was used. In this place, the people used words based on their culture and views. If we pay attention to the linguistic and cultural aspects of the two ethnic groups, the lexeme thief has a positive meaning in the English linguistic culture. In the Uzbek linguistic culture, the word «thief» does not have a positive meaning. In the English idiom, it is said that everyone knows everyone in their profession, and in the Uzbek phrase, we can observe that in these phraseological units, such meanings as friendship, unity, and harmony are expressed. Here, it shows that the phrase is used with a big difference in the two languages.

English: *Know the tricks of the trades*. The phraseological unit of the Uzbek language is *Biror sohaning piri bo'lmoq*. The words trade, trick used in the English idiom content are not used in the Uzbek phrase. In the Uzbek version, the lexeme *pir* is used. The English version of the phraseological units in question has a

negative meaning, while the Uzbek idiom has a positive meaning. The fact that the words in the compared phrases are different indicates that the linguistic culture of the two peoples is different from each other. In this place, the people used a lexeme characteristic of their linguistic culture. Although the meaning and content of the phraseological units of the two ethnoses are equal, some of the words used in them are lexemes of this language and express the unique customs of both peoples. In English language culture, merchants are very cunning people. Therefore, in the used idiom, the combination «tricks of the trades» is used, and the image of a smart, learned, knowledgeable person who knows the tricks of a cunning trader is shown. In the Uzbek linguistic culture, in the tradition of *pir* Sufism, the highest leaders of sects or prestigious leaders. Among the population, the concept of *Pir* is also used in the sense of a saint, the founder of a certain craft. That is why the lexeme *pir* is used in the Uzbek phrase. This phrase is used among the Uzbek people to mean the best specialist in a certain field.

Phraseologisms created by metaphorical transfer are based on various forms of simile. Most metaphorical phraseology is focused on a person or an action related to a person and expresses positive or negative characteristics of a person. Phraseologisms formed on the basis of figurative similes, in addition to their diversity, are taken from different aspects of life and reflect the history, life, and culture of the people. For example, a phraseology such as *Mullo mingan eshakday* was formed on the basis of likening the character of an animal to a person.

Many phraseological units in the Uzbek language were formed based on symbolizing one or another characteristic of animals. In this line of phraseology, there are many phrases expressing positive and negative meaning. For example, a number of phrases have been formed based on various negative characteristics of the snake. For example, the phrase *yerning tagida ilon qimirlasa bilmoq* [to know if a snake moves under the ground] was created to express the character of very sensitive, very sensitive people, because the snake has exactly this characteristic.

At the same time, some phraseological units do not include the lexemes know, but there are also units referring to these units. For example, the division of people into different social groups has existed since ancient times, but it was different in different societies: *blue blood / high blood - noble origin*. In the culture of the English and American peoples, aristocrats were considered the most important people in society and were even considered the «owners of society»: the (upper) four hundred - four hundred families (the highest economic and industrial capitalists of America, the 80s of the XIX century U. McAlister's «society «belongs to four hundred families». Modernity was also considered a sign of aristocracy: *the rank and fashion – ulug' jamiyat, aslzodalik*. In the history of the Uzbek people, acquiring knowledge and taking one's place in society was initially based on religious knowledge. That is why qazi, eshan, mullahs and Sufis were respected: to be a mullah means to get knowledge, to be educated; to lick the soil of a madrasa - to study in a madrasa for many years with difficulty (a madrasa was initially a place of education where religious and then secular knowledge was taught). But over time, some of the representatives of this group became cunning, hypocritical and self-interested. That's why many parables about religious representatives have a negative

meaning: *Mulla, mullaning ishi hiyla. Mullaning sallasi oq, Yuragi – qora. Qoziga bora berma, pora ber. Mulla holvani ko'rsa, Qur'onni unutar. Mulla folbinni ko'rolmas, Eshon – ikkalasini ham. Mullaning aytganini qil, Qilganini qilma.* At the same time, during the research, we came across a number of phrases that did not include the lexemes of education and science, but which refer to these units in content.

English: *The admirable Crichton* - «incomparable Crichton», «scholar», «educated». The origin of this expression is the famous Scottish scientist Dzh, who lived in the 16th century. Related to the name Crichton. He received his master's degree at the age of 14 and was distinguished by his handsome appearance. There is no Uzbek equivalent of this phrase.

In the Uzbek language, the anthroponym «Vali» was used as a name for men in the phrase: *Har kim o'z aybini bilsa, Vali bo'ladi*<sup>38</sup>. In fact, logically, the word «Wali» here means a saint. If the word «Wali» is given with a lowercase letter, it means «recognition of one's guilt», «courage». In the Uzbek linguistic culture, the lexeme of a saint is embodied as an intelligent, wise, learned person.

Another Uzbek word: *Ko'pda Xizr bor* - «Khizr» in this phraseological unit is a mythological character, which in Uzbek folklore acts as a «patron, helper, an unusual helper in the form of an old man»<sup>39</sup>. In other sources, «Khizr» is personified as a legendary prophet<sup>40</sup>. In these phraseological units Khizr is used in the same sense. The formation of the above phraseological units is related to the ancient religious concepts of the peoples of the East: «Khizr» means drinking the water of «life-of-life», walking invisibly among people and living until the doomsday. From time to time, he appears in various guises (white-bearded moissafid, old man on a horse, etc.), saves people who are in danger, blesses the harvest of farmers, and those who meet him will be happy and rich. That's why in the past believers used to make donations and prayers with the intention of «Let me see Khizr». This phrase is derived from this belief. It is worth mentioning that mythonyms participate in phraseological units of the Uzbek language and serve to express the national values and traditions of the people. On this basis, «Frost, don't forget the day you saw it, don't let your eyes dry out»; «Ayamajuz is six days, a hard day when anger is raging»; «If he sees red, Khizr will leave the road»; «It's okay that the word is spoken in the language of Luqman»; «If you see Khas, know Khizr»; Khizr also goes astray when he sees «Red»; The names «Ayamajuz», «Khizr», «Lukman» are part of the phraseological units, which include «Red» Khizrni aynatur» and «Red» reflects the life of the peoples of the East.

There are also phraseological units related to education and science, formed on the basis of chrononyms (names of historical events and phenomena). In English: «the Augustan age» - «the golden age of art and literature». The reign of the Roman emperor Augustus is considered the «golden age of art and literature» in the history

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<sup>38</sup> Шомақсудов Ш., Шорахмедов Ш. Маънолар махзани. –Тошкент: Ўзбекистон Миллий энциклопедияси, 2001. – Б. 11.

<sup>39</sup> Махмараимова Ш. Ўзбек тили теоморфик метафораларининг қисқача концептуал луғати. – Тошкент, Чўлпон, 2018. – Б. 85.

<sup>40</sup> Шомақсудов Ш., Шорахмедов Ш. Маънолар махзани. –Тошкент: Ўзбекистон Миллий энциклопедияси, 2001. – Б. 196.

of Rome. In most cases, the reign of Queen Anne is also called the «golden age» of England. «The Periclean age» - «the flourishing period of literature, science and art». This phraseological unit originates from the name of the emperor Pericles, and the years of his reign are known in history as the «Age of Pericles».<sup>41</sup>

**Documentonym** (names of documents) component phraseological units In English: «Draconian laws» - «heavy laws» or «Draconian laws». The Athenian jurist who lived in the centuries before Christ was famous for his strict hand and imposed the death penalty for the crime committed. The phrase is associated with the name of the jurist Drakon, and is still in common use today<sup>42</sup>. In the lexical layer of the Uzbek language, phraseological units with a documentonym component were not identified.

**Biblionym** (names of scientific, artistic, religious books and works) are component phraseological units. In English: the expression «Canterbury story» (or tale) is used as a joke and means «a long boring tale», «a story contrary to the truth». Derived from the title of D. Chaucer's The Canterbury Tales collection of tales about the Cow Boy<sup>43</sup>.

In the Uzbek language, it is said: «*Mulla halvoni ko'rsa, Qur'onni unutadi*», that is, «even a mullah who is familiar with the Islamic Sharia, does not follow the rules of the Qur'an and forgets the Sharia when the time comes.» «Halvo» here means «money», «bribe». As part of this phraseological unit, the Qur'an, as the holy book of Muslims, participated in the function of a biblionym.

In the sense of simplicity, modesty: *Mulla Mirashir, qilmishiga yarashir, Mulla Mirashir, topganini bizga tashir*<sup>44</sup> in proverbial phraseology used in the manner of conveying what he found to us, «very simple, always giving what he found to others, sarcastic, humorous towards people who have not even passed the street of cunning» is used Simplicity.

In English, «(as) wise as Solomon» means «a wise, intelligent, thoughtful person»; In the Uzbek language, the phraseological unit «*So'zning Luqmon tilidan aytilgani*» is used. («Solomon»), used in phraseological units in the English language, is the prophet Solomon (pbuh), this person is mentioned in the Bible and the Holy Qur'an as a wise, philosophical person. Luqmoni Hakim is a legendary person who is considered to be an incomparable judge and a symbol of wisdom among the peoples of the East<sup>45</sup>. As can be seen from the examples analyzed above, most of the phraseological units with onomastic component are related to people's daily life, customs, traditions, historical experiences and religious worldviews. Onomastic units, which are part of phraseological units, mainly express portable, symbolic-symbolic meanings. In addition, these names show the national-cultural

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<sup>41</sup> Корзюкова З.В. Основные аспекты функционирования фразеологических единиц с именами собственными в английском языке: национально-культурная специфика: Приложение дисс. канд. филол. наук. – Москва, 2003. – С. 56.

<sup>42</sup> Кунин А.В. Англо-русский фразеологический словарь. – Москва: Русский язык, 1984. – С. 439.

<sup>43</sup> Уразметова А.В. Лингвокультурологический аспект изучения топонимов в составе фразеологических единиц (на материале английского и французского языков): Дисс. канд. филол. наук. – Уфа, 2006. – С.105.

<sup>44</sup> Раджабова, М.А. Ономастик компонентли фразеологик бирликларнинг лингвистик талқини. Бухоро: "Sadriddin Salim Vuxoriy" Durdona, 2022. – Б.82.

<sup>45</sup> Шомаксудов Ш., Шорахмедов Ш. Маънолар махзани. –Тошкент: Ўзбекситон Миллий энциклопедияси, 2001. – Б. 326.

characteristics of a certain people. Uzbek expressions such as senior teacher, meritorious teacher, and first-class teacher are also among them.

In conclusion, it can be said that, despite the fact that the socio-historical conditions of national character phrases have already disappeared, these units are still used today. As a result, their previous image was formed with a new meaning and content. Based on the analysis of the examples, we have seen that most of the phrases with education, science and other components were created in the national-cultural conditions and enriched the phraseological layer of the language. After all, such expressions are born on the basis of people's daily lifestyle, values, customs, spiritual experiences described in their oral works, nationality. It should be noted that the meaning of phraseological units is diverse, they are based on the views of the nation, and they reflect the national mentality of the people.

## CONCLUSION

Idioms with the meaning *education* and *science* occupy a special place in the system of different languages. They reflect the worldview, customs, lifestyle, national-cultural characteristics of a certain people. Consequently, phraseological units in English and Uzbek languages have a semantic-structure and a national-cultural character. Based on this, the following conclusions can be drawn:

1. The lack of fundamental works devoted to the study of phraseology related to education and science in the languages spoken, their very small contribution to the phraseological dictionaries of the English and Uzbek languages, requires a serious approach to this problem, and within the framework of these languages carries out research, assigns to English and Uzbek phraseography the important task of creating a dictionary of phraseology related to bilingual education.

2. Phraseological units are called phraseologism, phrase, phrase, idiom in linguistics. This unit is used by the author for the first time in the sense of phrase under the name *parema*.

3. Looking at the history of studying phraseologisms, it becomes clear that it first appeared in literary studies. When translating certain works of art from one language to another, it became impossible to translate stable word combinations exactly, and phraseological units existing in these languages began to be studied. Later, the meanings of words were explained in the dictionaries, idioms were collected and their meanings were explained. After that, the grammatical construction of phrases began to be investigated in the science of linguistics

4. In Uzbek linguistics, phraseologisms are divided into *frazologik chatishma*, *frazologik birlik va frazeologik birikmalar*, while in English linguistics they are divided into pure idioms and partial idioms. In Western linguistics, the term phraseological unit is used for all types of stable compounds.

5. It is no secret that there is a tendency to understand the concept of phraseologism in a broad and narrow sense in linguistics. A number of linguists understand this language unit in a broad sense, and it is often emphasized that its object is covered by many units. As there are contradictions in every field, scientists have different opinions about these language units. Western phraseology does not

have a clear approach to the definition of phrases. Many scholars include proverbs whose components have a fully figurative meaning in the group of expressions. Criteria for the definition and classification of phrases are still an open question for phraseologists.

6. There is no reason to exclude proverbs from phraseology. Because proverbs contain all the symbols of phraseological units. Paremas are used both literally and figuratively. However, not all paremiological units can be phraseologisms. To be a phraseology, they must be used figuratively. A certain part of the phraseological fund is made up of proverbial phraseology and they are used in oral and written speech. These portable, figurative paremiological units belong to the proverbial phraseological group precisely because of this sign. In our study, we did not distinguish phraseologisms in a broad and narrow sense, but included in the composition of phraseologisms only those that are used in a figurative sense. At the same time, stable combinations with the concept of education and science with emotional features, which acquire a fully or partially mobile meaning in the English and Uzbek languages, and are ready-made in the language, are at the center of our study object.

7. Based on the conceptual system of education and science were identified in the research such as *teacher/o'qituvchi, muallim, student, pupil/talaba, o'quvchi, teach./saboq, learn/o'rganmoq, lesson/dars, university/universitet, school/maktab, knowledge/ bilim, reading/o'qish, book/ kitob, subject/fan, mullah/mullo, scientist/olim.*

8. Phraseological units related to the concept of Education in English form several small conceptual groups. As a result of the analysis of phraseology related to the field, it was found that it is used in more than 1000 thematic fields, such as *ignorance, congenital defect, difficulty, knowledge, the power of science.*

9. The terms within this concept are formed on the basis of the concepts of knowledge and science and form more than 2000 small conceptual groups in Uzbek language. As a result of the analysis, the proverbial phraseology used in the field of *knowledge, profession, lack of knowledge, the value of time and opportunity, excuse, result* was found in the micro-fields formed in the fields related to the field.

10. In-depth study of the form and meaning of phraseological units is considered rather complicated. Therefore, systematic study of phraseological units is very effective for speakers, readers and translators. The identification, study and analysis of the semantic field of phraseology helps to develop not only the field structure of phraseological units, but also the knowledge of expressing their exact content in a systematic way, and also allows to expand the research field of comparative and comparative linguistics.

11. The problem of structural analysis of phraseological units is one of the interesting issues that have not been sufficiently studied yet. In particular, the structural components and models of phraseological units with the meaning of education and science in English are not covered much in the scientific literature. It is impossible to talk about the analysis of phrases without covering their structure and forms. Semantics itself can never be studied in isolation from form, because it is formed inside the expression. That is why, in order to study the semantics of

phraseological units with the meaning of education and science, it is important to first study their structural features.

12. Each of the phraseological units being compared to a certain extent reflects the values, culture, and customs of the people, as well as the past and future of the ethnos. Paremies analyzed in two languages differ from each other in terms of thematic and logical formation. English words are formed on the basis of the lexeme *education*, while in the second language being compared, they are formed with the help of lexicons such as *knowledge, science, teacher*. This means the difference in the structure of the language, and it shows that the cultural differences understood in them are different from the linguistic and cultural side. If in English folktales education is mentioned as an important process for human life and its future, in Uzbek language units it is defined by highlighting the power of science and knowledge, its important aspects for man.

13. Scholars, statesmen, scholars of the East have always distinguished themselves from other people's scientists in terms of wisdom and creativity. As a result, phraseological and paremiological units, the so-called jewel of the east, are higher than the lexical fund of other nations in terms of number and thematic variety. One of the most important issues facing scientists and researchers at the present time is the important and responsible task of preserving phraseological and paremiological units and creating new ones and delivering them to the next generation.

14. Phraseological units are a mirror of the language that reflects the culture and values of the people. Therefore, the conceptual-linguistic analysis of phraseological units is considered important in determining the national-cultural essence of phrases. The thematic groups of English and Uzbek phrasemes and the number of parts in them are not the same. The reason for this is the history of the English and Uzbek peoples, their dissimilar mentality, different material and spiritual culture, traditional economy, social and daily lifestyle, belief in different religions, and domestic life. and connections, national feelings, customs, geographical location of countries.

**НАУЧНЫЙ СОВЕТ DSc.03/04.06.2021.Fil.72.03  
ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ  
БУХАРСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

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**ТЕРМЕЗСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ**

**НАРМУРАТОВ ЗАЙНИДДИН РАДЖАБОВИЧ**

**СЕМАНТИКО-СТРУКТУРНЫЕ И  
ЛИНГВОКУЛЬТУРОЛОГИЧЕСКИЕ ОСОБЕННОСТИ  
СЛОВСОЧЕТАНИЙ СО ЗНАЧЕНИЕМ «ОБРАЗОВАНИЕ» И  
«НАУКА» (НА ПРИМЕРЕ АНГЛИЙСКОГО И УЗБЕКСКОГО  
ЯЗЫКОВ)**

**10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и переводоведение**

**АВТОРЕФЕРАТ  
диссертации на соискание учёной степени доктора  
ФИЛОЛОГИЧЕСКИХ НАУК (DSc)**

**Бухара – 2024**

Тема диссертации доктора наук зарегистрирована под номером № В2022.2.DSc/Fil433 в Высшей аттестационной комиссии.

Докторская диссертация выполнена в Термезском государственном университете.

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**Научный консультант:** **Бакиров Поин Уралович**  
доктор филологических наук, профессор

**Официальные оппоненты:** **Ахмедов Ойбек Сапорбаевич**  
доктор филологических наук, профессор

**Хажиева Феруза Мелсовна**  
доктор филологических наук, доцент

**Маматов Абди Эшонкулович**  
доктор филологических наук, профессор

**Ведущая организация:** **Каршинский государственный университет**

Защита диссертации состоится « 28 » сентября 2024 года в 09<sup>00</sup> часов на заседании Научного совета DSc.03/04.06.2021.Fil.72.03 при Бухарском государственном университете. (Адрес: 200118, город Бухара, улица М.Икбол, 11. Тел.: +99865221-29-14; факс: +99865221-27-07, e-mail: buxdu\_rektor@buxdu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Бухарского государственного университета (зарегистрировано за № 481). (Адрес: 200118, город Бухара, улица М.Икбол, 11. Тел.: +99865221-25-87.)

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**Д.С.Ураева**  
Председатель Научного совета по присуждению учёных степеней, доктор филологических наук, профессор

**З.И.Расулов**  
Учёный секретарь Научного совета по присуждению учёных степеней, доктор филологических наук, профессор

**Ф.М.Хажиева**  
Председатель Научного семинара при Научном совете по присуждению учёных степеней, доктор филологических наук, доцент

## ВВЕДЕНИЕ (аннотация диссертации доктора наук [DSc])

**Целью исследования** является выявление семантико-структурных, лингвокультурологических особенностей фразеологических единиц со значением «образование» и «наука» в английском и узбекском языках.

**В качестве объекта исследования** были выбраны фразеологические единицы со значением *образование* и *наука* на английском и узбекском языках.

**Научная новизна исследования заключается в следующем:**

доказано, что лингвокультурологические особенности фразем в английском и узбекском языках обусловлены тем, что они возникли параллельно этапам человеческой цивилизации, а их семантико-структурная сущность формировалась под влиянием таких факторов, как история, национальный менталитет, материальная и духовная культура, традиционное хозяйство, социальный и повседневный образ жизни, ценности и религиозные убеждения, бытовая жизнь и связи, национальные чувства, обычаи обоих народов, географическое расположение стран;

выявлено, что такие виды, как моноэквивалентность, полиэквивалентность, семантическая эквивалентность и *безэквивалентные* фразеологические единицы которые являются альтернативами провербальных фразеологизмов в сравниваемых языках, проявляются в обозначении темы и ремы предложения или мысли, при этом обнаружены различия между фразеологизмами в английском языке *to know the way the wind blows* (знать, откуда дует ветер) и в узбекском языке *yulduzni benarvon uradigan*, в то время как сходства между английским *to have something at one's finger ends* (знать что-либо на кончиках пальцев) и узбекским *besh qo'lday bilmoq*;

доказано, на основе комплексной классификации фразеологизмов в обоих языках, что они обладают высоким функциональным потенциалом и своей прагматической природой, контекстуально-коммуникативной обусловленностью, а их парадигматическая и синтагматическая актуализация проявляется в триаде семантика-функция-прагматика;

обоснована первичная значимость коннотативных и денотативных значений, вторичная значимость таких факторов как сила-слабость в значении, положительность-отрицательность, стилистическая специфичность, ранжирование, соотношение формы и значения, историзм при выборе определения в зависимости от их семантической валентности фразеологических единиц с компонентом *образование* и *наука* в английском и узбекском языках;

аргументировано, что фразеологические единицы с компонентом *образование* и *наука* в английском языке образуются без морфологических средств (аффиксов, суффиксов) в соответствии с грамматико-функциональной системой языка, в то время как в узбекском языке слова синтаксически связываются путем добавления различных морфологических средств, а именно аффиксов и суффиксов;

**Внедрение результатов исследования.** На основе научных результатов и практических предложений, разработанных в процессе исследования

семантико-структурных, лингвокультурологических особенностей словосочетаний со значением *образование и наука*:

теоретические выводы относительно того, что лингвокультурологические особенности и семантико-структурная сущность фразем в английском и узбекском языках обусловлены тем, что они формируются под влиянием таких факторов, как история и национальный менталитет, материальная и духовная культура, традиционное хозяйство, социальный и повседневный образ жизни, ценности и религиозные убеждения, бытовая жизнь и связи, национальные чувства, обычаи, географическое положение стран, а также, что это происходило параллельно этапам человеческой цивилизации были использованы при реализации проекта PZ – 2020042022 «Создание лингводидактической электронной платформы тюркских языков» выполненного в Ташкентском государственном университете узбекского языка и литературы в 2021-2023 годах (справка № 04/01-662 Ташкентского государственного университета узбекского языка и литературы от 18 марта 2024 года). В результате собранные фразеологизмы послужили для изучения языкового богатства, традиций, менталитета, мировоззрения и истории английского и узбекского народов, а также для развития необходимых коммуникативных компетенций у изучающих язык;

теоретические выводы о том, что выявлены такие виды альтернативных провербальных фразеологизмов в сопоставимых языках, как *моноэквивалентность, полиэквивалентность, семантическая эквивалентность, безэквивалентные фразеологизмы*, которые проявляются в обозначении темы и ремы предложения или мысли были использованы при реализации проекта АМ-ФЗ-201908172 «Тема создания образовательного корпуса узбекского языка» выполненного в Ташкентском государственном университете узбекского языка и литературы в 2020-2023 годах (справка № 04/01-679 Ташкентского государственного университета узбекского языка и литературы от 19 марта 2024 года). В результате, это послужило тому что, в фразеологии стали подробно освещаться отличительные особенности явлений синонимии, антонимии, омонимии, а также многозначности;

теоретические выводы относительно на основе комплексной классификации фразеологизмов в обоих языках, что они обладают высоким функциональным потенциалом и своей прагматической природой, контекстуально-коммуникативной обусловленностью, а их парадигматическая и синтагматическая актуализация проявляется в триаде семантика-функция-прагматика были использованы при реализации практического проекта F3 – 201912258 «Создание многоязычной электронной платформы узбекской литературы (на узбекском, русском, английском языках)» выполненного в Ташкентском государственном университете узбекского языка и литературы в 2021-2023 годах (справка № 01/10-2132 Ташкентского государственного университета узбекского языка и литературы от 16 октября 2023 года). В результате были обогащены по содержанию материалы, касающиеся языка и литературы, а также повышен уровень научности;

выводы о том что, фразеологические единицы с компонентом *образование* и *наука* в английском и узбекском языках при выборе определения в зависимости от их семантической валентности первичными факторами являются их коннотативные и денотативные значения, сила-слабость в значении, положительность-отрицательность, стилистическая специфичность, ранжирование, соотношение формы и значения, историзм были использованы при реализации зарубежного проекта 617309-EPP-1-2020-1-EPPKA2-SBHE-JP «Triggering innovative approaches and entrepreneurial skills for students through creating conditions for graduate's employability in Central Asia – TRIGGER» выполненного в Термезском государственном университете в 2021-2024 годах (справка № 06/07-313 Термезского государственного университета от 11 июля 2024 года). В результате было показано, что информация о трансформации фразеологизмов с концептом *образование* и *наука* служит важным ресурсом не только при преподавании предметов, проходящих в высших учебных заведениях, но и при создании литературы образовательного значения, предназначенной для широкой публики;

выводы и результаты относительно того, что фразеологические единицы с компонентом *образование* и *наука* в английском языке образуются без помощи морфологических средств (аффиксов, суффиксов), а в узбекском языке - синтаксическими связями слов посредством добавления различных морфологических средств, а именно аффиксов и суффиксов были использованы при подготовке сценария передач «Образование и развитие», «Для детей», «Молодёжь Узбекистана» телерадиоканала «Узбекистан» Национальной телерадиокомпании Узбекистан (справка № 04-36-1660 Национальной телерадиокомпании Узбекистана телерадиоканала «Узбекистан» от 7 ноября 2023 года). В результате появилась возможность научным исследователям, студентам сравнивать традиции, обычаи, образ жизни узбекского и английского народов, информировать профессоров и преподавателей иностранных языков и студентов об увеличении объема научных исследований по таким направлениям, как лингвокультурология, этнолингвистика, тексты о культуре, устном народном творчестве, которые занимают особое место в системе духовных ценностей.

**Структура и объем диссертации.** Диссертация состоит из введения, четырёх глав, заключения и списка использованной литературы. Общий объём диссертации составляет 246 страниц.

**E'LON QILINGAN ISHLAR**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORKS**

**I bo'lim (I часть; Part I)**

1. Narmuratov Z.R. Ingliz va o'zbek tillaridagi "ta'lim" va "ilm" mazmunli frazemalarning semantik-struktur, lingvomadaniy xususiyatlari Monografiya. – Termiz, 2024. – 204 b.

2. Narmuratov Z.R. The formation of phraseological units // Web of Humanities: Journal of Social Science and Humanitarian Research ISSN: 2938-3803. – Volume 2, Issue 06. – Spain, 2024. – P.78-81. (Impact factor Index Copernicus).

3. Narmuratov Z.R. The field of phraseology and development history. European Journal of Interdisciplinary Research and Development. ISSN (E): 2720-5746. – Volume 23. – Poland, 2024. – P.87-89. (Impact factor CrossRef)

4. Narmuratov Z.R. Contrastive analysis of phraseological units in English and Uzbek languages // Pedagogical Cluster- Journal of Pedagogical Developments. ISSN 2956-896X. – Volume 2, Issue 1. – Poland, 2024. – P.373-379. (Impact factor CrossRef)

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6. Narmuratov Z.R. Frazeologik birliklar komponentlari tahlili va ularning strukturaviy modellari// Ijtimoiy-gumanitar fanlarning dolzarb muammolari. ISSN: 2181-1342 (Online) <https://scienceproblems.uz>. – 2024. – № 7. – B. 193-196. (10.00.00 № 4).

7. Narmuratov Z.R. Frazeologik birliklar lingvomadaniy birlik sifatida // Ijtimoiy-gumanitar fanlarning dolzarb muammolari. ISSN: 2181-1342 (Online) <https://scienceproblems.uz>. -2024. – № 8(3). – B. 266-269. (10.00.00)

8. Narmuratov Z.R. Ingliz tilshunosligida idiomalarning shakllanishi va ularning tasnifi // Tamaddun nuri. – Nukus, 2023. – № 7. – B. 53-56. (10.00.00 № 28)

9. Narmuratov Z.R. O'zbek va ingliz tillarida ilm mazmunli frazeologik birliklarning chog'ishtirma tahlili // NamDU ilmiy axborotnomasi. – Namangan, 2023. – № 8. – B. 341-344. (10.00.00 № 26)

10. Narmuratov Z.R. Frazeologizmlar va ularning semantik hamda grammatik xususiyatlari // Xorazm ma'mun akademiyasi axborotnomasi. – Urganch, 2023. – № 9/4. – B. 75-78. (10.00.00 № 21)

11. Narmuratov Z.R. Ba'zi ingliz va o'zbek tillaridagi frazeologizmlarning semantik hamda lingvomadaniy xususiyatlari // Ilm sarchashmalari. – Urganch, 2023. – № 9. – B.56-58. (10.00.00 № 3)

12. Narmuratov Z.R. Ingliz tilidagi ba'zi ta'lim, ilm mazmunli frazemalarning lingvomadaniy xususiyatlari // Tamaddun nuri. – Nukus, 2023. – №10. – B. 52-56. (10.00.00 № 28)

13. Narmuratov Z.R. Ingliz va o‘zbek tillarida ta’lim va ilm mazmunli frazemalarda ekvivalentlik masalasi // Tamaddun nuri. – Nukus, 2023. – № 6(3). – B. 150-154. (10.00.00 № 28)

14. Narmuratov Z.R. Frazеologik birliklarning yondosh hodisalarga munosabati // Til va adabiyot ta’limi. – Toshkent, 2024. – №13. – B.17-19. (10.00.00. №9)

## **II bo‘lim (II часть; Part II)**

15. Narmuratov Z.R. Presentation and Explanation of the Lexemas «Education», «Ilm» in the English and Uzbek Annotated Dictionaries // Eurasian Research Bulletin. ISSN:(E):2795-7675. – Volume 18. – Belgium, March, 2023. – P.14-15.

16. Narmuratov Z.R. Phrases as a linguocultural unit // Международном научно-образовательном электронном журнал (лучшие интеллектуальные исследования). – Часть I. – Июль, 2023. – С. 297-302.

17. Narmuratov Z.R. Phraseological units with the concept knowledge in English and their meaning // International Conference on Modern Science and Scientific Studies. ISSN: 2835-3730. – France, July, 2023. – P.15-18.

18. Narmuratov Z.R. Phraseological units with the concept education in english and their meaning // ОБРАЗОВАНИЕ НАУКА И ИННОВАЦИОННЫЕ ИДЕИ В МИРЕ. – Часть I, № 25. – Июль, 2023. – С.35-37.

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22. Narmuratov Z.R. A brief investigation of phraseologisms in English and Uzbek// “Ta’limda raqamli texnologiyalarni tadbiq etishning zamonaviy tendensiyalari va rivojlanish omillari” Iliy-amaliy, masofaviy konferensiya. – Yanvar 27, 2022. – B. 68-71.

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24. Narmuratov Z.R. Ingliz va o‘zbek tillaridagi kitob konseptli paremalarning chog‘ishtirma tahlili // Актуальные проблемы языкознания и литературоведения: Материалы Республиканской научно-практической конференции. – Часть II. – Термез, 2021. – С. 238-241.

25. Narmuratov Z.R. Ingliz va o‘zbek tillaridagi o‘qituvchi konseptli paremalarning chog‘ishtirma tahlili // Актуальные проблемы языкознания и литературоведения: Материалы Республиканской научно-практической конференции. – Часть II. – Термез, 2021. – С. 280-282.

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Buxoro shahri, M.Iqbol ko‘chasi, 11-uy. Tel.: 65 221-26-45

