

**QO‘QON DAVLAT PEDAGOGIKA INSTITUTI  
HUZURIDAGI ILMIY DARAJA BERUVCHI  
PhD.03/04.06.2021.Fil.132.01 RAQAMLI ILMIY KENGASH**

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**QO‘QON DAVLAT PEDAGOGIKA INSTITUTI**

**YIGITALIYEVA SHOHSANAM ISAG‘ALI QIZI**

**O‘ZBEK TILIDA “YAXSHILIK” KONSEPTINING VOQELANISHI**

**10.00.01 – O‘zbek tili**

**FILOLOGIYA fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi  
AVTOREFERATI**

**Qo‘qon-2024**

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi  
avtoreferati mundarijasi**

**Contents of Dissertation Abstract of Doctor of philosophy (PhD)  
in philological sciences**

**Оглавление автореферата диссертации доктора философии (PhD)  
по филологическим наукам**

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**QO‘QON DAVLAT PEDAGOGIKA INSTITUTI  
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Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2021.3.PhD/Fil1924 raqam bilan ro'yxatga olingan.

Dissertatsiya Qo'qon davlat pedagogika institutida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume)) Qo'qon davlat pedagogika institutining veb-sayti [www.kspi.uz](http://www.kspi.uz) hamda «Ziyonet» axborot-ta'lim portali [www.ziyonet.uz](http://www.ziyonet.uz) manziliga joylashtirilgan.

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Dissertatsiya avtoreferati 2024-yil « 4 » dekabr kuni tarqatildi.

(2024-yil « 4 » dekabr dagi 23 raqamli reyestr bayonnomasi).



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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunosligida XX asr soʻngida boshqa fanlar qatori axborot tizimiga kognitiv yoʻnaltirilgan zamonaviy talqindagi inson ongining lingvistik tadqiqiga eʼtibor qaratila boshlandi, chunki tilga murojaat qilish inson ongiga kirishning eng oson usuli hisoblanadi va u bizga muayyan etnik guruhga xos konseptual olam manzarasini toʻliq tavsiflash imkonini beradi. Maʼlumki, til faoliyati bilishning oʻziga xos usullaridan biri sifatida insonning kognitiv qobiliyatlariga asoslanadi. Til vositasida uzatiluvchi va qabul qilinuvchi axborot insonga turli kanallar orqali keladi va olam haqidagi barcha bilimlar inson miyasida maʼlum konseptual tuzilmalar shaklida toʻplanadi. Xususan, yaxshilik haqidagi tasavvurlarning lingvomadaniy ifodasi boʻlgan assotsiativlar va konseptual modellar til jamoasining lisoniy hamda qadriyat olam manzaralari asosida shakllanadi. Bunda har bir kognitiv tuzilmani til amaliyoti orqali tadqiq etish milliy-madaniy ongda aks etuvchi konseptual hajmdagi tasavvur va bilimlar zaxirasini aniqlashda amaliy jihatdan kutilgan samarani beradi.

Dunyo tilshunosligida muayyan konsept va uning konseptual tuzilmalari doirasidagi til birliklarini oʻrganish masalasi dolzarb muammolardan sanaladi, chunki konseptlar asosida tilda, xususan, milliy tilda soʻzlashuvchilar lisoniy ongida aks etuvchi olam manzarasining aqliy modellarini yaratish mumkin. Bugungi kunda kognitiv yondashuvda aynan “konsept” tadqiqiga keng oʻrin berilmoqda. Shu nuqtayi nazardan, tilda “yaxshilik” konseptining aqliy tuzilmalarini assosiativ va ijtimoiy soʻrovnomalar natijalari asosida tavsiflash, bu tushuncha doirasidagi milliy tasavvurlarni aniqlash va tahlil qilish, konsept yadrosini va periferik birliklarini belgilash, mazkur semantik tuzilma asosida yaratilgan paremik birliklar hamda badiiy matnlarni modellashtirish zamonaviy tilshunoslikning dolzarb masalalaridan biriga aylandi. Zero, konseptlarni tilda ifodalashning tizimli vositalarini aniqlash nazariy jihatdan muhim ahamiyatga ega.

Oʻzbek tilshunosligida ham soʻnggi yillarda lingvokognitologiyaning tayanch tushunchasi boʻlgan konsept tadqiqiga alohida eʼtibor qaratila boshlandi va bu yoʻnalishda koʻplab tadqiqotlar maydonga keldi. Shunday boʻlsa-da, kognitiv tilshunoslikda konseptlar doirasidagi izlanishlar sohadagi barcha muammolarni toʻliq qamrab olgan emas. “Bugungi globallashtirish davrida har bir xalq, har qaysi mustaqil davlat oʻz milliy manfaatlarini taʼminlash, bu borada, avvalo, oʻz madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga alohida ahamiyat qaratishi tabiiydir”<sup>1</sup>. Barcha tillarda “yaxshilik” konsepti muhim milliy-madaniy konseptlar doirasiga kiradi va uning tadqiqi til ilmida izchil amalga oshirilib kelinmoqda. Chunki dunyo mohiyati va hayot falsafasining tayanch tushunchasi boʻlgan “yaxshilik” va uning milliy talqini til jamoasining koʻp asrlik tajribalari asosida rang-barang konseptual tuzilmalarda namoyon boʻladi. Oʻzbek xalqi azaldan yaxshilikni eng muhim milliy qadriyat darajasiga koʻtargan, ajdodlarimiz yaxshilikni har doim ulugʻlaganlar. Mamlakatimizda yaxshilik negizida olib borilayotgan inson manfaatlarini va qadr-qimmatini ulugʻlash borasidagi ijtimoiy-siyosiy harakatlar ham mazkur konsept tadqiqi ahamiyatini bir pogʻona yuqoriga koʻtaradi.

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<sup>1</sup> Oʻzbekiston Respublikasi Prezidentining “Oʻzbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari toʻgʻrisida”gi PF-5850-sonli Farmoni. Manba: <http://lex.uz/docs/4561730>.

O‘zbekiston Respublikasi Prezidentining 2020-yil 18-fevraldagi PF-5938-son “Jamiyatda ijtimoiy-ma’naviy muhitni sog‘lomlashtirish, mahalla institutini yanada qo‘llab-quvvatlash, shuningdek, oila va ayollar bilan ishlash tizimini yangi bosqichga ko‘tarish chora-tadbirlari to‘g‘risida”gi va 2020-yil 6-noyabrdagi PF-6108-son “O‘zbekiston taraqqiyotining yangi davrida ta’lim, tarbiya va ilm-fan sohalarini rivojlantirish chora-tadbirlari to‘g‘risida”gi farmonlarida, O‘zbekiston Respublikasi Prezidentining 2017-yil 20-apreldagi PQ-2909-son “Oliy ta’lim tizimini yanada rivojlantirish chora-tadbirlari to‘g‘risida”gi, 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”gi, 2019-yil 4-oktabrdagi PQ-4479-sonli “O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni qabul qilinganligining o‘ttiz yilligini keng nishonlash to‘g‘risida”gi qarorlari, 2020-yil 24-yanvardagi O‘zbekiston Respublikasi Prezidentining Oliy Majlisga Murojaatnomasi hamda boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda mazkur dissertatsiya muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga bog‘liqligi.** Mazkur tadqiqot respublika fan va texnologiyalar rivojlanishining “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlanishida innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

**Muammoning o‘rganilganlik darajasi.** Jahon tilshunosligida konseptlar bir necha yondashuvlar asosida tadqiq etib kelinadi, jumladan, kognitiv tilshunoslik konseptlarni inson aqliy jarayonlari bilan bog‘liq holda<sup>2</sup>, semantik tilshunoslik til birliklarining ma’no tarkibi sifatida<sup>3</sup>, struktural tilshunoslik til tizimining tarkibiy qismi sifatida, lingvokulturologiya esa madaniy qadriyatlar va dunyoqarashlar bilan bog‘liq holda<sup>4</sup> o‘rganadi. Har bir yondashuv konseptlarni o‘ziga xos tarzda talqin qiladi va ularning turli jihatlarini ochib beradi, bu esa til va madaniyatning murakkab munosabati hamda o‘zaro ta’sirini, konseptual tuzilmalarning naqadar boyligini ko‘rsatadi.

Rus tilshunosligida “konsept” tushunchasi keng miqyosda tadqiq etilgan, xususan, Y.Stepanov<sup>5</sup> konseptlarning madaniy kodlar va belgilar tizimi sifatida ishlashini, A.Zalyagin<sup>6</sup> ularning madaniy hamda tarixiy rivojlanishini, A.Zaliznyak<sup>7</sup> kognitiv va madaniy jihatlarini, S.Askoldov<sup>8</sup> konsept va so‘zning o‘zaro bog‘liqligi hamda ularning til

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<sup>2</sup> Langacker R.W. Foundations of Cognitive Grammar, vol. 1: Theoretical Prerequisites. – Stanford: Stanford University Press 1987; Langacker R.W. Concept, Image, Symbol // The Cognitive Basis of Grammar. – Berlin-New York: Mouton de Gruyter 1991; Langacker R.W. Cognitive Grammar // A Basic Introduction. – Oxford-New York: Oxford University Press, 2008.

<sup>3</sup> Wierzbicka A. Different Cultures, Different Languages, Different Speech Acts: Polish vs. English // Journal of Pragmatics 9 (2-3): 145-78. doi:10.1016/0378-2166 (85) 90023-2. – 1995.

<sup>4</sup> Ivanov V.V. Language and Culture // Language and Culture: Linguistic Studies. – M., 1990. – C.83-87; Ivanov V.V. Linguistic and Cultural Contexts in Communication // Semiotics and Communication Studies. – New York, 1995. – P. 27-31.

<sup>5</sup> Степанов Ю.С. Словарь русской культуры. – М.: Языки русской культуры, 1997. – 360 с.

<sup>6</sup> Залыгин А. Концептуальный мир русского народа. – М.: Русская речь, 2001. –107 с.

<sup>7</sup> Зализняк А. Каталог семантических сдвигов: 20 лет спустя // Язык и культура: когнитивные аспекты. – М., 2018. –Том 22. – № 4. – С.770-787.

<sup>8</sup> Аскольдов С. Концепт и слово. – М.: Русская речь, 1928. – 416 с.

tizimidagi o‘rnini, I.Zayseva<sup>9</sup> konseptlarning leksik-semantik xususiyatlari va madaniy konnotatsiyalarini o‘rgangan.

O‘zbek tili konseptosferasi tadqiqi doirasida diaxron aspektida N.R.Umarovanning Alisher Navoiy asarlarining lisoniy-konseptual tadqiqiga bag‘ishlangan doktorlik dissertatsiyasini, A.I.Ziyayevning go‘zallik/xunuklik va xursandchilik/qayg‘u binar oppozitsiyalari doirasidagi, Z.Ma‘rupovanning mumtoz badiiy matnlarda “go‘zallik”, qiyosiy aspektida A.K.Xalillayevning ispan va o‘zbek tillarida “mardlik”, Z.O.Aminovanning ingliz va o‘zbek tillarida “yurak”, G.A.Usenovanning ingliz va qoraqalpoq tillarida “ona”, M.M.Raxmatovanning ingliz, o‘zbek va tojik tillarida “go‘zallik”, Sh.X.Djabbarovning ingliz va o‘zbek tillarida “vaqt”, til nazariyasi ixtisosligida M.Bahramovanning “ayol” konsepti va uning verbalizatorlari, O.Bektoshevning konseptual axborot faollashuvida “kuch” elementli til birliklari, U.Yigitaliyevning o‘zbek tilida “odam” va “jins” konseptlari bilan bog‘liq assotsiativ-verbal birliklar, D.Buzrukovanning olam hissiy-lisoniy manzarasida “muhabbat” konseptining lingvokulturologik va gender tahliliga bag‘ishlangan tadqiqotlari<sup>10</sup>ni keltirish mumkin.

Tilning konseptual sohasida “yaxshilik” universal konseptlardan sanaladi. “Yaxshilik” va “ezgulik” tushunchalariga jahon tilshunosligida atroflicha e‘tibor qaratilgan. Masalan, G.Lakoff va M.Johnson “Metaphors We Live By”<sup>11</sup> asarida kognitiv lingvistika hamda metafora nazariyasi orqali “yaxshilik” va “ezgulik” konseptlarini, shuningdek, metaforalarning inson ongida konseptlarni qanday shakllantirishi va uning tilda qanday ifodalanishini, A.Wierzbicka “Understanding Cultures through Their Key Words: English, Russian, Polish, German, and Japanese”<sup>12</sup> nomli tadqiqotida madaniy konseptlarga antropotsentrik yondashuv orqali universal-semantik modellar asosida “yaxshilik” va “ezgulik” tushunchalarini, Y.Stepanov rus madaniyatidagi “yaxshilik” va “ezgulik” konseptlarini tahlil qilish asnosida madaniy kodlar tizimini, V.G.Raymond “The

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<sup>9</sup> Зайцева И. Концептуальный анализ в современной русской лингвистике. – М.: КНОРУС, 2003. – 217 с.

<sup>10</sup> Умарова Н.Р. Алишер Навоий асарларининг лисоний-концептуал тадқиқи: Филол. фан. д-ри ... дис. – Фарғона, 2021. – 269 б.; Зияев А.И. Инглиз тилида сўз маъноларини кучайтиришнинг лингвокогнитив аспекти: Филол. фан. номз. ... дис.автореф. – Самарқанд, 2009. – 22 б.; Маърупова З. Мумтоз бадий матнларда “гўзаллик” концептининг вербаллашуви: Филол. фан. б. фалс. д-ри ... дис. автореф. – Фарғона, 2022. – 24 б.; Халиллаев А.К. Испан ва ўзбек тилларида “hombria/мardлик” концепти қўлланишининг лингвокогнитив ва лингвомаданий хусусиятлари: Филол. фан. б. фалс. д-ри ... дис. автореф. – Тошкент, 2022. – 48 б.; Аминова З.О. Инглиз ва ўзбек тилларида “heart/юрak” концептининг вербаллашуви ва лингвокультурологик хусусиятлари: Филол. фан. б. фалс. д-ри ... дис. автореф. – Қарши, 2022. – 56 б.; Усенова Г.А. Mother/ona концепти идентификаторларининг лингвомаданий хусусиятлари (инглиз ва қорақалпоқ тиллари мисолида): Филол. фан. б. фалс. д-ри ... дис. автореф. – Нукус, 2021. – 49 б.; Рахматова М.М. Инглиз, ўзбек ва тожик миллий маданиятида “гўзаллик” концептининг лисоний хусусиятлари: Филол. фан. б. фалс. д-ри ... дис. автореф. – Бухоро, 2019. – 50 б.; Джаббаров Ш.Х. Вақт концептосферасининг когнитив-метафорик, лингвофалсафий ва лингвомаданий таҳлили (инглиз ва ўзбек тиллари мисолида): Филол. фан. б. фалс. д-ри ... дис. автореф. – Термиз, 2022. – 53 б.; Bahramova M. “Ayol” konseptosferasining verbalizatorlari va kognitiv tahlili: Филол. фан. б. фалс. д-ри ... дис. автореф. – Farg‘ona, 2023. – 61 б.; Bektoshev O. konseptual axborotning faollashuvida “kuch” elementli til birliklarining voqelanishi: Филол. фан. б. фалс. д-ри ... дис. автореф. – Farg‘ona, 2020. – 62 б.; U.Yigitaliyevning o‘zbek tilida “odam” va “jins” konseptlari bilan bog‘liq assotsiativ-verbal birliklar: Филол. фан. б. фалс. д-ри ... дис. автореф. – Toshkent, 2020. – 59 б.; Buzrukova D. Olamning hissiy-lisoniy manzarasida “muhabbat” kontseptining lingvokulturologik va gender tahlili: Филол. фан. б. ф. д-ри ... дис. автореф. – Farg‘ona, 2024. – 62 б.

<sup>11</sup> Johnson M., Lakoff G. Metaphors We Live By. – Chicago, London: University of Chicago Press, 2003. – 276 p.

<sup>12</sup> Wierzbicka A. Understanding Cultures Though Their Key Words: English, Russian, Polish, German, and Japanese. – Oxford-New York: Oxford University Press, 1997. – 317 p.

Poetics of Mind: Figurative Thought, Language, and Understanding”<sup>13</sup> asarida metaforik hamda figural fikrlashning til va ongda qanday ifodalanishi doirasida “yaxshilik” va “ezgulik” konseptlarini tadqiq etgan.

Yuqorida qayd etilganidek, jahon tilshunosligida “yaxshilik” konsepti alohida yoki dualistik – juftlik ko‘rinishida qiyosiy, lingvokulturologik, leksikografik aspektda o‘rganilgan bo‘lishiga qaramay, uning o‘zbek tilida voqelanishiga xos kognitiv xususiyatlar, shuningdek, konseptning lug‘aviy, badiiy, milliy-madaniy va ijtimoiy tabiati tizimli o‘rganilgan emas. Mazkur tadqiqot ishimiz ana shu jihatlari bilan dolzarblik kasb etadi.

**Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta’lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi.** Dissertatsiya Qo‘qon davlat pedagogika instituti ilmiy-tadqiqot ishlari rejasiga muvofiq “Zamonaviy tilshunoslikning dolzarb masalalari” mavzusi doirasida bajarilgan.

**Tadqiqotning maqsadi** o‘zbek tilida voqelangan “yaxshilik” konseptining markaz va qurshov birliklarini, ularning semantik sohalarini hamda ma’nolar dinamikasini aniqlash, milliy ongdagi konseptual tuzilmalarini tavsiflash, kognitiv jihatdan modellashtirishdan iborat.

**Tadqiqotning vazifalari:**

o‘zbek tilida o‘rganilayotgan konseptning kognitiv tuzilmalari va ularni ifodalovchi til birliklarini aniqlash orqali “yaxshilik” kognitiv konteksti(freymi)ni shakllantirish;

“yaxshilik” konseptining tilda voqelanish tizimini yoritish, uning tarkibiy qismlari va maydon tuzilmalarini tavsiflash;

konsept doirasidagi paremik birliklarni lingvokognitiv jihatdan konseptual-metaforik va konseptual-metonimik asosda modellashtirish;

badiiy matnda muallifning olam manzarasi sifatida namoyon bo‘luvchi “yaxshilik” konseptini kognitiv jihatdan modellashtirish;

milliy til sohiblarining turli yosh guruhlari jamoaviy ongidagi “yaxshilik” konsepti assotsiativ maydonini aniqlash, uni tashkil etuvchi markaziy va chegara birliklari mohiyatini yoritish.

**Tadqiqot obyekti.** O‘zbek tilida “yaxshilik” konseptining til jamoasi ongida va ijodkor badiiy tafakkurida voqelanishi.

**Tadqiqot predmetini** o‘zbek tilida “yaxshilik” konseptual maydonini tashkil etuvchi yadro (markaz) va periferik (chegara) birliklar, konseptual tuzilmalar hamda ularning semantikasi tashkil etadi.

**Tadqiqotning usullari.** Dissertatsiya mavzusini yoritishda tavsifiy, qiyosiy-tarixiy, funksional-semantik, assotsiativ va konseptual tahlil usullaridan foydalanilgan.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

kognitiv tilshunoslikning nazariy asoslariga tayangan holda olib chiqilayotgan muammo tavsiflangan, o‘zbek tilida “yaxshilik” konseptining konseptual tuzilmalari va ularni tilda namoyon etuvchi birliklar aniqlangan hamda ushbu ifodalovchilar asosida konseptning kognitiv konteksti shakllantirilgan;

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<sup>13</sup> Raymond W.G. The Poetics of Mind // Figurative Thought, Language and Understanding. – Amsterdam-Philadelphia: John Benjamins Publishing Company, 1999. – 226 p.

milliy tilda “yaxshilik” konseptual maydonining markaziy va qurshov birliklari, ifodalovchilarning yaqin va uzoq periferik hududlari belgilangan;

“yaxshilik” konsepti haqidagi tasavvurlarning lingvomadaniy ifodasi sifatida maqollarga xos konseptual-metamorik (17 ta) va konseptual-metonimik (6 ta) modellar olam lisoniy manzarasi doirasida asoslangan va modellashtirilgan: konseptual-metamorik modellar ichida “Yaxshilik – bu mavjudlik” (1-asosiy model), “Yaxshilik – ne’mat”, “Yaxshilik – yengillik”, “Yaxshilik – yumush”, “Yaxshilik – ma’naviyat mahsuli” kabilar asosiy model bo‘lib, qolgan 12 ta model ularning, xususan, 1-modelning submodellari ekanligi isbotlangan;

badiiy matnda ijodkor ongi prizmasida aks etgan va muallifning badiiy olam manzarasi sifatida voqelangan “yaxshilik” konseptining kognitiv (19 ta) modellari aniqlangan: bu modellardan 3 tasi yaxshilik qiluvchi subyektlar (YQS) ga, 4 tasi yaxshilikni qabul qiluvchi subyektlar (YQQS) ga, qolgan 12 tasi til sohiblari (TS) ga tegishli ekanligi va bu modellar cheksizligi asoslangan;

oliygoch talabalari bilan va internet tamoqlarida o‘tkazilgan ijtimoiy so‘rovnomalar asosida o‘zbek tilida “yaxshilik” konseptining jamoaviy ongdagi assotsiativ maydoni belgilanib, uni tashkil etuvchi markaziy va chegara birliklari mohiyati yoritilgan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat: dissertatsiya materiallari kognitiv tilshunoslik, sotsiolingvistika, lingvokulturologiya, assotsiativ tilshunoslik fanlaridan tashkil etilgan ma’ruza va amaliy mashg‘ulotlar uchun ilmiy-amaliy ahamiyatga ega ekanligi asoslangan;

filologiya yo‘nalishidagi tanlov fanlardan maxsus kurs va seminarlar tashkil etishda foydalanish mumkin; tadqiqot natijalari asosida “yaxshilik” konseptining assotsiativ tadqiqi boshqa konseptlarning o‘rganilishida muhim manba bo‘lib xizmat qilishi dalillangan.

**Tadqiqot natijalarining ishonchiligi** “yaxshilik” konsepti bilan assotsiativ bog‘langan birliklarning maydon ko‘lamini izohlashda tilning leksik sath birliklari va ularning stilistik imkoniyatlariga tayanilgani, assotsiativ va ijtimoiy so‘rovnoma natijalari asosida ushbu konseptual tuzilma haqida ilmiy xulosalar chiqarilgani bilan belgilanadi.

#### **Tadqiqot natijalarining ilmiy va amaliy ahamiyati.**

Tadqiqot natijalarining ilmiy ahamiyati o‘zbek tilida “yaxshilik” konsepti ifodalovchilari va ularning yadro-periferik munosabatlari hamda kognitiv tuzilma tarkibiy qismlarini modellashtirish masalasi bilan bog‘liq ilmiy-nazariy qarashlar rivojidadagi o‘rni bilan belgilanadi.

Tadqiqotning amaliy ahamiyati dissertatsiya materiallaridan magistratura va bakalavriat bosqichlari uchun kognitiv lingvistika, assotsiativ tilshunoslik fanlari bo‘yicha darslik va o‘quv qo‘llanmalarining yangi avlodini yaratish, ilmiy ma’ruzalar, maxsus kurs, seminarlarda foydalanish mumkinligida ko‘rinadi.

#### **Tadqiqot natijalarining joriy qilinishi.**

Kognitiv tilshunoslikning nazariy asoslariga tayangan holda olib chiqilayotgan muammo – o‘zbek tilida “yaxshilik” konseptining konseptual tuzilmalari va ularni tilda namoyon etuvchi birliklar hamda ushbu ifodalovchilar asosida shakllanuvchi konseptning kognitiv kontekstiga oid xulosalardan O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot instituti tomonidan FI-G003 raqamli “Hozirgi qoraqalpoq tilida funksional so‘z yasalishi” mavzusidagi

fundamental loyihani bajarishda foydalanilgan (Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutining 2024-yil 25-maydagi 163/1-son ma'lumotnomasi). Natijada mazkur loyiha doirasida tayyorlangan materiallarning mazmuni boyitilgan;

“yaxshilik” konsepti haqidagi tasavvurlarning lingvomadaniy ifodasi sifatida maqollarga xos konseptual-metaforik va konseptual-metonimik modellar olam lisoniy manzarasi doirasida modellashtirilishi bilan bog'liq xulosalardan O'zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog'iston bo'limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot instituti tomonidan FA-AI-G007 raqamli “Qoraqalpoq naql-maqollari lingvistik tadqiqot obyekti sifatida” mavzusidagi amaliy loyihani bajarishda foydalanilgan (Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutining 2024-yil 25-maydagi 162/1-son ma'lumotnomasi). Natijada maqollarni qo'llash hisobiga nutqning jozibadorligi va ta'sirchanligini oshirishga erishish mumkinligi, ularning barcha xalqlar va millatlarda bebaho qadriyat sifatida baholanishi, kognitiv tuzilmalar sifatida modellashtirilishi haqidagi qarashlar loyiha ishini ilmiy-nazariy jihatdan asoslashga xizmat qilgan;

badiiy matnda ijodkor ongi prizmasida aks etadigan, muallifning badiiy olam manzarasi sifatida voqelanadigan “yaxshilik” konsepti kognitiv modellarining rang-barangligi va cheksizligi haqidagi xulosalardan O'zbekiston Milliy teleradiokompaniyasi “O'zbekiston” teleradiokanalida e'finga uzatilgan “Ta'lim va taraqqiyot”, “Adabiy jarayon” nomli dasturlar ssenariysini tayyorlashda foydalanilgan (O'zbekiston Milliy teleradiokompaniyasining 2023-yil 9-apreldagi 04-36-1316-son ma'lumotnomasi). Natijada 2022-2023-yillarda mazkur teleradiokanal materiallari ilmiy va amaliy jihatdan boyitilgan, mazmunan mukammallashuvi ta'minlangan.

**Tadqiqot natijalarining aprobatsiyasi.** Tadqiqot natijalari 3 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida ma'ruza ko'rinishida bayon etilgan hamda aprobatsiyadan o'tkazilgan.

**Tadqiqot natijalarining e'lon qilinganligi.** Dissertatsiya mavzusi bo'yicha jami 16 ta ilmiy ish, jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 5 ta, xorijiy jurnallarda 6 ta maqola chop etilgan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch bob, xulosa hamda foydalanilgan adabiyotlar ro'yxatidan iborat. Ishning umumiy hajmi 137 sahifani tashkil qiladi.

## DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning Kirish qismida mavzuning dolzarbligi va zarurati asoslangan, dissertatsiyaning maqsadi va vazifalari, obyekti va predmeti tavsiflangan, uning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, tadqiqotning ilmiy yangiligi va amaliy ahamiyati ochib berilgan, tadqiqot natijalarini amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi “**Kognitiv lingvistikaning nazariy asoslari**” deb nomlangan bo'lib, bobning birinchi fasli “*Til tadqiqiga kognitiv yondashuv*” masalasiga bag'ishlangan.

Bugungi kunda ko'pgina tadqiqotchilar til foydalanuvchisining ichki dunyosiga – lingvistik shaxsga murojaat qila boshladilar. Bu, umuman, lingvistik paradigmaning

o'zgarishiga olib keldi. Uning asosiy e'tibori hozirgi vaqtda til va nutq vositalari yordamida amalga oshiriladigan eng murakkab insoniy munosabatlar yig'indisiga qaratilmoqda. Tildagi inson omili g'oyasi, E.S.Kubryakovaning fikricha, "shaxsning lingvo-ijodiy faoliyati va uning idrok olamida yaratiladigan lisoniy manzara bilan uzviy bog'liq"<sup>14</sup>.

Hozirgi kunda tilga murojaat qilish inson ongiga kirishning eng oson usuli hisoblanadi, uni o'rganish ma'lum bir etnik guruhga xos bo'lgan olam manzarasining xususiyatlarini ochishga yordam beradi va til faoliyati bilishning o'ziga xos usullaridan biri sifatida aysberg uchini tashkil etuvchi kognitiv qobiliyatlarga asoslanadi<sup>15</sup>. "Tilning kognitiv funksiyasini uning barcha ko'rinishlarida o'rganish, idrokni uning lingvistik voqelantirishdagi tadqiqi deb tushunish kerak"<sup>16</sup>.

Kognitiv tilshunoslikda til hodisalarini antropotsentrik jihatdan o'rganish lingvistik shakllar ortidagi bilimlarni ifodalashning kognitiv tuzilmalarini aniqlash imkonini beradi, chunki kognitiv tadqiqotlar va ular asosida paydo bo'lgan ko'plab talqinlar<sup>17</sup> shuni ko'rsatadiki, "barchasining xilma-xilligiga qaramay, ularda umumiy jihat bor, ya'ni tilning antropotsentrikligi, aniqroq aytadigan bo'lsak, to'g'ridan-to'g'ri yoki bilvosita o'zlashtirilgan so'z bilan ifodalanadigan hamda tilga singdirilgan amaliy, nazariy, madaniy bilim va tajribalar semantik hamda konseptual tahlil natijasida til sohiblari tomonidan oxir-oqibat olamning lisoniy manzarasi shaklida qayta tiklanishi mumkin bo'lgan holatdir"<sup>18</sup>.

Tilni o'rganishga kognitiv yondashuvning mohiyati shundaki, ma'lum tajriba hamda bilim tashuvchisi sifatida shaxs tafakkuri konseptual tushuncha va uning lisoniy ifodalanishida katta rol o'ynaydi. Binobarin, "tilni o'rganish obyekt sifatida ko'rib chiqishning alohida istiqboli insonning bilish jarayonlari va nutq faoliyatidagi markaziy rolini tan olish bilan bog'liq"<sup>19</sup> va bu tilning antropotsentrik tabiatini anglatadi. Kognitiv yondashuv tadqiqot obyektini yaxlitlashtirish va leksik ma'nodagi tarkibiy qismlarni taqdim etish usullarini kengaytirishga imkon beradi. Leksik tizimda otlar bilan mustahkamlangan obyektlar va buyumlarning nomlarini tushuntiradigan konsept kognitiv lingvistikaning asosiy birligi hisoblanadi<sup>20</sup>.

Ma'lumki, har qanday tilda borliq o'ziga xos suvrat-u siyratda namoyon bo'ladi. Bu milliy nigoh, milliy his qilish, milliy eshitish omillari bilan bog'liq. Borliqning ongdagi manzarasini fotosurat tarzida emas, balki musavvir tomonidan ishlangan tasviriy san'at

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<sup>14</sup> Кубрякова Е.С. Об установках когнитивной науки и актуальных проблемах когнитивной лингвистики // Вопросы когнитивной лингвистики, 2004. – № 1 (001). – С.12-15.

<sup>15</sup> Караулов Ю.Н. Русский язык и языковая личность. – М.: Издательство МГУ, 1987. – 36 с.

<sup>16</sup> Болдырев Н.Н. Концептуальное пространство когнитивной лингвистики // Вопросы когнитивной лингвистики, 2004. – №1. – С.22-26.

<sup>17</sup> Rosh E. Prototype Classification and logical classification: The two systems / E.Rosh, B.Llood, B.Cognition. – Categorization: Hillside, 1978; Lakoff G. Women, Fire and Dangerous Things / G.Lakoff. – Chicago: University of Chicago Press, 1987; Johnson-Laird P.N. Mental models / P.N.Johnson-Laird. – Cambridge: Cambridge University Press, 1983; Кубрякова Е.С. Краткий словарь когнитивных терминов / Е.С.Кубрякова, В.З.Демьянков, Ю.Г.Панкрац, Л.Г.Лазутина. – М., 1996.

<sup>18</sup> Рябцева Н.К. Ментальная лексика, когнитивная лингвистика и антропоцентричность языка / Н.К.Рябцева // <http://www.dialog-21.ru>.

<sup>19</sup> Болдырев Н.Н. Концептуальное пространство когнитивной лингвистики // Вопросы когнитивной лингвистики, 2004. – №1. – С.18-36.

<sup>20</sup> Умарова Н. Алишер Навоий асарларининг лисоний-концептуал тадқиқи: Филол. фан. д-ри (DSc) ... дис. – Farg'ona, 2021. – Б.37.

namunasi sifatida tushunish lozim. Ushbu manzarada biror milliy tilga mansub shaxs yoki shaxslarning borliqni kuzatish asnosida olgan taassurotlari, o‘rganish yoki kuzatish yoxud tajriba natijasida egallagan bilimlari, bilish jarayonidagi holati va xususiyati o‘z aksini topadi. Bu o‘rinda aytish mumkinki, lingvokognitologiyaning muammosi til bag‘ridagi bilim, tasavvur strukturasi aniqlashdan iborat.

Shaxsning amaliy tajribasi va dunyoning tuzilishi haqidagi bilimlari hissiy a‘zolar va asosiy kognitiv tuzilmalar – inson idrokining invariantlari orqali amalga oshiriladi. Bilimlarni o‘rganish va ifodalash uchun turli xil bilim tuzilmalari – modellar, ssenariylar, rejalar qo‘llaniladi. Aniq matematik fanlar doirasida ishlab chiqilgan qolip, sxema, ssenariy kabi mavhum konstruksiyalardan lingvistik materialni chuqur tahlil qilish uchun keng foydalanish an‘anasi ilmiy tadqiqotlarda tobora aniq namoyon bo‘lmoqda. Binobarin, M.Minskiy modelni “stereotipik vaziyatni ifodalash uchun mo‘ljallangan ma‘lumotlar strukturasi”<sup>21</sup> sifatida belgilaydi.

Bobning ikkinchi fasli “*Til va tafakkur munosabatlari tavsifi*” deb nomlanadi va unda bu munosabatlar doirasidagi yondashuvlar tahlil qilinadi.

“Til paydo bo‘libdiki, necha ming yillardan beri odam bolasi sehr-u sinoatga to‘la bu xilqat oldida hayrat barmog‘ini tishlashdan tolmaydi. Tabiat va jamiyatdagi turfa hodisalarning mohiyati hamda qonuniyatlarini, ibtidoiy bir shamoyillarda bo‘lsa-da, bahaddi imkon inkishof etishga uringan ilk aql sohiblarining diqqatini til, xususan, ilohiy va badiiy so‘z tilsimi muammolari ham jiddiy band etgan. Bu yorug‘ diqqat-u shuur tetapoya davridan to bugungi yetuklik davriga kelguncha til mohiyatini aniqlashning ming bitta yo‘lini sinab ko‘rgan bo‘lsa-da, bu mohiyatga to‘la yetib borishning uddasidan chiqqa olganicha yo‘q. Chunki inson tili benihoya murakkab, benihoya ko‘p tomonlama, benihoya o‘ziga xos muhtasham va muntazam hodisadirki, uning barcha jihatlarini yaxlitligicha va birdaniga tasavvur qilishga ko‘pda inson aqli ojizlik qiladi”<sup>22</sup>.

Til muammosi, uning tafakkur shakllanishiga ta’siri, voqelikka munosabati asrlar davomida faylasuf va tilshunos olimlarning asarlarida turlicha talqin etilgan. Biroq hozirgi kunda tilni insoniyat madaniyatining hodisasi sifatida o‘rganishga kirishildi.

Gumboldt tilni “fikrni shakllantiruvchi a‘zo” sifatida tushundi va tilning tafakkurga bog‘liqligini, har biri til tomonidan o‘ziga xos shartlanishini ta’kidladi. Bu tilda so‘zlashuvchilarning dunyoqarashini belgilaydigan va dunyo haqidagi tasavvurlarini shakllantiradigan alohida milliy tasniflash tizimi mavjud. Gumboldt ta’limotiga ko‘ra, inson tilsiz rivojlana olmaydi, fikrlay olmaydi, dunyoni idrok etishda tilga butunlay bo‘ysunadi. Uning fikricha, til tabiat va inson o‘rtasidagi bog‘lovchi, “oraliq olam” bo‘lib, u kishilar hamda ularni o‘rab turgan dunyo o‘rtasida joylashgan. Aynan til insonga voqelikni, uning atrofidagi dunyoni bilishiga yordam beradi va til yordamida “olam manzarasi” yaratiladi<sup>23</sup>.

Rus tilshunosligida til va tafakkur munosabatlarining falsafiy va lingvistik muammosiga oid birinchi maxsus tadqiqot XIX asrning ikkinchi yarmida nashr etildi. Bu A.Potebnyaning V. fon Gumboldt g‘oyalari ta’sirida yozilgan “Tafakkur va til” asaridir. Tilshunos ushbu asarida til va fikrlash o‘rtasidagi bog‘liqlikni chuqur tahlil qiladi. U asarida bir qator muhim g‘oyalarni ilgari suradi, jumladan, tilning tafakkurdagi roli:

<sup>21</sup> Минский М. Структура для представления знаний // Психология машинного зрения. – М., 1978. – 89 с.

<sup>22</sup> Mahmudov N. Tilning mukammal tadqiqi yo‘llarini izlab... // O‘zbek tili va adabiyoti, 2012. – №5. – B.9-13.

<sup>23</sup> Гумбольдт В. фон. Избранные труды по языкознанию. – М.: Прогресс, 2000. – С.53-60.

Potebnya tilni inson fikrining ifodasi sifatida ko‘radi va til vositasida fikrlar, hissiyotlar va tajribalar ifodalanishini ta‘kidlaydi. Gumboldt g‘oyalarga ko‘ra, “til tafakkurni belgilaydi, atrofdagi dunyoni g‘oyalarga aylantiradi, ularni nutqqa ko‘chiradi. Tushunchalar obyektiv voqelikning aksi emas, ular ramziy bilishning mahsuli, ya‘ni belgilar bilan shartlangan bilimdir. Shu bilan birga, ular til ongining kognitiv qobiliyatlarini ham cheklaydi”<sup>24</sup>.

“Mening ongim chegaralari mening tilim bilan belgilanadi”, deb yozgan edi XX asrning eng yirik tilshunoslaridan biri Vitgenshteyn<sup>25</sup>. U o‘zining “Falsafiy asarlari”da olamni bilish mumkin, chunki til mantiqiy tuzilma sifatida olam tuzilishini o‘zining ma‘nosi bilan aks ettiradi<sup>26</sup>, deb ta‘kidlaydi. Uning “lisoniy olam manzarasi” haqidagi g‘oyasi barcha zamonaviy kognitiv tadqiqotlar asosida yotadi. “Til shunchaki shaxsiy bilish shakli emas, balki ijtimoiy bilish shakli hamdir... ijtimoiy til so‘zning denotativ ma‘nosida ushbu jamiyatning “olam manzarasi”ni qamrab oladi”<sup>27</sup>.

Bir qator tadqiqotchilar tildan tashqarida tafakkurning mavjudligi mumkin emas, degan fikrga qo‘shiladilar. “Fikrlar faqat so‘zlar asosida vujudga keladi: til nafaqat fikrlashning zaruriy sharti, balki fikrning zaruriy moddiy qobig‘i hamdir”, degan edi S.Rubinshteyn<sup>28</sup>. Xuddi shunday fikr E.Benvenistda ham uchraydi: “Til shakli ... fikrni uzatish sharti, lekin eng avval uni amalga oshirish shartidir. Biz til tomonidan allaqachon shakllangan fikrni tushunamiz. Tildan tashqarida faqat noaniq motivlar mavjud bo‘lib, ulardan imo-ishoralar va mimikalar paydo bo‘ladi. Shunday qilib, ... tilsiz fikrlash mumkinmi? – degan savol ma‘nisiz bo‘lib chiqadi”<sup>29</sup>. “Agar azaldan til fikrni ifodalash vositasi bo‘lib xizmat qilgan bo‘lsa, hozirgi vaqtda uning bilish jarayonida (tilning) faol rolini hisobga olgan holda, tilni tafakkurni bilish vositasi deb hisoblash istagi tobora kuchayib bormoqda”<sup>30</sup>.

I.A.Sternin “... til tizimi mavjud va u fikrlash jarayoniga emas, balki muloqot jarayoniga xizmat qiladi. Fikrlash uchun til birliklari umuman kerak emasligini, ular fikrlash uchun emas, balki uning natijalarini odamlarga yetkazish uchun kerak”<sup>31</sup> ekanligini ta‘kidlaydi.

Ong miya infratuzilmasining shunday tarkibiy qismiki, unda “barcha aqliy tajriba jamlanadi, inson hayoti davomida olam haqidagi bilimlarni o‘zlashtiradi, ya‘ni uning ongida to‘plangan taassurotlar, hislar, g‘oyalar va manzaralarni yoki konseptual tizim asosidagi tushunchalarni aks ettiradi”<sup>32</sup>. Bu o‘rinda E.S.Kubryakova lingvistik ongni lingvistik bog‘lanishga ega bo‘lgan “ma‘nolar yig‘indisi”, tafakkurni ongda sodir bo‘ladigan psixik jarayonlarning bir qismi va ayni vaqtda butun ongning bir qismi sifatida baholaydi<sup>33</sup>.

<sup>24</sup> Гумбольдт В. фон. Избранные труды по языкознанию. – М.: Прогресс, 2000. – С.53-60.

<sup>25</sup> Витгенштейн Л. Философские работы. – М.: Гнозис, 1994. – С.148.

<sup>26</sup> Витгенштейн Л. Философские работы. – М.: Гнозис, 1994. – С.148.

<sup>27</sup> Радченко О.А. Язык как мирозидание. Лингвофилософская концепция неогумбольдтианства. Том 1. /О. А. Радченко. – М.: Метатекст, 1997. – С.249.

<sup>28</sup> Фесенко Т.А. Реальный мир и ментальная реальность: парадигмы взаимоотношений. – Тамбов: Наука, 1999. – С.75.

<sup>29</sup> Бенвенист Э. Общая лингвистика. – М.: Едиториал, 2002. – С.105.

<sup>30</sup> Юдахин А.П. Билингвизм и проблема связи языка и мышления (исторический аспект) // Теоретические проблемы социальной лингвистики. – М.: Наука, 1981. – С.236.

<sup>31</sup> Попова З. Д. Очерки по когнитивной лингвистике. – Воронеж: Истоки, 2001. – 57 с.

<sup>32</sup> Кубрякова Е.С. Об установках когнитивной науки и актуальных проблемах когнитивной лингвистики // Вопросы когнитивной лингвистики, 2004. – № 1 (001). – С.13-14.

<sup>33</sup> Кубрякова Е.С. Ko‘rsatilgan asar. – С.13-14.

Birinchi bobning 3-faslida *“Olamning konseptual va lingvistik manzaralari”* muammosi o‘rganilgan.

Shubhasiz, “lingvistik ong muammolarini olamning lisoniy manzarasi orqali tushunish, til va milliy madaniyatni bog‘lash va nutqni shaxs ongi tubida joylashgan kognitiv tuzilmalar nuqtayi nazaridan taqdim etish zarurati so‘nggi o‘n yillikda yangi paydo bo‘lgan kognitiv tilshunoslikda diskursiv paradigmaning paydo bo‘lishi bilan bog‘liq”<sup>34</sup>. Shaxs bilish subyekti sifatida obyektiv voqelik haqidagi ma‘lum bilimlar, g‘oyalar, fikrlar tizimining tashuvchisi hisoblanadi. Bu tizim turli nomlarga ega: “olam manzarasi”, “olamning konseptual tizimi”, “olam modeli” va boshqalar.

“Olam manzarasi” tushunchasi asosiy tushunchalardan biri bo‘lib, inson va uning mavjudligini, mavjudligining eng muhim shartlarini, olam bilan munosabatlarini ifodalaydi. U yoki bu milliy jamoaga mansub kishilar ongida olam manzarasi, ya‘ni ularni o‘rab turgan obyektiv voqelik qiyofasi shakllanadi va avloddan avlodga o‘tadi. Olam manzarasi inson tomonidan yaratilgan obyektiv voqelikning subyektiv tasviri – olamning ko‘zgidagi tasviri, in‘ikosi emas, balki har doim uning qandaydir talqinidir. Olam manzarasini bir shaxsga nisbatan olamning individual g‘oyasi sifatida, shuningdek, butun insoniyatga nisbatan umumlashtirilgan g‘oya hamda olam haqidagi universal bilimlar majmui sifatida tushunish mumkin. Olam manzarasi insonning kognitiv faoliyati va fikrlash qobiliyati tufayli yaratiladi, shuning uchun u inson bilimlarini tashkil qilishni o‘rganadigan bir qator fanlarda kognitiv kategoriya sifatida tavsiflanadi.

Olamning yaxlit manzarasi dunyoqarashning ikkita asosiy turi – konseptual va lingvistik qarashlar asosida shakllanadi. Olamning konseptual manzarasi lingvistikaga qaraganda ancha kengroq, chunki uni yaratishda har xil fikrlash turlari, shu jumladan, nutqiy bo‘lmaganlari ham ishtirok etadi.

“Olamning konseptual manzarasi” tushunchasi tilshunoslikda olam manzarasi (B.A.Serebrennikov, E.A.Kubryakova)<sup>35</sup> deb nomlanadi. Tilshunoslik olam manzarasi va til o‘rtasidagi bog‘liqlikni o‘rnatadi, kognitiv tuzilmani til orqali aniqlash usullarini o‘rganadi. Til nafaqat ongda taqdim etilgan semiotik tizimlardan biri sifatida olam manzarasining bir qismi, balki uning asosida olam lisoniy manzarasi ham shakllanadi. Nihoyat, til yordamida alohida shaxslar tomonidan olingan bilimlar subyektlararo mazmunga aylanib, kommunikativ jarayonlarda qatnasha oladi. An‘anaviy jihatdan til turli konseptual tizimlardan tashkil topgan yagona va universal tafakkur asosi (yagona mantiqiy va kognitiv asos) hisoblanadi.

Falsafada “olam manzarasi” muammosi falsafiy kategoriyalar: individual ong, dunyoqarash, tafakkur va boshqa kontekstlarda ko‘rib chiqiladi<sup>36</sup>.

“Olamning lisoniy manzarasi” tushunchasi “tafakkur – borliq – til” munosabatini aks ettiradi. Bu tushuncha til egalariga xos bo‘lgan olamni idrok etish tarzi, u haqidagi bilimlari, tasavvurlari, bahosining tilda aks etgan manzarasidir. Ijodkor asarida yaratilgan olam manzarasida uning bilimi, tasavvurlari, hissiyotlari, qarashlari, tashqi olamga munosabati jamlanadi. Bunday

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<sup>34</sup> Кубрякова Е.С. Эволюция лингвистических идей во второй половине 20 века (опыт парадигмального анализа) / Е.С.Кубрякова // Язык и наука конца XX века. – М., 1995. – С.62-67.

<sup>35</sup> Серебренников Б.А. К проблеме “язык и мышление” (всегда ли мышление вербально?) // Сравнительное лингвистическое языкознание, 1977. – № 1. – С.16-17.

<sup>36</sup> Витгенштейн Л. Философские работы. – М.: Гнозис, 1994. –179 с.

olam manzarasi badiiy tabiatga ega bo'lganligi uchun u "olamning badiiy manzarasi" deb nomlanadi.

"Olam manzarasi" tafakkurda yaratiladi, tilda esa bunday qobiliyat yo'q. Tilning o'zini tafakkur bilan tenglashtirib bo'lmaganidek, "olamning lisoniy manzarasi"ni (OLM) "olam manzarasi" (OM) bilan tenglashtirib bo'lmaydi. Xuddi shunday qarashni B.A.Serebrennikov ham ilgari suradi: "Til voqelikni aks ettirmaydi, balki uni ramziy ko'rinishda ko'rsatadi"<sup>37</sup>. Buning natijasi esa tushunchalar (ma'nolar) dir.

Shunday qilib, OLM tushunchasi o'zaro bog'langan, ammo turlicha ikkita g'oyani o'z ichiga oladi: 1) olamning til tomonidan taqdim etilgan manzarasi "ilmiy" manzaradan farq qiladi (shu ma'noda "olamning sodda manzarasi" atamasi ham qo'llaniladi); 2) har bir til o'z manzarasini "chizadi", voqelikni boshqa tillarga qaraganda biroz boshqacha tarzda tasvirlaydi. OLM atamasi tabiiy ravishda tilning so'zlovchilar tomonidan seziladigan, lingvistik ongda mustahkamlanadigan semantik tizimini anglatadi<sup>38</sup>.

"Olam manzarasi" atamasi ko'pincha "olamning konseptual manzarasi"ga sinonim sifatida qo'llaniladi. "Olam manzarasi" va "olamning lisoniy manzarasi" tushunchalari o'rtasida murakkab munosabatlar mavjud bo'lib, ularning chegaralari beqaror va noaniq deb belgilangan<sup>39</sup>.

Demak, "olam manzarasi" bilan "olamning lisoniy manzarasi" o'rtasida farqlar mavjud. "Olam manzarasi" – bu dunyoning inson ongida aks etishi. "Olamning lisoniy manzarasi" esa – dunyo haqidagi ma'lumotlarning til belgilari orqali qayta ishlanishi va qayd etilishi. Kengroq talqinda "mentalitet" tushunchasidan dunyo haqidagi ko'proq yoki kamroq barqaror g'oyalar to'plamini ifodalash uchun foydalaniladi. Shu ma'noda ko'pgina tadqiqotchilarning "mentalitet" va "olam manzarasi" tushunchalarini tenglashtirishlari kuzatiladi.

Dissertatsiyaning ikkinchi bobi **"O'zbek tilida "yaxshilik" konseptining lingvo-aksiologik va assotsiativ xususiyatlari"** deb nomlanadi. Mazkur bobning birinchi faslida *konsept olam haqidagi axborot birligi sifatida* tavsiflanadi.

Kognitiv tilshunoslik vakillari har bir til ma'lum tushunchalar tizimiga ekvivalent bo'lib, ular orqali ona tilida so'zlashuvchilar tashqi dunyodan kelayotgan axborot oqimini idrok etadilar, tuzadilar, tasniflaydilar va izohlaydilar, deb hisoblaydilar.

"Ona tilida so'zlashuvchilarning barcha imkoniyatlari doirasida shakllanadigan tushunchalar – milliy tushunchalarning yig'indisi milliy konsept mazmunini tashkil qiladi"<sup>40</sup>. Shu nuqtayi nazardan konseptni tushuncha sohasining elementi, shaxsning kognitiv faoliyati jarayonining tarkibiy qismi sifatida, dunyo haqidagi ma'lumotlar birligi sifatida ko'rib chiqish maqsadga muvofiqdir.

Rus tilshunosligida "konsept" tushunchasi XIX asr oxirida asosiy atama maqomini oldi va shundan beri u haqida ko'plab ta'riflar paydo bo'ldi. Kognitiv atamalar lug'atida konseptga quyidagicha ta'rif beriladi: "Konsept bizning tafakkurimizdagi aqliy va psixik resurslarning inson bilim va malakalarida aks etishiga xizmat qiladigan tushunchadir"<sup>41</sup>.

<sup>37</sup> Роль человеческого фактора в языке: Язык и картина мира. – М.: Наука, 1988. – С. 6.

<sup>38</sup> Урысон Е.В. Проблемы исследования языковой картины мира: Аналогия в семантике / Е.В.Урысон; Рос. академия наук. Ин-т русского языка им. В.В.Виноградова. – М.: Языки славянской культуры, 2003. – С. 56.

<sup>39</sup> Залевская А.А. Введение в психолингвистику. – М.: РГГУ, 2000. – 348 с.

<sup>40</sup> Лихачев Д.С. Концептосфера русского языка. – М., 1993. – Т.52. – №1. – С. 5.

<sup>41</sup> Ray Jakendoff. What is a concept, that a person may grasp it // Program in Linguistics and Cognitive science Brandies University Watham, 1989. – 218 p.

“Konsept” termini zamonaviy tilshunoslikda biror bir leksik birlikning tafakkurdagi obrazini ifodalash uchun qo‘llaniladi. Ilmiy talqinlarda bu termin “tushuncha” bilan sinonim sifatida qo‘llaniladi.

O‘zbek tilshunosligida ham “konsept” tushunchasi turli talqinlarga ega. Professor N.Mahmudov “Til tilsimi tadqiqi” risolasidagi “Tilning mukammal tadqiqi yo‘llarini izlab...” nomli maqolasida “... konsept tafakkurga oid mazmuniy-mental tushuncha, lekin uni milliy, madaniy unsurdan tamoman holi bo‘lgan hodisa sifatida qarash anchayin munozaralidir”<sup>42</sup> tarzidagi mulohazasini bayon etadi. Sh.Safarovning nuqtayi nazariga ko‘ra, “... konsept ham tafakkur birligi va uning asosida tushuncha, obraz hamda lisoniy ma‘no umumlashmasi yotadi. Konseptning shakllanishi individual obraz tug‘ilishidan boshlanib, lisoniy birlikning paydo bo‘lishi bilan tugaydi”<sup>43</sup>.

Asosiy qatlam yoki konseptning o‘zagi odatda asosiy leksemalar bilan ifodalanadi. Konsept stilistik jihatdan betaraf va ancha faol leksemalar asosida shakllanadi. Uning uzoq chegarasidan stilistik rang-barang, past chastotali, shuningdek, eskirgan leksemalar o‘rin oladi.

Konsept hodisasining universal mohiyatini anglash mumkin bo‘lgan yagona ilmiy-uslubiy makon – bu semantika bo‘lib, u yerda konsept ham kognitiv konstruksiya, ham ma‘no yaratuvchi model sifatida ishlaydi, u o‘ziga xos ma‘nolar tizimida, ma‘lum bir konsepsiya doirasida amalga oshiriladi. Lingvistik konseptologiyada “konsept” deganda bir necha lisoniy ma‘nolar semantik jihatdan bog‘langan obyekt haqidagi lingvistik shaxsning madaniy jihatdan aniqlangan g‘oyalari majmui tushuniladi. “Konsept” konseptual maydonni, ya‘ni dominant tushuncha atrofida tizimlashtirilgan, qaysidir ma‘noda dominant tushunchaning o‘rnini bosuvchilar orqali shakllangan semantik makonni tashkil qiladi. Bunda assotsiativ eksperiment jarayonida olingan qabul qiluvchilarning nutqiy reaksiyalari strukturani tavsiflash va konsept modelini yaratish uchun ishonchli material bo‘la oladi.

Bobning *ikkinchi faslida* “yaxshilik” konseptiga xos baholash xususiyatlari haqida fikr yuritiladi. “Olamning qiymat (baho) manzarasi” o‘zida jamiyat ideallari tizimini aks ettiradi va “olam lisoniy manzarasi”ning o‘ziga xos turini ifodalaydi. “Olamning qadriyat manzarasi”ni shakllantirishning asosiy omili – bu baholashdir. “*Olamning qiymat (baho) manzarasi*” “olam manzarasi” va “olamning lisoniy manzarasi” tushunchalari bilan bog‘liq.

“*Olamning qiymat manzarasi*” aksiologiyada o‘rganiladi. Aksiologiya – bu qadriyatlar nazariyasi demak. Qadriyatlar masalasi birinchi marta Suqrot tomonidan ko‘tarilgan va uni o‘z falsafasining markaziy nuqtasiga aylantirgan, uni “Nima yaxshi?” degan savol ko‘rinishida shakllantirgan. Yaxshilik amalga oshirilgan qiymat, ya‘ni foydalilikdir. Bunda qiymat va foydalilik bir tanganing ikki tomonidir. Platon konsepsiyasida yaxshilik borliq va go‘zallik bilan bir xildir. Qadriyatlar tabiatining yaxlit talqini Platondan tortib Gegel va Kryuchkovgacha amal qilgan. Shunga ko‘ra, aksiologiya borliq tushunchasi ikki elementga bo‘lingandagina paydo bo‘ladi: reallik va qiymatni amalga oshirish imkoniyati sifatida.

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<sup>42</sup> Mahmudov N. Til tilsimi tadqiqi. – Toshkent: Mumtoz so‘z, 2017. – B. 60.

<sup>43</sup> Сафаров Ш. Когнитив тилшунослик. – Жиззах: Сангзор, 2006. – Б.17.

*Yaxshilik* eng muhim fazilat sifatida inson faoliyatining asl va azaliy mohiyatini anglatadi. U insonga kuchli ruhiy lazzat bag‘ishlashi barobarida, uni shaxsga aylantiradigan haqiqiy baxtga olib boradi. Shuning uchun ham “ezgu (yaxshi) fikr”, “ezgu (yaxshi) so‘z”, “ezgu (yaxshi) amal” tushunchalari “Avesto”dan tortib barcha muqaddas kitoblarda yetakchi o‘rin egallagan<sup>44</sup>. Yaxshilik insonning axloqiy va amaliy faoliyatida yuzaga chiqib, u kamtarlik, ochiqko‘ngillilik, mardlik, halollik, insoflilik, adolat, rostgo‘ylik kabi fazilatlarda mujassam bo‘ladi. Qur’onda “Agar chiroyli amallar qilsangizlar, o‘zlarinigizga yaxshilik qilgan bo‘lursizlar. Agar yomon, gunoh amallar qilsangizlar ham”<sup>45</sup>( o‘zlarinigizga zulm qilgan bo‘lursizlar).

Ota-onaga yaxshilik qilish haqidagi buyruq va farzlar Qur’oni Karim va payg‘ambarimiz (s.a.v.) ning hadisi shariflarida bayon qilib berilgan. Bu manbalarda shunday bir insonga yaxshilik qilishga targ‘ib qilinganki, bu yaxshilik evaziga jannat va‘da qilingan. Bu har bir mo‘minning ota-onasiga qilishi kerak bo‘lgan yaxshiligidir. Jumladan, “Ahqof” surasining 15-oyatida shunday deyiladi: “Insonni ota-onasiga yaxshilik qilishga buyurdik. Onasi unga qiynalib homilador bo‘ldi va uni qiynalib tug‘di. Va uning homilasi va ko‘krakdan ajratishi o‘ttiz oydir”<sup>46</sup>.

Mustafo Zuhayliy o‘zining “Tafsiri Munir” nomli kitobida yuqoridagi oyati karimaning tafsirini shunday keltiradi: “Ona otadan 3 karra ziyoda qilindi. Chunki 3 ta ishda ona yolg‘iz bo‘lgan bo‘ladi: homilani ko‘tarish mashaqqatida, homilani dunyoga keltirish sinovida va tug‘ilgan bolani 2 yilgacha uyqusini buzib emizish muddatida ona yolg‘iz bo‘ladi”; Rasululloh (s.a.v.) dan so‘radilarki, “Kimga yaxshilik qilay, ey Rasululloh?” Rasululloh sollallohu alayhi vasallam aytdilar: “Avval onangga, so‘ngra, otangga, keyin opa-singlingga, aka-ukangga. Va undan so‘ng qarindoshlaringga yaxshilik qilgin”. Ushbu hadisi sharifda avval ona, so‘ng ota va keyin opa-singil hamda aka-ukalar zikr qilingan<sup>47</sup>.

Biz “yaxshi”(lik) axloqiy baholash kategoriyasining xususiyatlarini o‘rganish uchun o‘zbek tili sohiblari jamoaviy ongidagi “yaxshilik” konseptual tuzilmasini bobning “O‘zbek tilida “yaxshilik” konseptining assotsiativ xususiyatlari” deb nomlangan 3-faslida tahlil qildik.

“Yaxshilik” konseptini milliy ongda “konseptuallashtirish” masalasini yoritishda eng avval “yaxshi” va “yaxshilik” tushunchalarining leksikografik talqinlariga to‘xtalib o‘tishimizga to‘g‘ri keladi. Lug‘atlarda bu tushunchalar izohi doirasida ba‘zi mulohazali o‘rinlar ham uchrab turadi, ya‘ni mazkur so‘zlar etimologiyasi bo‘yicha ma‘lumotlarni bir qator leksikografik manbalar<sup>48</sup>da uchratmadik. Shu o‘rinda “O‘zbek tilining izohli lug‘ati” (O‘TIL, 5 jildlik) asosida *yaxshi* va *yaxshilik* so‘zlarining izohiga to‘xtalib o‘tamiz.

**Yaxshi** – I. Ijobiy sifatga ega bo‘lgan, biror talabga to‘la javob beradigan, kishiga yoqadigan, ma‘qul bo‘ladigan. *Yaxshi kishi. Yaxshi ot. Yaxshi baho. Yaxshi gap. Yaxshi g‘oya. Yaxshi tilaklar. Yaxshi yemoq. Yaxshi kiymoq. O‘zini yaxshi tutmoq. Yaxshi so‘z* –

<sup>44</sup> Колесов В.В. Жизнь происходит от слова. - СПб. – 1999. – С.104.

<sup>45</sup> Shayx Muhammad Sodik Muhammad Yusuf. Qur’oni Karim tarjimasini. – Toshkent: Muqaddima, 1992. – B.112.

<sup>46</sup> Shayx Muhmmad Sodik Muhammad Yusuf. QUR’ONI KARIM va o‘zbek tilidagi ma‘nolar tarjimasini. – Toshkent: HILOL-NASHR, 2017. – B.504.

<sup>47</sup> Mustafo Zuhayliy. Tafsiri Munir. – Toshkent: Xalq va moliya. – B.64.

<sup>48</sup> Севортян Э.В. Этимологический словарь тюркских языков. – М.: НАУКА, 1974-1977; Древнетюркский словарь. Институт языкознания. – Л.: НАУКА, 1969; Рахматуллаев Ш. Ўзбек тилининг этимологик луғати (туркий сўзлар). – Тошкент: Университет, 2000.

*jon ozig'i, Yomon so'z – bosh qozig'i; Yaxshi oshini yer, yomon – boshini; Yaxshiga yondash, yomondan qoch; Yaxshi bilan yursang, yetarsan murodga, Yomon bilan yursang, qolarsan uyatga* (Maqollar); *Yaxshining yuzida zuluk ham xol bo'lib ko'rinadi* (A.Qahhor, "To'yda aza"); *yaxshi ko'rmoq – 1) biror narsani, kishini yoqtirmoq, ma'qul ko'rmoq; 2) muhabbat qo'ymoq, sevmok. II mod. s. Rozilik, ma'qullash ma'nosini bildiradi; xo'p bo'ladi, durust, ma'qul.*

"O'zbek tilining izohli lug'ati"da *yaxshilik* so'zining lug'aviy ma'nosi quyidagicha ifodalanadi<sup>49</sup>:

**Yaxshilik** – 1. Yaxshi xislat, xulq-atvor kabilarga egalik. *Hikoya alohida shaxslarning yaxshiligi yo yomonligi haqida, yo bo'lmasa, turmushdagi biror tasodif ustida yozilmaydi* (A.Qahhor, "Sarob"). 2. Ixtiyoriy ravishda biror kishining manfaatini ko'zlab ish tutish, biror manfaat yetkazish; mehribonlik; xayrli ish, ezgulik. *Yaxshilikning kechi yo'q* (Matal). *Yaxshi odamning yaxshiligi tegar tor yerda, Yomon odamning zarari tegar har yerda* (Maqol).

"O'zbek tili sinonimlarining katta izohli lug'ati"<sup>50</sup>da konseptning asosiy yadro birligi bo'lgan *yaxshi* so'zining sinonimlari sifatida ***durust, tuzuk, tuppa-tuzuk, binoyi (bip-binoyi), soz, qoyilmaqom, joyida*** so'zlari keltirilib, ularning uslubiy xoslanishi haqida ma'lumot berilgan. Aytish mumkinki, bu sinonimik qatorda dominant so'zdan tortib, uning barcha ma'nodoshlari "yaxshilik" konseptual-semantik maydonining yadrosi (markazi) ni tashkil etadi.

**Yaxshi** – *durust, tuzuk, tuppa-tuzuk, binoyi (bip-binoyi), soz, qoyilmaqom, joyida* leksemalari "ijobiy xususiyatga ega bo'lgan, insonga xush keladigan, qo'llasa bo'ladigan" ma'nosiga ega. **Yaxshi** so'zi nutqda keng ma'noda ishlatiladi. Bu so'zning narsa-predmetga, insonga, harakatga nisbatan qo'llanishi uchraydi. **Durust, tuzuk, binoyi** so'zlarida **yaxshi** so'zidagiga nisbatan belgi darajasi kuchsiz. **Tuppa-tuzuk. bip-binoyi** so'zlarida belgi darajasining ortiqqligi, uning insonga xush keladigan darajada ekanligi e'tirof etiladi. Bu sinonimik doirada **soz** so'zi kitobiy uslubga xos. **Qoyilmaqom** so'zida belgiga nisbatan nutq egasining ijobiy munosabati bo'rtib turadi, ya'ni baholash xususiyatiga ega. **Tuzuk, binoyi, qoyilmaqom, joyida** so'zlari so'zlashuv uslubida ko'p ishlatiladi. **Joyida** so'zi ko'pincha sog'liq, ahvol so'zlari bilan bog'lanib, ularning yaxshi, me'yoriy holatda ekanligini anglatadi. Mazkur ma'noda oddiy so'zlashuvda bo'ladi so'zi ham ishlatiladi.

O'zbek tilida "yaxshi" konseptual tuzilmalari tarkibiga "jismonan va aqlan to'liq rivojlangan, kamolotga yetgan; mukammal (insonga nisbatan)" tushunchalarini ifoda etuvchi **yetuk, barkamol, raso, mukammal (1)** sinonimik qatori ham kiradi. Bu sinonimik qatorda **yetuk** so'zi keng ma'noga ega. **Barkamol** so'zi ko'proq badiiy va publitsistik uslubda ishlatiladi. **Raso** so'zi nutqda ko'pincha aql so'zi bilan ham bog'lanib keladi, belgi darajasi qabariq. Ushbu sinonim birliklarning keyingi ikkilamchi ma'nolari "talab jihatidan yuqori saviyadagi, mukammal darajadagi"<sup>51</sup>(2) tushunchasi bilan ifodalanadi. Bu ma'noni ifoda etishda **yetuk** so'zi eng ko'p ishlatiladigan leksik birlik

<sup>49</sup> ЎТИЛ. 5 жилдли. 5-жилд. – Тошкент: ЎЗМЭ, 2008. – Б.124-125.

<sup>50</sup> O'zbek tili sinonimlarining katta izohli lug'ati / N.Mahmudov tahriri ostida. II. – Toshkent: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2022. – B.267.

<sup>51</sup> O'zbek tili sinonimlarining katta izohli lug'ati / N.Mahmudov tahriri ostida. II. – Toshkent: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2022. – B.274-275.

sanaladi. *Yetuk, barkamol* soʻzlari bu maʼnosida mukammal darajadagi biror ijod namunasi boʻlgan sanʼat asarlariga nisbatan qoʻllanadi, yaʼni hamma tomonidan yaxshiligi birdek eʼtirof etiladigan, bir xil munosabat bildiriladigan narsa, voqelik, tushuncha va yana nimadir.

Ushbu sinonimik qatordagi soʻzlar maʼlum maʼnoda yaxshi tushunchasi bilan bogʻlanadi va buni *durust, tuzuk, tuppa-tuzuk, binoyi (bip-binoyi), soz, qoyilmaqom, joyida* soʻzlari izohi uchun sinonimlar lugʻatida keltirilgan har bir misolda *yaxshi* soʻzi ishtirokida koʻrish mumkin. Masalan: *Usmonali aka yer ilmini hammadan koʻra yaxshi biladigan aqli raso odamga oʻxshaydi.* (S.Ahmad, “Choʻl shamollari”)

Har qanday kontekstda *yaxshi* soʻzi aslida faqat modal, baholovchi birlik sifatida qoʻllanadi, yaʼni real yoki taxmin qilingan subyektning koʻrib chiqilayotgan obyektga ijobiy munosabatini ifodalaydi<sup>52</sup>. Kognitiv metodologiyaning afzalligi shundaki, u axloqiy ongda yaxshi narsaning obyektivligiga subyektiv ishonchni shakllantiradi.

Kognitiv tilshunoslikda asosiy kategoriya hisoblangan “freym” (kognitiv kontekst) tushunchasi, asosan, til va muloqot nazariyalarida qoʻllaniladi. Bu termin koʻpincha maʼlumotlarni qabul qilish va talqin qilish jarayonida kontekst yoki strukturaga teng keladi. Shuningdek, freym muloqotda maʼlum bir nuqtayi nazar yoki talqinni shakllantirishda muhim rol oʻynaydi.

*Freym* [ingl. frame – ramka; M.Minskiy termini] – birgalikda harakatlanadigan va bir-birini taqozo etadigan mantiqiy idrok elementlarining oʻzaro munosabati asosida yuzaga keladigan koʻp qismli va koʻp tabaqali kognitiv tuzilma; muayyan tushuncha atrofida uyushgan bilimlarning mazmun birligidir. “Freym – bu strukturaviy bilim birligi boʻlib, unda muayyan tarkibiy qismlar va ular oʻrtasidagi munosabatlar ajratiladi. Freym – tez-tez takrorlanib turuvchi maʼlum bir vaziyat hamda uning tuzilishi haqidagi bilim va fikrlarni uzatuvchi kognitiv model”<sup>53</sup> boʻlib, uning asosiy xususiyatlari quyidagilarda namoyon boʻladi:

1. Kontekstualizatsiya. Freymlar tushunchalar yoki voqealarni maʼlum bir kontekstda koʻrishga yordam beradi. Masalan, biror predmet, shaxs, voqelik yoki hodisani ijobiy yoki salbiy nuqtayi nazardan talqin qilishga.

2. Til va muloqot. Freymlar til vositasida maʼlumotlarni qay tarzda taqdim etishimizni va qabul qilishimizni belgilaydi. Ular tilning semantik tuzilishini va ifoda usullarini shakllantiradi.

Tadqiqotimiz davomida oʻzbek tilida “yaxshilik” konsepti freymining konseptualizatsiyasi va kontekstualizatsiyasiga asoslanib 10 ta tasvirni aniqlashga muvaffaq boʻldik:

- |  |                                     |
|--|-------------------------------------|
| 1. Ona tasviri.                                      | 2. Insonlar tasviri.                |
| 3. Xulq-atvor va xarakter tasviri.                   | 4. Inson xatti-harakatlari tasviri. |
| 5. Insonning his-tuygʻulari bilan bogʻliq tasvirlar. | 6. Tabiat tasviri.                  |
| 7. Quyosh va yorugʻlik tasviri.                      | 8. Hayot quvonchlari tasviri.       |
| 9. Oddiy tasvirlar.                                  | 10. Ezgulik timsollari              |

<sup>52</sup> Максимов Л.В. О дефинициях добра: логико-методологический анализ // Логический анализ языка. Языки этики. – М.: Языки русской культуры, 2000. – С.7-17.

<sup>53</sup> Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lugʻati [Matn]: lugʻat / D.Xudoyberganova. – Toshkent: Bookmany print, 2024. – 112 B.

“Yaxshilik” konsepti freymining konseptualizatsiyasida o‘zbek milliy madaniyatining barcha subyektlari uchun “yaxshilik” konsepti oilaviy munosabatlar bilan chambarchas bog‘liq. Bunda dastlabki tasvir – ona timsoli o‘zbek tilida so‘zlashuvchilar ongida “yaxshilik” konseptini kodlaydigan asosiy tasvir sifatida juda muhimdir. O‘zbek tili sohiblari tasavvurida bu holat qator tuzilmalar ko‘rinishida namoyon bo‘ladi: ona – u farzandini suyadi, o‘pib-erkalaydi, doim farzandiga yaxshilik tilaydi va bolasini juda yaxshi ko‘radi, u uchun har narsaga tayyor zot; mehri daryo; turmush o‘rtog‘ini va bolalarini chin qalbdan, beminnat sevadigan eng yorqin siymo; ona milliy ongda farishta kabi tasavvur qilinadi (ayniqsa, kekxa onalar, aniqrog‘i, buvijonlar). Dissertatsiyada yuqorida qayd etilgan tasvirlar atroflicha tahlil qilingan.

Dissertatsiyaning 3-bobi **“O‘zbek tilida “yaxshilik” konseptini maqollar va badiiy matnlar asosida modellashtirish, assotsiativ va ijtimoiy so‘rovnoma tahlili”** deb nomlangan. Bobning dastlabki faslida *“Maqollarda “yaxshilik” konseptini konseptual-metaforik va konseptual-metonimik asosda modellashtirish”* masalasi hal etilgan.

Birinchi kognitiv model – “yaxshilik” axloqiy konsepsiyasining konseptual-metaforik modeli, ya’ni o‘zbek maqollarida yaxshilik tushunchasi orqali ifodalanadigan (konkret shaxs, obyekt, predmet, narsa, borliq bilan bog‘liq) yaxshilikni ifodalash modeli. Bunday holda “yaxshilik”ka real shaxsning muayyan harakatlari orqali amalga oshirilishi mumkin bo‘lgan obyekt sifatida qaraladi. Shu ma’noda yaxshilikni real voqelik sifatida ko‘rsatishning kognitiv modeli dunyoni konseptuallashtirish va tasniflashda insonlarning empirik tajribasidan olingan real narsalar (obyektlar) haqidagi bilimlardan foydalanishni aks ettiradi. Ushbu kognitiv model prizmasi orqali (har qanday yaxshilik qilishga qodir) “o‘ziga xos shaxslar” tushunchasi “yaxshilik” konseptiga muvofiq keladi. Buni quyidagi maqollar misolida ko‘rishimiz mumkin: *Daryoga yaxshilik qilsang, Ajrini biyobondan topasan; Birovning so‘zi yaxshi, Birovning – o‘zi; Dutorsiz baxshi bo‘lmas, Yomonsiz – yaxshi; Echkining yog‘i bo‘lmas, Yaxshining – dog‘i.*

Keyingi kognitiv model birinchi kognitiv modelga asoslangan asosiy darajadagi konseptual model hisoblanadi, ya’ni funksional jihatdan yaxshilikni ifodalash modeli (atributlar, xususiyatlar, belgilar vositasida). Bunday holda yaxshilik xazina yoki manba kabi qimmatbaho modda sifatida taqdim etiladi: *Yaxshining ishi – jannat...; Yaxshining gapi – moy...; Yaxshi uydin yaxshi tutun chiqar....*

Maqollarda yaxshilik muvaffaqiyat, baxt, foyda, zavq, qoniqish kabi tushunchalar bilan uyg‘unlashib ketadi. “Yaxshilik” konseptining kognitiv modellarini o‘rganish uchun unga muvofiq lingvistik materiallarni topish juda muhim sanaladi. Masalan, o‘zbek tilidagi *“Yaxshi – bog‘-u bo‘ston, Yomon – qora qozon”* maqolida yaxshilikning tunganmas moddiy ne‘matligi (bog‘-u rog‘ligi) ta’kidlanmoqda, uning binar oppozitsiyasida esa yomonlikning “qadrsiz, manfaatsiz, foydasiz, fayzsiz” metaforik ifodasi uchun *qora qozon* prototipi o‘rinli tanlangan. Bu bilan maqolda “Yaxshilik qilgan odam bog‘ kabi gullab-yashnaydi va hamma uchun manfaatlidir” degan implitsit mazmun ifoda etilmoqda. Shuni ta’kidlash kerakki, mazkur maqol ikkinchi konseptual metaforani o‘rganish uchun periferik lingvistik material hisoblanadi. *Yaxshi bilan yursang, holva bilan bol...* maqolidagi metaforik talqinga ko‘ra, “muvaffaqiyat, foyda, baxt” va boshqa tushunchalar *holva* va *bol* shirinliklarining konnotativ ma’nosida ifoda etilmoqda, lekin ular axloq bilan bevosita bog‘liq emas.

Xullas, ishda o‘zbek tilidagi maqollarda “yaxshilik” konseptining ifodalanishi bilan bog‘liq 17 ta konseptual-metaforik modellar aniqlangan (Ilovada 1-jadval).

Metonimik modellarda “yaxshilik” tushunchasi uning tarkibiy qismlari orqali belgilanishi mumkin: yaxshi ish, yaxshi so‘z, yaxshi fazilat, yaxshi xarakter va boshqalar. *Yomon(odam)dan dog‘ qolar, yaxshi(odam)dan – bog‘(yaxshilik)*. Shunday qilib, maqollarda turli xil axloqiy tushunchalarni turkumlashtirish yoki konseptuallashtirishda milliy-madaniy belgilarning metaforik yoki metonimik ifodalari katta ahamiyatga ega.

Bobning *ikkinchi faslida* “yaxshilik” konsepti badiiy matn asosida modellashtirildi.

Ijodkor badiiy idrokida konsept doirasida yuzaga keladigan tasvirlar yuqoridagi tuzilmalardan farqlanishi mumkin, chunki bunda individual tasavvur, badiiy kreativlik muhim ahamiyat kasb etadi. Shundan kelib chiqib, biz “yaxshilik” konseptini ijodkorning ushbu tushunchaga badiiy tafakkur nuqtayi nazaridan yondashuvi asosida tahlil qilishga harakat qildik. Misollar tahlili davomida konseptning milliy-madaniy ong darajasida tasavvur etilgan kodlari o‘zgarganligini aniqladik. Ishda dastlab O‘tkir Hoshimovning yaxshilik borasidagi konseptual talqinlari ko‘rib chiqildi. Masalan, quyidagi misolda avvalgi boblarda yaxshilik bilan bog‘liq tasavvurlar doirasida kuzatilmagan “Yaxshilikdan yomonlik izlashning jazosi – yomonlikdir” (yaxshilikdan shubhalanish, ya’ni u haqda yomon gumonda bo‘lishlik) modeli namoyon bo‘ldi: *“Boyagi odam yo‘lda ketayotib, Iso meni baribir aldadi, o‘rgatgan duosi yolg‘on, deb o‘ylabdi. Qarasa, yerda bir bo‘lak suyak yotganmish. Duo kuchini sinash uchun o‘qigan ekan, suyak bir zumda bahaybat sherga aylanibdi-da, uni parchalab tashlabdi... Yaxshilikdan yomonlik izlashning jazosi shu bo‘lsa kerak...”*<sup>54</sup>.

O‘tkir Hoshimovning “Daftar hoshiyasidagi bitiklar” asarida “Suqrot savoli” deb nomlangan qatrada *yaxshilik* so‘zida kinoyaviy yo‘sinda “yomonlik” (xiyonat) tushunchasi, ya’ni **“Yaxshilikning kinoyasi – yomonlik”** modeli ifoda etilgan: *“Ulug‘ olim Suqrot ko‘chada ketayotsa, bir nomard orqasidan kelib, kuragiga pichoq uribdi. Suqrot xotirjam burilib qarab, so‘rabdi: Men senga qachon “yaxshilik” qiluvdim, birodar? Buyuk faylasuf savolida qanchalar iztirob borligini xiyonatga yo‘liqqan odam biladi!”*. Yozuvchining yaxshilik va yomonlik dualizmi haqidagi quyidagi fikrlaridan o‘z vaqtida qilinmagan har qanday yaxshilik, ya’ni kechikib qilingan yaxshilik aslida yomonlikka sababchi bo‘lishi mumkinligi haqidagi mazmunni anglash mumkin. Bu o‘rinda **“Kechikkan yaxshilik – yomonlik sababchisi”** konseptual modeli shakllanadi: *“O‘z fursatida qilinmagan yaxshilik yomonlikka yo‘l ochishi mumkin”*.

Yozuvchi O‘tkir Hoshimovning “Tebranma dunyo” qatrasida mehr yaxshilik, qahr esa yomonlik nishonasi ekanligi haqidagi tasavvur namoyon bo‘ladi: *“Mehr – yaxshilik, qahr esa yomonlik belgisi. Shunaqa-ku, mabodo teskarisi bo‘lsa-chi?”* Shunisi xarakterliki, bu qarash mutlaq haqiqat emas, chunki biz yaxshilik deb o‘ylagan narsa aslida yomonlik bo‘lishi ham mumkin. Ya’ni haddan ortiq mehr yomonlikka yo‘l ochishi mumkin-ku (masalan, bola tarbiyasida). Konseptual mazmunning bunday ziddiyatli holatiga matnning keyingi jumlasidagi *“Shunaqa-ku, mabodo teskarisi bo‘lsa-chi?”* so‘roq gapi ishora qiladi. Bu fikrni yozuvchi *“Ertasiga*

<sup>54</sup> Хошимов Ў. Дафтар ҳошиясидаги битиклар. – Тошкент: Янги аср авлоди, 2018. – 68 б.

*esa u boshqa odamni o'ldirdi... Sizning mehringiz yaxshilikka xizmat qildimi, yomonlikkani? Dunyoda soat kapgiridek tebranib turadigan haqiqatlar ham bo'ladi...*" tarzida davom ettirar ekan, yuqoridagi boblarimizda bayon etganimiz yaxshilik konseptual tuzilmalari orasida eng ko'p qayd etilgan va yaxshilik ifodasining muqobili bo'lgan *mehr, mehribonlik* tushunchalari konsept tushunchasiga zid holda hamma vaqt yaxshilikning natijasi kutilganidek bo'lavermasligi haqidagi fikr ilgari suriladi. Bu o'rinda konseptual model "**Yaxshilik – xizmatkor**" shaklida (ya'ni yaxshilikka ham, yomonlikka ham: bu o'rinda oqibat mutlaqo obyektiv xarakterda) bo'ladi. Ishda qayd etilgan kognitiv-konseptual modellar ilovada keltirilgan 4-jadvalda aks etgan.

Dissertatsiyada badiiy matnlar asosida aniqlangan kognitiv-konseptual modellar (KKMlar) quyidagilar: "Yaxshilikdan yomonlik izlashning jazosi yomonlikdir", "Yaxshilikning kinoyasi – yomonlik", "Kechikkan yaxshilik – yomonlik sababchisi", "Yaxshilik – xizmatkor", "Yaxshilik ta'madan holi", "Yaxshilik unutilmasligi shart", "Yaxshilikning qaytimi – yaxshilik yoki yomonlikdir", "Yaxshilik qilishga qodirlik", "Yaxshilikni qabul qiluvchining axloqsizligi – uyat", "Yaxshilik – nuqtayi nazar", "Yaxshilik – Alloh e'tiborida", "Yaxshilik – nafsdan", "Yaxshilik – yodgorlik", "Yaxshilikning e'tirofi – do'stlik", "Yaxshilikning qiyosiy qiymati", "Eng buyuk ikkita yaxshilik", "Yaxshilik – ne'mat", "Yaxshilik – ekin", "Yaxshilik – evaz" (Ilovada 2-jadval).

Xulosa qilib aytganda, "yaxshilik" milliy-madaniy konseptual tuzilmasida ijodkorlarning badiiy tasavvuridagi aqliy modellar xalq jonli tili timsoli bo'lgan maqollarning konseptual modellaridan birmuncha farq qiladi. Bu holat har bir ijodkor dunyoqarashi bilan bog'liq tarzda uning tasavvurida shakllangan yaxshilik konsepsiyasining kognitiv tasvirlari ko'rinishida namoyon bo'ladi.

Uchinchi bobning *uchinchi fasli* "yaxshilik" konsepti doirasida o'tkazilgan assotsiativ va ijtimoiy so'rovnoma tahlillariga bag'ishlangan.

"Yaxshilik" konseptosferasi bo'yicha assotsiativ so'rovnoma Qo'qon DPI Boshlang'ich ta'lim fakulteti BTSI yo'nalishi 01/20 va 02/20 guruh talabalari va Xorijiy tillar fakulteti ingliz tili va adabiyoti yo'nalishi 03/23 va 04/22 guruh talabalari ishtirokida 1.05.24-5.05.2024 muddat oralig'ida o'tkazildi. So'rovnomada jami 100 nafar 21 yoshdan 25 yoshgacha bo'lgan talabalar ishtirok etdilar. Mazkur so'rovnoma matni 18 ta savol va topshiriqni o'z ichiga oladi.

Masalan, 1-savolga respondentlar tomonidan quyidagi reaksiyalar olindi: saxovat 9, mehr 30, muhabbat 5, ezgulik 10, sadoqat 7, yordam 25, yomonlik qilmaslik ham yaxshilik 1, rostgo'ylik 6, yaxshi so'z 2, yaxshilik ulashmoq 6, yaxshi amal 2, ehson 26, mehribonlik 12, g'amxo'rlik 6, hamdardlik 4, tabassum 32, yaxshi niyat 3, oqibat 12, kitob 7, pul 4, sevgi 6, savob amal 8, mardlik 3, kamtarlik 2, ochiqko'ngillik 9, halollik 4, insoflilik 2, adolat 6, shirin so'z 26, rahmdillilik 1, saxiylik 14, odobli bo'lish 2, vijdonlilik 2, mehnatkashlik 1, nafsni yenga olish 1, insonlarni xursand qilmoq 6, qo'l cho'zmoq 1, muruvvat 7, poklik 2, baxt 12, quvonch 4, ota-ona 18, e'tibor 11, sof qalblilik 7, ota-onani sevmok 1, kechirimlilik 3, pokizalik 1, to'g'ri niyatlik 2, to'g'rilik 8, gul 1, go'zal axloq 2, osmon 1, jazo (Yomonlikka qilingan yaxshilik ) 1, samimiylik 5, omad 4, bir so'zlilik 1, duo qilish 2, ilm olish 5, ozor bermaslik 3, silayi rahm 8, oqillik 1, g'iybat qilmaslik 1, hurmat qilmoq 7, qo'llab-quvvatlamok 2, tabiatni avaylash 2,

ko‘chat ekmoq 1, do‘stlik 6, suv 2, quyosh 2, taom 2, ishonch 3, oila 6, fidokorlik 1, hayot 1, sukut saqlamoq 1, farzand 2, xushmuomalalik 9, boylik 1, shukronalik 1, nasihat qilmoq 1, bag‘rikenglik 3, iymon 4, kuch 1, halovat 2, muloyimlik 1, sabrlilik 1, maslakdoshlik 1, sirdoshlik 2, havo 1, ezgu fikr, ezgu amal 1, tinchlik 1, bilim ulashish 2, muhtojlarga yordam 8, sadaqa 1, beg‘uborlik 1, moliyaviy va moddiy yordam 3, mehribon odamlar 1, islom dini 1, namoz 1, ibodat 1, insonlar og‘irini yengil qilmoq 1, tinchlik 1, ozodlik 2, mehrlil so‘zlar 1.

Jami: 506

Shuningdek, dissertatsiya mavzusi doirasida “GOOGLE FORMS” platformasida “yaxshilik” konseptosferasi kognitiv maydonining milliy ongndagi manzarasini aniqlash maqsadida ijtimoiy so‘rovnoma ham o‘tkazildi.

“Yaxshilik” konseptosferasi bo‘yicha internet tarmog‘ida o‘tkazilgan ijtimoiy so‘rovnoma maydoni “Google” platformasi bo‘lib, u onlayn-servis orqali test shaklida (20 ta) o‘tkazildi. Ushbu so‘rovnoma 10.04.24-5.05.2024 muddat oralig‘ida o‘tkazildi va respondent sifatida O‘zbekiston Respublikasining turli hududlarida yashovchi turli yoshdagi ishtirokchilar qatnashdi. So‘rovnomada jami 536 nafar 18 yoshdan 60 yoshgacha bo‘lgan fuqarolar ishtirok etdilar. Ular orasida eng ko‘p ishtirokchi Farg‘ona viloyati hissasiga to‘g‘ri keladi (So‘rovnoma natijalari 3-ilovada diagrammalar ko‘rinishida berilgan).

## XULOSA

1. “Yaxshilik” konsepti inson ongida olam haqidagi bilimlarni konseptual va xayoliy qayta ishlash darajasida qo‘llaniladigan murakkab, tez o‘zgaruvchan tuzilmadir. Umumjamoaviy tajribani o‘z ichiga olgan konseptual talqinlar yaxshilik haqidagi bilim va g‘oyalarni tizimlashtirishga va mustahkamlashga xizmat qiladi.

2. “Yaxshilik” konsepti o‘z mazmuniga ko‘ra, olamni biluvchi va o‘zgartiruvchi subyekt faoliyatining in‘ikosidir. Yaxshilik inson faoliyatining shakllaridan biri, inson qadriyatlarini bilan bog‘liq mafkuraviy faoliyatdir. “Yaxshilik” tushunchasi insonning olamni idrok etishi va tushunishiga yordam beruvchi, uning hayotiy xatti-harakatlarini, e‘tiqodlarini boshqaruvchi eng muhim konseptual tuzilma sanaladi.

3. Ushbu tadqiqot natijalari “yaxshilik” konsepti doirasida til jamoasi madaniy ongida jamlangan bilim kvanti – kognitiv axborotning muayyan darajada lisoniy voqelanishini ko‘rsatdi (lekin u cheksiz va uning nihoyasiga yetish esa imkonsizdir). “Yaxshilik” konseptining mental xususiyatlarini ifodalovchi reaksiyalar shaxsning umumiy bilish tajribasi bilan bog‘liq bo‘lib, jamoaviy, shaxsiy va subyektiv tajribani tavsiflovchi assotsiatsiyalar bizning bevosita bilimimizni, ayni vaqtda, tashqi olam bilan o‘zaro munosabatimizni namoyon etadi.

4. “Yaxshilik”ka xos belgilar (stereotiplar) asosida konseptni kognitiv jihatdan lisoniy tavsiflash imkoniyati mavjud. Lingvistik birliklar konseptual maydon yadrosiga qanchalik yaqin joylashgan bo‘lsa, ular til sohiblari uchun shunchalik ahamiyatli bo‘ladi, chunki ular markazdan uzoqlashgan sari (chetki periferik qatlamlarda) konseptual belgilarning ahamiyati konsept doirasida susayib boradi.

5. Konseptual maydonning ma‘lum chegaralarida doimiy konseptual siljishlar kuzatiladi, kognitiv qatlamlarning aniq chegaralarini belgilash mushkul, chunki ular juda faol. Uzoq chegaraviy belgilar bunday semantik siljishlarga ko‘proq moyil bo‘ladi, yadro va yaqin chegaralar esa ancha barqaror bo‘ladi. “Yaxshilik” konseptining kognitiv

tuzilmalari harakatchanligini shaxs ongida ushbu jamiyatning allaqachon o'zlashtirilgan qadriyatlar bilan chambarchas holda shakllanadigan, uzluksiz ro'y beradigan "harakat" sifatida ta'riflashimiz mumkin va muayyan matnda "yaxshilik" konseptiga xos axborot hajmi kengayishining so'nggi nisbiy chegarasi bor, deb hisoblaymiz.

6. "Yaxshilik" konsepti nafaqat idrok etilayotgan voqelikni mavhumlashtirish va umumlashtirish jarayonlarida, balki hissiy tajriba ta'sirida ham shakllanadi. O'zbek tili sohiblarining konseptual tuzilmalari doirasida "yaxshilik" shaxs tomonidan o'zlashtirilgan bilim darajasi hajmidagi farqlarni ma'lum darajada namoyon etadi. O'tkazilgan so'rovnomalar natijalari asosida bu tushuncha mazmuni til jamoasining dunyoqarashi, jamoaviy munosabati va tashqi olam bilan faol aloqadagi asosiy g'oyalari bilan bog'liqligi ma'lum bo'ldi.

7. Boshqa konseptlar qatori "yaxshilik" konseptini o'rganishda ham leksikografik ma'lumotlardan va turli janrdagi badiiy matnlardan foydalanish yangi talqin va qarashlarni shakllantiradi. "Yaxshilik" konseptining maqollar va badiiy matnlar asosidagi modellarida o'xshash jihatlar kam ekanligi kuzatildi. Bu o'rinda maqollardagi kognitiv modellarning badiiy matn modellariga nisbatan umumiy va o'zgarmasligini ta'kidlash zarur.

8. Tadqiqotda yaxshilik haqidagi tasavvurlarning lingvomadaniy ifodasi sifatida maqollarga xos 17 ta konseptual-metaforik, 6 ta konseptual-metonimik modellar til jamoasining lisoniy va qadriyat olam manzarasi asosida modellashtirildi. Ular nisbiy bo'lib, har bir tadqiqot va yondashuvlar jarayonida yangi-yangi belgilar bilan boyib boradi. Bu bevosita til egasining konsept doirasidagi bilim zaxirasi va tasavvur olamiga bog'liq bo'ladi. Konseptual-metaforik modellar ichida "Yaxshilik – bu mavjudlik" modeli bosh model hisoblanadi, "Yaxshilik – ne'mat", "Yaxshilik – yengillik", "Yaxshilik – yumush", "Yaxshilik – ma'naviyat mahsuli" kabilar esa asosiy modellar, qolgan 12 ta model ularning, xususan, birinchi modelning submodellaridir.

9. Tadqiqotimiz materiallari doirasida badiiy matnda ijodkor ongi prizmasida aks etgan, muallif olam manzarasi sifatida badiiy jihatdan voqelangan axborotlar asosida "yaxshilik" konseptining 19 xil kognitiv-konseptual modellari aniqlandi. Aytish mumkinki, ushbu modellar cheksiz holda kengayish imkoniyatiga ega. Bu esa yozuvchining badiiy tasavvuri va tasvir yaratish mahoratiga bog'liq.

10. Ijtimoiy so'rovnomalar tahlili asosida aytish mumkinki, o'zbek tilida "yaxshilik" konseptining jamoaviy ongdagi assotsiativ maydon birliklari konsept mazmunini to'liq tavsiflashi ma'lum bo'ldi. Biroq bunday yondashuvda lingvistik shaxs ongidagi oddiy tushunchalar shaklida tuzilgan bilim chegaralarining nisbiyligi kuzatiladi. "Yaxshilik" konseptual tuzilmasining markaz va chegara birliklarini mukammal tavsiflash uchun til sohiblarining bu xususdagi talqinlari xilma-xil va to'laqonli emas, deb hisoblaymiz. Shunday bo'lsa-da, kichik lingvomadaniy jamoaning reaksiyalari asosida to'plangan til materiallarini milliy-madaniy jamoaviy ong nuqtayi nazaridan tahlil qilish orqali o'zbek tilida "yaxshilik" konseptining faol tuzilmalarini aniqlash imkoniyatiga ega bo'ldik. Milliy ongda yaxshilikning falsafiy asoslarida *ona, ota, farzand, quyosh, niyat, so'z, amal va xolis xizmat* tushunchalarining yetakchi ekanligini, diniy jihatdan esa *ona (eng muhim), ota, imon, ehson, kuchli e'tiqod, beminnatlikni* muhim belgi sifatida ko'rsatish mumkin.

**SCIENTIFIC COUNCIL ON AWARDING SCIENTIFIC  
DEGREE PhD.03/04.06.2021.Fil.132.01  
AT KOKAND STATE PEDAGOGICAL INSTITUTE**

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**KOKAN STATE PEDAGOGICAL INSTITUTE**

**YIGITALIYEVA SHOHSANAM ISAGALI KIZI**

**THE CONCEPT OF “GOODNESS” IN UZBEK LINGUISTIC REALIZATION**

**10.00.01 – Uzbek language**

**ABSTRACT**  
**of the doctor of philosophy (PhD) on philological sciences**

**Kokand – 2024**

The theme of PhD dissertation is registered by Supreme Attestation Commission under the Ministry of Higher Education, Science and Innovations of the Republic of Uzbekistan under the number B2021.3.PhD/Fil1924

The dissertation was completed at the Kokand State Pedagogical Institute.

The abstract of the PhD dissertation is posted in three in three (Uzbek, English, Russian (resume)) languages on the website of the Kokand State Pedagogical Institute ([www.kspi.uz](http://www.kspi.uz)) and on the website "Ziyonet" Information – educational portal ([www.ziyonet.uz](http://www.ziyonet.uz))

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Dissertation abstract sent out on "4" December 2024.  
(Mailing report number 23 on "4" December 2024)



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## INTRODUCTION (Doctor of Philosophy (PhD) Dissertation Annotation)

**The actuality and significant of the dissertation theme.** In world linguistics at the end of the 20th century, among other disciplines, attention was paid to the linguistic research of the human mind in the modern interpretation, cognitively oriented to the information system. It is known that information transmitted and received through language comes to a person through various channels, and knowledge about the whole universe is collected in the human brain in the form of certain conceptual structures. Only the research of each cognitive structure through language practice will give the expected result in the full determination of the stock of conceptual knowledge and imagination reflected in the national-cultural consciousness.

In world linguistics, the issue of studying language units within the framework of a specific concept and its conceptual structures is considered one of the most urgent problems today, because on the basis of a specific concept, it is possible to create mental models of the world scene reflected in the language in general, in particular, in the linguistic consciousness of native speakers. Today, in the cognitive approach, it is precisely the study of the “concept” that is given a wide place. From this point of view, it is necessary to describe the mental structures of the concept of “goodness” in the language based on associative and social questionnaire reactions according to age characteristics, to identify and analyze national perceptions within this concept, to define the core and peripheral units of the concept, and paremic units created on the basis of this semantic structure. and modeling of artistic texts has become one of the important issues of modern linguistics. After all, the study of effective means of expressing concepts in language is theoretically relevant in cognitive linguistics.

In Uzbek linguistics, in recent years, special attention has been paid to the study of the concept, which is the basic concept of linguocognitology, and a number of studies have been published in this direction. However, such conceptual research in cognitive linguistics has not completely solved all the problems in the field. It is known that “in today’s era of globalization, it is natural that every nation, every independent state attaches special importance to the issue of ensuring its national interests, in this regard, first of all, to the preservation and development of its culture, ancient values, and native language”<sup>55</sup>. In many languages, the concept of “goodness” is one of the important national-cultural concepts, and its research has been consistently carried out in linguistics. The concept of “goodness”, which is the essence of the world and the essence of life philosophy, and its national interpretation are manifested in various conceptual structures based on centuries-old experiences of the language community. Since time immemorial, the Uzbek people have raised goodness to the level of the most important national value, and our ancestors always praised goodness. The socio-political actions to glorify human interests and dignity carried out on the concept of goodness in our country also raise the importance of this concept research one step higher.

Decree number 5938 of the President of the Republic of Uzbekistan dated February 18, 2020 “To improve the socio-spiritual environment in society, to further support the

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<sup>55</sup> Decree of the President of the Republic of Uzbekistan No. PF-5850 "On measures to fundamentally increase the prestige and position of the Uzbek language as a state language". Source: <http://lex.uz/docs/4561730>.

neighborhood institute, and to raise the system of working with family and women to a new level on measures” and No. PF-6108 of November 6, 2020 “On measures to develop the fields of education, training and science in the new era of Uzbekistan's development” In the Decrees of the President of the Republic of Uzbekistan No. PQ-2909 of April 20, 2017 “On Measures for the Further Development of the Higher Education System”, No. PQ-3775 of June 5, 2018 “On Higher Education “On additional measures to improve the quality of education in educational institutions and ensure their active participation in comprehensive reforms implemented in the country”, No. PQ-4479 of October 4, 2019 Resolutions "On the wide celebration of the thirtieth anniversary of the adoption of the Law of the Republic of Uzbekistan “On the State Language”, Address of the President of the Republic of Uzbekistan to the Oliy Majlis dated January 24, 2020 and other regulatory and legal this dissertation serves to a certain extent in the implementation of the tasks specified in the documents.

**The appropriateness of the research to the prior directions of the development of science and technologies.** This study was carried out in accordance with the priority direction of the republic's science and technology development “Formation of a system of innovative ideas and ways of their implementation in the social, legal, economic, cultural, spiritual and educational development of the information society and democratic state”.

**The scope of study of the problem.** In world linguistics, concepts are studied based on several approaches, in particular, cognitive linguistics examines concepts in connection with human mental processes <sup>56</sup>, semantic linguistics examines them as the meaning structure of language units <sup>57</sup>, structural linguistics examines them as a component of the language system, and linguoculturology examines cultural values and learns in relation to worldviews <sup>58</sup>. Each approach interprets concepts in its own way and reveals their different aspects, which shows the complex relationship and interaction of language and culture, the richness of conceptual structures.

In Russian linguistics, the concept of "concept" has been widely researched, in particular, Y. Stepanov <sup>59</sup> studied the functioning of concepts as a system of cultural codes and symbols, A. Zalyagin <sup>60</sup> studied their cultural and historical development, A. <sup>61</sup>Zaliznyak studied cognitive and cultural aspects, S. Askoldov studied <sup>62</sup>the concept and word interdependence and their place in the language system, <sup>63</sup>and I. Zayseva studied the lexical-semantic features and cultural connotations of the concepts.

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<sup>56</sup> Langacker RW Foundations of Cognitive Grammar, vol. 1: Theoretical Prerequisites. – Stanford: Stanford University Press 1987; Langacker RW Concept, Image, Symbol // The Cognitive Basis of Grammar. – Berlin-New York: Mouton de Gruyter 1991; Langacker RW Cognitive Grammar // A Basic Introduction. - Oxford-New York: Oxford University Press, 2008.

<sup>57</sup>Wierzbicka A. Different Cultures, Different Languages, Different Speech Acts: Polish vs. English // Journal of Pragmatics 9 (2-3): 145-78. doi:10.1016/0378-2166(85)90023-2. 1995; Understanding Cultures through Their Key Words: English, Russian, Polish, German and Japanese. – New York: Oxford University Press, 1997.

<sup>58</sup>Ivanov VV Language and Culture // Language and Culture: Linguistic Studies. - M., 1990; Ivanov VV Linguistic and Cultural Contexts in Communication // Semiotics and Communication Studies. - M., 1985; Ivanov VV Cultural Concepts in Language Structure // Studies in Language and Culture. - New York, 1995.

<sup>59</sup>Stepanov Yu.S. Slovar Russian culture. - M.: Yazyki russkoy kultury, 1997. – 360 c.

<sup>60</sup>Zalygin A. Conceptual world of the Russian nation. - M., 2001. –107 c.

<sup>61</sup>Zalizniak A. Katalog semanticheskikh sdvigov: 20 let spustya // Language and culture: cognitive aspects. - M., 2004.

<sup>62</sup>Askoldov S. Concept i slovo. - M.: Russkaya rech, 1928-416 c.

<sup>63</sup>Zaitseva I. Conceptual analysis in contemporary Russian linguistics. - M, “KHOPYC”, 2003. – 76 c.

Within the framework of the study of the conceptosphere of the Uzbek language, a doctoral dissertation devoted to the linguistic-conceptual study of Alisher Navoi's works by NR Umarova in the diachronic aspect, "beauty" in classical artistic texts by Z. Marupova; in the comparative aspect, "courage" in Spanish and Uzbek by A.K. Khalillayev, "heart" in English and Uzbek by ZO Aminova, "mother" in English and Karakalpak by G.A. Usenova, "mother" by M.M. Rakhmatova in English, Uzbek and Tajik "beauty", "time" in the English and Uzbek languages of Sh.Kh.Djabbarov, "woman" concept of M.Bahramova and its verbalizers within the framework of language theory, O.Bektoshev's realization of language units with "power" element in the activation of conceptual information, U. Yigitaliyev's associative-verbal units related to the concepts of "man" and "gender" in Uzbek, D. Buzrukova's research <sup>64</sup>on the linguistic-cultural and gender analysis of the concept of "love" in the emotional-linguistic landscape of the world can be cited.

In the conceptual field of language, the concept of "goodness" is one of the main concepts. The concepts of "goodness" and "virtue" have received extensive attention in world linguistics. For example, in the work "Metaphors We Live By" by G. Lakoff and M. Johnson, <sup>65</sup>through cognitive linguistics and metaphor theory, the concepts of "goodness" and "virtue" and how metaphors form concepts in the human mind and how it is expressed in language, A. Wierzbicka in "Understanding Cultures through In the study "Their Key Words: English, Russian, Polish, German, and Japanese" <sup>66</sup>based on the anthropocentric approach through universal-semantic samples, the concepts of "goodness" and "virtue" within the framework of cultural concepts, Y. Stepanov defined the concepts of "goodness" and "virtue" in Russian culture. who studied their cultural codes and sign system in the Russian language during the analysis . In The Poetics of Mind: Figurative Thought, Language, and Understanding, Raymond WG <sup>67</sup>interprets the concepts of "goodness" and "virtue" in terms of how metaphorical and figurative thinking is expressed in language and mind.

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<sup>64</sup>Umarova N.R. Linguistic-conceptual study of Alisher Navoi's works: Philol. science. d-ri ... diss. – Fergana, 2021. – 269 p.; Marupova Z. Verbalization of the concept of "beauty" in classic artistic texts: Philol. science. b. fake d-ri ... diss. autoref. – Fergana, 2022; Khalillaev A.K. Linguistic and linguological characteristics of the use of the concept of "hombria/courage" in Spanish and Uzbek languages: Philol. science. b. fake d-ri ... diss. autoref. - Tashkent, 2022. - 48 p.; Aminova Z.O. Verbalization and linguistic-cultural features of the concept "heart/yurak" in English and Uzbek languages: Philol. science. b. fake d-ri ... diss. autoref. - Karshi, 2022. - 56 p.; Usenova G.A. Linguistic characteristics of Mother/ana concept identifiers (in the example of English and Karakalpak languages): Philol. science. b. fake d-ri ... diss. autoref. - Nukus, 2021. - 49 p.; Rakhmatova M.M. Linguistic features of the concept of "beauty" in English, Uzbek and Tajik national cultures: Philol. science. b. fake d-ri ... diss. autoref. - Bukhara, 2019. - 50 p.; Djabbarov Sh.Kh. Cognitive-metaphorical, linguo-philosophical and linguo-cultural analysis of the time conceptosphere (in the case of English and Uzbek languages): Philology. science. b. fake d-ri ... diss. autoref. – Termiz, 2022. – 53 p.; Bahramova M. Verbalizers and cognitive analysis of the "woman" conceptosphere: Philol. science. b. fake d-ri ... diss. autoref. – Fergana, 2023. – 61 p.; . Bektoshev O. Realization of language units with "power" element in the activation of conceptual information: Philol. science. b. fake d-ri ... diss. autoref. – Fergana, 2020.; Associative-verbal units related to the concepts of "man" and "gender" in U. Yigitaliyev's Uzbek language Philol. science. b. fake d-ri ... diss. autoref. -Tashkent, 2020.; Buzrukova D. Linguistic and gender analysis of the concept of "love" in the emotional-linguistic landscape of the world: Philol. science. b. fake d-ri ... diss. autoref. - Fergana, 2024.

<sup>65</sup> Johnson M., Lakoff G. Metaphors We Live By. - Chicago, London: University of Chicago Press, 2003. - 276 p.

<sup>66</sup> Wierzbicka A. Understanding Cultures Though Their Key Words: English, Russian, Polish, German, and Japanese. NY., Oxford: Oxford University Press, 1997. – 317 p.

<sup>67</sup> WG Raymond "The Poetics of Mind: Figurative Thought, Language, and Understanding , Amsterdam, Philadelphia: John Benjamins Publishing Company, 1999. - 226 p.

As mentioned above, despite the fact that in world linguistics “goodness” has been studied singly or dualistically - in a comparative, lingucultural, lexicographical aspect, the cognitive features specific to its linguistic realization in the Uzbek language and the lexical concept of “goodness” , artistic, national-cultural and social nature has not been studied. This research is relevant in these aspects.

**The relevance of the work to the research plans of the higher education institution where the dissertation was completed.** The dissertation was completed in accordance with the scientific-research work plan of the Kokan State Pedagogical Institute within the framework of the topic “Current Issues of Modern Linguistics”.

**The purpose of the research is** It consists of identifying the central and peripheral units of the concept of “goodness” in the Uzbek language, their semantic fields, and the dynamics of meanings, describing and cognitively modeling the conceptual structures in the national consciousness.

**The tasks of the research:**

to determine the conceptual structures of the concept of “goodness” in the Uzbek language and the units that represent them in the language, and to form a cognitive context (frame) of the concept based on these expressions;

elucidating the system of the concept of “goodness” in language, describing its components and field structures;

modeling paremic units within the concept on a conceptual-metaphorical and conceptual-metonymic basis from a linguo-cognitive point of view;

conceptual modeling of the concept of “goodness” manifested as the author’s view of the world in the artistic text;

of the concept of "goodness" in the collective consciousness in different age groups of national language speakers, to shed light on the essence of the central and border units that make it up .

**The object of research** The realization of the concept of “goodness” in the Uzbek language in the minds of the language community and in the creative artistic thinking of the author.

**The subject of research** The realization of the concept of “goodness” in the Uzbek language in the minds of the language community and in the creative artistic thinking of the author.

**The methods of research.** Descriptive, comparative-historical, functional-semantic, associative, and conceptual analysis methods were used to clarify the topic of the dissertation.

**The scientific novelty of the research** is as follows:

based on the essence of the research, based on the theoretical foundations of cognitive linguistics, the problem is described, the conceptual structures of the concept of “goodness” in the Uzbek language and the units that represent them in the language are determined, and the cognitive context (frame) of the concept is formed based on these expressions;

the central and surrounding units of the conceptual field of “goodness” and the near and far peripheral regions of the representatives are defined in the national language;

Conceptual-metaphorical (17) and conceptual-metonymic (6) models typical of proverbs as a linguistic and cultural expression of ideas about the concept of “goodness”

are based and modeled within the framework of the linguistic landscape of the world: among the conceptual-metaphorical models “Goodness is existence” (main 1 model), “Goodness is a blessing”, “Goodness is lightness”, “Goodness is hard work”, “Goodness is a product of spirituality” are the main models, and the remaining 12 models, in particular, 1 proved to be submodels of the model;

19 cognitive-conceptual models of the concept of “goodness” have been determined based on the artistic texts reflected in the prism of the creator’s mind, the author’s artistically realized as a world view: 3 of these cognitive-conceptual models are related to good-doing subjects (YQS), 4 to receiving good. It is based on the fact that the subjects belong to the subjects (YQQS), and the remaining 12 belong to the language owners (TS), and these models are infinite;

on the basis of social surveys conducted with university students and on Internet forums, the associative space of the concept of “goodness” in the collective consciousness of the language is determined within the age framework, and the essence of the central and border units that make it up is clarified.

**The practical results of the research** are as follows: it is based on the fact that the dissertation materials are of scientific and practical importance for the lectures and practical training organized in the disciplines of cognitive linguistics, sociolinguistics, linguocultural science, associative linguistics;

elective subjects in the field of philology can be used to organize special courses and seminars; based on the results of the research, it is proven that the associative study of the concept of "goodness" serves as an important source in the study of other concepts.

**The reliability of the research results** is determined by the fact that the lexical level units of the language and their stylistic capabilities are relied upon to explain the area of units associatively connected with the concept of “goodness”, and scientific conclusions are made about this conceptual structure based on the results of the associative and social survey.

#### **Scientific and practical significance of research results.**

The scientific significance of the research results is determined by the role of the representatives of the concept of “goodness” in the Uzbek language and their core-peripheral relations and the development of scientific and theoretical views related to the issue of modeling the components of the cognitive structure.

The practical significance of the research can be seen in the possibility of using the dissertation materials in the creation of a new generation of textbooks and training manuals in the fields of cognitive linguistics, associative linguistics for master's and bachelor's degrees, scientific lectures, special courses, seminars.

#### **Implementation of research results.**

Relying on the theoretical foundations of cognitive linguistics, from the issues raised, the conceptual structures of the concept of “goodness” in the Uzbek language and the units that represent them in the language, as well as the conclusions about the cognitive context (frame) of the concept based on these representatives, Academy of Sciences of the Republic of Uzbekistan Karakalpakstan was used by the Karakalpak Institute of Humanities for the implementation of the fundamental project “Formation of functional words in the modern Karakalpak language” numbered FI-G003 (Decision No. 163/1 dated

May 25, 2024 of the Karakalpak Institute of Humanities reference). As a result, the content of the materials prepared within the framework of this project was enriched;

As a linguistic and cultural expression of the concept of “goodness”, the conceptual-metaphorical and conceptual-metonymic models typical of proverbs are based and modeled within the framework of the linguistic landscape of the world . AI-G007 number was used in the implementation of the practical project on the topic “Korakalpak proverbs as an object of linguistic research” (reference No. 162/1 dated May 25, 2024 of the Karakalpak Humanitarian Sciences Research Institute). As a result, using proverbs in speech to increase the attractiveness and effectiveness of speech, to evaluate them as an invaluable value in all peoples and nations, and to model them as cognitive structures served to substantiate the content of the project from a scientific and theoretical point of view;

cognitive-conceptual models of the concept of “goodness” were identified based on the artistic texts reflected in the prism of the creator's mind, the author’s worldview, and 3 of these cognitive-conceptual models are good-doing subjects (YQS) and good-receiving subjects (YQQS) , and the rest belong to native speakers (TS) and the conclusions about the infinity of these models were used in the preparation of the script for the programs “Education and Development” and “Literary Process” broadcast on the Uzbekistan National Television and Radio Company (Uzbekistan) Reference No. 04-36-1316 of the National Broadcasting Company of Uzbekistan dated April 9, 2023). As a result, in 2022-2023, the materials of this TV and radio channel will be scientifically and practically enriched, and their content will be perfected.

**Approval of research results.** The results of the research were presented in the form of lectures at 3 international and 2 national scientific-practical conferences and were approved.

**Publication of research results.**

A total of 16 scientific works on the topic of the dissertation, including 5 articles in scientific publications recommended for publication of the main scientific results of doctoral dissertations of the Higher Attestation Commission of the Republic of Uzbekistan, and 6 articles in foreign journals were published.

**The structure and volume of the dissertation.**

Dissertation consists of an introduction, three chapters, a conclusion and a list of used literature. The total volume of the work is 137 pages.

## **THE MAIN CONTENT OF THE DISSERTATION**

Dissertation In the introduction, the relevance and necessity of the topic is based, the purpose and tasks, object and subject of the dissertation are described, its compatibility with the priority directions of the development of science and technology of the republic is shown, the scientific innovation and practical significance of the research is revealed, the research results are put into practice, published information on works and dissertation structure is given.

The first chapter of the dissertation is called “**Theoretical Foundations of Cognitive Linguistics**” , and the first part of the chapter is devoted to the issue of “*Cognitive Approach to Language Research*” .

Today, many researchers have begun to address the inner world of the language user - the linguistic personality. This led to a change in the linguistic paradigm as a whole. His main focus is on the most complex set of human relations that are currently carried out with the help of language and speech tools. According to ESKubryakova, the idea of the human factor in language “is inextricably linked with the linguo-creative activity of a person and the linguistic landscape created in his world of perception”<sup>68</sup>.

At present, the use of language is the easiest way to enter the human mind, its study helps to reveal the features of the worldview characteristic of a certain ethnic group, and language activity as one of the specific ways of knowing contributes to cognitive abilities that form the tip of the iceberg. is based on<sup>69</sup> and “the cognitive function of language should be studied in all its forms, perception should be understood as the study of its linguistic realization”<sup>70</sup>.

Cognitive linguistics studies language phenomena on the basis of an anthropocentric approach, it makes it possible to distinguish the cognitive structures of knowledge representation behind linguistic forms, because cognitive studies and the many comments that appear on them<sup>71</sup> show that “despite the diversity of all, they have in common the anthropocentricity of language, to be more precise, the practical, theoretical, cultural knowledge and experiences embodied in language, expressed directly or indirectly by the appropriated word, semantic and as a result of conceptual analysis, it is a situation that can be restored in the form of a linguistic landscape of the world by the speakers of the language”<sup>72</sup>.

The essence of the cognitive approach to language learning is that a person’s thinking as a carrier of certain experience and knowledge plays a major role in conceptual understanding and its linguistic expression. Consequently, “a particular perspective of considering language as an object of study is associated with the recognition of the central role of man in cognitive processes and speech activity”<sup>73</sup> and this means the anthropocentric nature of language. The cognitive approach allows to expand the methods of generalizing the research object and presenting components in lexical meaning. The concept that explains the names of objects and things reinforced with nouns in the lexical system is the main unit of cognitive linguistics<sup>74</sup>.

It is known that existence in any language is manifested in its own way. It is related to the factors of national look, national feeling, and national hearing. The picture of existence in the mind should be understood not in the form of a photograph, but as an example of fine art created by an artist. In this image, the imagination of a person or

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<sup>68</sup> Kubryakova E.S. Establishment of cognitive science and current problems of cognitive linguistics // *Voprosy kognitivnoy lingvistiki*, 2004. – 1 (001). - S.12.

<sup>69</sup> Karaulov Yu.N. *Russkiy yazyk i yazykovaya lichnost.* - M., 1987. - P.36.

<sup>70</sup> Boldyrev N.N. Concept space of cognitive linguistics // *Voprosy kognitivnoy lingvistiki*, 2004. - #1. - S. 22.

<sup>71</sup> Rosh E. Prototype Classification and logical classification: The two systems / E. Rosh, B. Lloud, B. Cognition. – Categorization: Hillside, 1978; Lakoff G. *Women, Fire and Dangerous Things* / G. Lakoff. - Chicago: University of Chicago Press, 1987; Johnson-Laird PN *Mental models* / R.N.Johnson-Laird. – Cambridge: Cambridge University Press, 1983; Kubryakova E.S. *Short dictionary of cognitive terms* / E.S.Kubryakova, V.3.Demyankov, Yu.G.Pankrats, L.G.Lazutina. - M., 1996.

<sup>72</sup> Ryabtseva N.K. *Mental lexicon, cognitive language and anthropocentric language* / N.K. Ryabtseva // <http://www.dialog-21.ru>.

<sup>73</sup> Boldyrev N.N. Concept space of cognitive linguistics // *Voprosy kognitivnoy lingvistiki*, 2004. - #1. - S.18-36.

<sup>74</sup> Umarova N. *Linguistic-conceptual study of Alisher Navoi's works: Philol. science. PhD (DSc) ... diss.* – Fergana, 2021. – B.37.

persons belonging to a national language during the observation of existence, the knowledge acquired as a result of study or observation or experience, the state and characteristics of the cognitive process are reflected. Based on this, it can be said that the problem of linguocognitology is to determine the structure of knowledge and imagination in language.

A person's direct experience and knowledge of the structure of the world is carried out through sensory organs and basic cognitive structures - invariants of human perception. Various knowledge structures - models, scenarios, plans - are used to learn and express knowledge. The tradition of wide use of abstract constructions, such as patterns, schemes, and scripts developed within the framework of specific mathematical sciences, for deep analysis of linguistic material is becoming more and more evident in scientific research. M. Minsky defines a model as a data structure designed to represent a stereotypical situation <sup>75</sup>.

The second season of Bob **It is called "*Description of the relationship between language and thought*"** and it analyzes the approaches within this relationship.

A language has appeared that for thousands of years, a human child can't stop biting his finger in amazement in front of this creation full of magic and technology. The attention of the early intellectuals who tried to develop the nature and laws of various phenomena in nature and society, although in primitive times, was seriously occupied by the language, in particular, the problems of theological and artistic vocabulary. Although this enlightened consciousness has tried a thousand and one ways to determine the essence of language from the age of tetapoya to today's maturity, it has not been able to fully reach this essence. Because the human language is extremely complex, extremely multifaceted, extremely unique, magnificent and regular phenomenon that the human mind is often unable to imagine all its aspects as a whole and at once<sup>76</sup>.

The problem of language, its influence on the formation of thinking, and its relationship to reality have been interpreted differently in the works of philosophers and linguists over the centuries. However, language is now being studied as a phenomenon of human culture.

Humboldt <sup>77</sup> understood language as a “thought-forming organ” and emphasized that language depends on thought, each of which is conditioned by its own language. This language has its own national classification system that defines the worldview of the speakers and shapes their perception of the world. According to Humboldt's doctrine, a person cannot develop without language, cannot think, and is completely subject to language in perceiving the world. According to him, language is a link between nature and man, an “intermediate world”, it is located between people and the world around them. It is language that helps a person to know reality, the world around him, and with the help of language, a “view of the world” is created.

The first special research on the philosophical and linguistic problem of the relationship between language and thought in Russian linguistics was published in the

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<sup>75</sup>. Минский М. Структура для представления знаний // Психология машинного зрения. – М.: Наука, 1978. – 89 с.

<sup>76</sup> Mahmudov N. In search of ways of perfect study of the language... // Uzbek language and literature, 2012. - P.9-13.

<sup>77</sup> Humboldt W. background. Featured work. - S.53-60.

second half of the 19th century. This is the work "Thinking and Language" written by the famous Russian scientist A.A. Potebnya under the influence of W. von Humboldt's ideas. In this work, Alexander Potebnya deeply analyzes the connection between language and thinking. In his work, he puts forward a number of important ideas, including the role of language in thinking: Potebnya sees language as an expression of human thought. It emphasizes that thoughts, feelings and experiences are expressed through language. According to Humboldt's ideas, language determines thinking, transforms the surrounding world into ideas, transfers them to speech. Concepts are not a reflection of objective reality, they are a product of symbolic knowledge, that is, knowledge conditioned by signs. At the same time, they limit the cognitive abilities of the language mind.

"The limits of my mind are determined by my language," Wittgenstein wrote <sup>78</sup>. Wittgenstein, one of the greatest linguists of the 20th century, states in his "Philosophical Works" that the world can be known because language as a logical structure reflects the structure of the world with its meaning <sup>79</sup>. His idea of a "landscape of the linguistic world" underlies all modern cognitive research. "Language is not just a form of personal cognition, it is a form of social cognition; ... the social language in the denotative sense of the word covers the "view of the world" of this society <sup>80</sup>.

A number of researchers agree that the existence of thinking outside of language is impossible. "Thoughts arise only on the basis of words: language is not only a necessary condition for thinking, but also a necessary material shell of thought," said S. Rubinstein <sup>81</sup>. A similar opinion can be found in E. Benvenist: "Language form ... is a condition for the transmission of thought, but first of all it is a condition for its implementation. We understand the thought already formed by the language. Outside of language, there are only vague motives, from which gestures and facial expressions arise. So ... is it possible to think without language? - the question turns out to be meaningless" <sup>82</sup>; "if from the beginning, language served as a means of expressing thoughts, now, taking into account its active role (language) in the cognitive process, the desire to consider language as a means of knowing thinking is growing stronger <sup>83</sup>".

According to I.A. Sternin, "... there is a language system and it serves the process of communication, not the process of thinking. That language units are not needed for thinking at all, they are needed not for thinking, but for conveying its results to people" <sup>84</sup>.

Consciousness is such a component of the infrastructure of the brain that "collects all mental experience, is assimilated during a person's life and reflects the impressions, feelings, ideas and scenes or concepts of a conceptual system accumulated by a person in the form of meaning <sup>85</sup>. "Here, ESKubryakova considers linguistic consciousness as a "set

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<sup>78</sup> Belyanin V. P. Introduction to psycholinguistics. - M.: CheRo, 1999. - S.21.

<sup>79</sup> Wittgenstein L. Философские работы. - М.: Гнозис, 1994. - С.148.

<sup>80</sup> Radchenko O. A. Yazyk kak mirosozidanie. Lingvofilosofskaya concept neohumboldtianstva. Volume 1. /O. A. Radchenko. - M.: Metatext, 1997. - P.249.

<sup>81</sup> Fesenko T.A. The real world and the mental reality: paradigms interrelated. - Tambov, 1999. - P.75.

<sup>82</sup> Benvenist E. General Linguistics. - M.: Editorial, 2002. - P.105.

<sup>83</sup> Yudakin A.P. Bilingualism and the problem of language and thinking (historical aspect) // Theoretical problems of social linguistics. - M.: Nauka, 1981. - P.236.

<sup>84</sup> Popova 3. D. Essay on cognitive linguistics. - Voronezh: Istok, 2001.-57с.

<sup>85</sup> Kubryakova E.S. Establishment of cognitive science and current problems of cognitive linguistics // Voprosy kognitivnoy lingvistiki , 2004. - No. 1 (001). - S.13-14.

of meanings” with linguistic connections, and thinking as a part of the mental processes that occur in the mind, as a part of the whole mind <sup>86</sup>.

In paragraph 3 of the first chapter The problem of “*conceptual and linguistic views of the world*” is studied.

The need to understand the problems of linguistic consciousness through the linguistic landscape of the world, to connect language and national culture, and to present speech from the perspective of cognitive structures located at the bottom of the individual’s consciousness, with the emergence of the discursive paradigm in cognitive linguistics, which has emerged in the last decade. depends <sup>87</sup>. As a subject of cognition, a person is a carrier of certain knowledge, ideas, and a system of thoughts about objective reality. This system has different names – “universe view”, “conceptual system of the universe”, “universe model” and others.

The concept of "view of the universe" is one of the main concepts and represents the most important conditions of human existence, relations with the world, and existence in the world. In the minds of people belonging to one or another national community, the image of the world, the objective reality that surrounds them is formed and passed from generation to generation. The view of the world is a subjective image of the objective reality created by a person - not a reflection of the world in a mirror, but always some interpretation of it. The world view can be understood as an individual idea of the world in relation to a person, as well as a generalized idea in relation to all humanity and a set of universal knowledge about the world. The view of the world is created due to human cognitive activity and thinking ability, therefore it is described as a cognitive category in a number of disciplines that study the organization of human knowledge.

The overall picture of the world is formed on the basis of two main types of worldview - conceptual and linguistic views. The conceptual picture of the world is much broader than that of linguistics, since various types of thinking, including non-verbal ones, are involved in its creation.

The concept of “conceptual landscape of the universe” <sup>88</sup> is called the landscape of the universe (B.A. Serebrennikov, E.A. Kubryakova) in linguistics. Linguistics establishes the connection between the world view and language, studies the methods of determining mental content through language. Language is not only a part of the world view as one of the semiotic systems presented in the mind, but also the linguistic view of the world is formed on its basis. Finally, the knowledge acquired by individuals with the help of language can become intersubjective content and participate in communicative processes. Traditionally, language is a single and universal basis of thought (a single logical and intellectual basis) consisting of various conceptual systems.

In philosophy, the problem of the worldview is considered in the context of philosophical categories: individual consciousness, worldview, thinking, <sup>89</sup>etc.

The concept of the linguistic landscape of the world reflects the relationship of thinking-existence - language . This concept is the way of perceiving the world

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<sup>86</sup> Kubryakova E.S. Featured work. – #1 (001).

<sup>87</sup> Kubryakova E. S. Evolution of linguistic ideas in the second half of the 20th century (opyt paradigm analysis) /E. S. Kubryakova //Yazyk i nauka kontsa XX veka. - M., 1995.-C.62-67.

<sup>88</sup>Serebrennikov B.A. K probleme "yazyk i mishlenie" // Sravnitelnoe lingvisticheskoe zazykoznanie. - 1977. - No. 1. - S. 16-17 . Kubryakova E.S. Nominativnyy aspect rechevoy deyatelnosti. - M.: Nauka, 1986. - P.140.

<sup>89</sup> Wittgenstein L. Philosophical work. - M., 1994.-179 c.

characteristic of language owners, their knowledge, imagination, and assessment about it, which is reflected in the language. In the landscape of the world created by the writer in his artistic work, his knowledge, imagination, feelings, views, attitude to the outside world are concentrated. Since the landscape of the world created by the creator has an artistic character, it is considered an artistic landscape of the world.

The landscape of the world is created in thought, and language does not have this ability. Just as language itself cannot be equated with thought, so the "linguistic worldview" (OLM) cannot be equated with the worldview (OM). B. A. Serebrennikov puts forward a similar view: "Language does not reflect reality, but shows it in a symbolic form"<sup>90</sup>. The result is concepts (meanings).

Thus, the concept of OLM includes two related but different ideas: 1) the picture of the world presented by language is different from the "scientific" picture (in this sense the term "simple picture of the world" also applies); 2) each language "paints" its own landscape, describes reality in a slightly different way than other languages. The term OLM naturally refers to the semantic system of the language that is perceived by the speakers and consolidated in the linguistic consciousness<sup>91</sup>.

The term "worldview" is often used as a synonym for "conceptual worldview". ... There is a complex relationship between the concepts of "world landscape" and "linguistic landscape of the world", and their boundaries are defined as unstable and unclear<sup>92</sup>.

So, there are differences between the worldview and the linguistic worldview. "View of the world" is a reflection of the world in the human mind. And the "linguistic landscape of the world" is the processing and recording of information about the world through language symbols. A broad interpretation of the term "mentality" includes its use to refer to a more or less stable set of ideas about the world. In this sense, it is no coincidence that many researchers equate the concepts of "mentality" and "worldview".

The second chapter of the dissertation is called "**Interpretation of the linguo-axiological and associative features of the concept of "goodness" in Uzbek**". In paragraph 1 of this chapter, the concept is interpreted *as a unit of information about the world*.

Representatives of cognitive linguistics believe that each language is equivalent to a system of certain concepts, through which native speakers perceive, organize, classify and interpret the flow of information from the outside world.

"Concepts formed within all capabilities of native speakers - the sum of national concepts constitutes the content of the national concept"<sup>93</sup>. It is appropriate to consider the concept as an element of the field of understanding, as a component of the process of cognitive activity of a person, as a unit of information about the world.

In Russian linguistics, the concept of "concept" took the status of a key term at the end of the 19th century, and since then many definitions of it have appeared. In the dictionary of cognitive terms, the concept is defined as follows: "A concept is a concept that serves to reflect mental and psychic resources in our thinking in human knowledge

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<sup>90</sup> The role of the human factor in language: Language and the picture. - M.: Nauka, 1988. - S. 6.

<sup>91</sup> Uryson E. V. Problemy investigation of language paintings: Analogy and semantics / E.V. Uryson; Yes. Academy of Sciences. In-t russkogoyazyka im. V.V. Vinogradova. - M.: Yazyki slavyanskoy kultury, 2003. - S. 56.

<sup>92</sup> Zalevskaya A.A. Introduction to psycholinguistics. - M.: RGGU, 2000. - 348 p.

<sup>93</sup> Likhachev D.S. Konceptosfera russkogo zhyzka. - M.: AN USSR, Ser. Literature i Yazyka, 1993. - T.52. - No. 1. - S. 5.

and skills”<sup>94</sup>. The term “concept” is used in modern linguistics to express the mental image of a lexical unit. In scientific interpretations, this term is synonymous with “concept”.

In Uzbek linguistics, the concept of “concept” has different interpretations. Professor N. Mahmudov in the article “Looking for ways of perfect study of the language...” in his pamphlet “Language research» «...concept is a meaningful mental concept related to thinking, but it is a phenomenon completely devoid of national and cultural elements. the view is quite controversial”<sup>95</sup>, he said. According to Sh. Safarov's point of view, “... the concept is also a unit of thought and based on it is a generalization of concept, image and linguistic meaning. Concept formation begins with the birth of an individual image and ends with the emergence of a linguistic unit”<sup>96</sup>.

The basic layer or core of a concept is usually represented by basic lexemes. The concept is formed by stylistically neutral and rather active lexemes. Its far border includes stylistically diverse, low-frequency, as well as obsolete lexemes.

The only scientific-methodological space where the universal nature of the phenomenon of the concept can be understood is semantics, where the concept works as both a cognitive construct and a meaning-making model, in a system of specific meanings, in a certain implemented within the framework of the concept. In linguistic conceptology, a concept is understood as a set of culturally defined ideas of a linguistic person about an object, several linguistic meanings are semantically connected. The concept constitutes the conceptual field, that is, the semantic space organized around the dominant concept, formed in some way by the substitutes of the dominant concept.

Speech reactions of receivers obtained during the associative experiment can be reliable material for describing the structure and creating a concept model.

*In the second season* of Bob The assessment characteristics specific to the concept of "goodness" are discussed. The value landscape of the world reflects the system of ideals of society and represents a unique type of linguistic landscape of the world. The main factor in the formation of the value landscape of the world is evaluation. The value landscape of the world is related to the concepts of “world landscape” and “linguistic landscape of the world”.

“The value landscape of the universe” is studied in axiology. Axiology is a theory of values. The question of values was first raised by Socrates and made the central point of his philosophy, “What is good?” formulated as a question. Goodness is realized value, that is, utility. Value and utility are two sides of the same coin. In Plato's concept, goodness and being are the same as goodness and beauty. The holistic interpretation of the nature of values followed from Plato to Hegel and Kryuchkov. Accordingly, axiology emerges when the concept of existence is divided into two elements: reality and value as possibility.

Goodness concept is the most important quality and represents the original and eternal essence of human activity. As it gives a person a strong spiritual pleasure, it leads him to the true happiness that transforms him into a person. That is why the concepts of

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<sup>94</sup> Ray Jackendoff. What is a concept, that a person may grasp it // Program in Linguistics and Cognitive science Brandies University Watham, 1989.-218 p.

<sup>95</sup> Mahmudov N. Study of linguistics. Tashkent. "Classical word". 2017.-B.60

<sup>96</sup> Safarov Sh. Cognitive linguistics. - Jizzakh: Sangzor , 2006 . - B. 17 .

“noble (good) thought”, “noble (good) word”, “noble (good) deed” occupy a leading place in all holy books, starting with Avesta”<sup>97</sup>. Goodness emerges in the moral and practical activities of a person, and it is embodied in qualities such as humility, openness, bravery, honesty, integrity, justice, truthfulness. In the Qur'an, “If you do good deeds, you will be doing good to yourselves. Even if they do bad and sinful deeds”<sup>98</sup>.

Commands and obligations to do good to parents are described in the Holy Qur'an and the hadith of our Prophet (pbuh). In these sources it is preached to do good to such a person that in return for this good he is promised paradise. This is a good thing that every believer should do to his parents. For example, in the 15th verse of Surah “Ahqaf”, “We commanded man to do good to his parents. His mother conceived him with difficulty and gave birth to him with difficulty. And its separation from the fetus and the breast is thirty months”<sup>99</sup>.

Mustafa Zuhayli in his book “Tafsiri Munir” interprets the above verse as follows: “Mother is increased 3 times more than father. Because the mother will be alone in 3 things: during the labor of carrying the fetus, during the trial of bringing the fetus into the world, and during the period of breastfeeding the newborn child until 2 years of sleep, the mother will be alone”; They asked Rasulullah (s.a.w.), “Whom do you do good for, O Rasulullah?” The Messenger of God, may God bless him and grant him peace, said: “First to your mother, then to your father, then to your sisters and brothers.” And after that do good to your relatives. “In this hadith, first the mother, then the father, and then the sisters and brothers are mentioned”<sup>100</sup>.

We will analyze below the expressions of the conceptual structure of “goodness” in the collective consciousness of Uzbek speakers in order to study the characteristics of the moral evaluation category “goodness”.

Chapter 3 talks about “associative features of the concept of “goodness” in the Uzbek language.”

In explaining the issue of “conceptualization” of the concept of “goodness” in the national consciousness, we should first of all touch on the lexicographical interpretations of the concepts of “goodness” and “goodness”. In the dictionaries, within the framework of the explanation of these concepts, there are also some comments. Because we did not find information on the etymology of these words in ESTYa<sup>101</sup>, DTS<sup>102</sup>, or Sh.Rakhmatullayev’s etymological dictionary.<sup>103</sup>

Based on the “Annotated Dictionary of the Uzbek Language” (O’TIL, 5 volumes), we will dwell on the explanation of the words “good” and “good”.

*Good* - I Having a positive quality, fully satisfying a requirement, pleasing to a person, acceptable. A good person. Good horse. Good grade. Good thing. Good idea. Best wishes. Eat well. Wear well. Behave well. A good word is the bread of the soul, A bad word is a pile of heads; The good eats the ground, the bad eats the head; Approach the

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<sup>97</sup> Kolesov V.V. Life is a noun. - SPb. - 1999. - S.104.

<sup>98</sup> Shayx Muhammad Sodik Muhammad Yusuf. Qur’oni Karim tarjiması. – Toshkent: Muqaddima, 1992. – B.112.

<sup>99</sup> Shayx Muhmmad Sodik Muhammad Yusuf. QUR’ONI KARIM va o‘zbek tilidagi ma’nolar tarjiması. – Toshkent: HILOL-NASHR, 2017. – B.504.

<sup>100</sup> Mustafu Zuhayliy. Tafsiri Munir. – Toshkent: Xalq va moliya. – B.64.

<sup>101</sup> Sevortyan E.V. Etymological dictionary of Turkish language. - M.: NAUKA, 1974-1977.

<sup>102</sup> Drevnetyurk dictionary. Institute Yazykoznaniya. - L.: NAUKA, 1969.

<sup>103</sup> Rahmatullaev Sh. Etymological dictionary of the Uzbek language (Turkish words). - Tashkent: University, 2000.-17b

good, avoid the bad; If you walk with good, you will reach the desired, if you walk with bad, you will be ashamed (Proverbs); He tried to speak well, he tried to speak badly, but it didn't help (A. Qahhor, Koshchinor lights); On the face of the good, even a leech appears empty (A. Qahhor, To'yda aza); *To like* - 1) to like something, someone; 2) to make love, to love. Mod. II. s. Consent means approval; it's okay, right, okay.

In the "Annotated Dictionary of the Uzbek Language" the dictionary meaning of the word "goodness" is expressed as follows <sup>104</sup>:

**Goodness** - 1 Possession of good character, behavior, etc. The story is not written about the goodness or badness of individual persons, or, if not, about some coincidence in marriage (A. Qahhor, "Sarob"). 2 Voluntarily acting for the benefit of someone, providing some benefit; kindness; good work, goodness. Goodness has no evening (Matal). The good of a good person is only in a narrow place, but the harm of a bad person is everywhere (Proverb).

the "Large explanatory dictionary of synonyms of the Uzbek language"<sup>105</sup> the words *durust*, *tuzuk*, *tuppa-tuzuk*, *binoyi* (*beep-binoyi*), *soz*, *qayilmaqom*, and *place* are given as synonyms of the word *good*, which is the **main** core unit of **the concept**. Information about their methodological characteristics is given. It can be said that in this synonymous line, starting from the dominant word, all its synonyms form the core (center) of the conceptual-semantic field of "goodness".

**Good** - *durust*, *tuzuk*, *tuppa-tuzuk*, *binoyi* (*beep-binoyi*), *soz*, *kaylimaqom*, **in place**. Positive, personable, applicable. The word "**good**" is used in a wide sense in speech. This word can be applied to an object, a person, or even an action. In the words **durust**, **tuzuk**, **binoyi**, **the sign level is weaker compared to the word good**. **Stupid. It is recognized that the level of character in bip-binoyi** words is high and that it is pleasant to a person. In this synonymous context, the word **saz** is characteristic of the bookish style. In the word **kayilmaqom**, the speaker's positive attitude toward the sign is emphasized, that is, it has an evaluation character. The words **tuzuk**, **binoyi**, **kaylimaqom**, and **place** are often used colloquially. The word **in place** is often associated with the words *health*, *condition*, and means that they are in a good, normal condition. In this sense, the word will be **used** in ordinary speech.

In the Uzbek language, **mature**, **perfect**, **perfect**, **perfect** (1) synonym nest physically and mentally fully developed, matured; expresses the concepts of perfection (in relation to a person). In this synonymy, the word **mature** has a broad meaning. The word **perfect** is used more in artistic and journalistic style. The word **raso** is often associated with the word *intelligence* in speech, the character level is bubble. Further secondary meanings of these synonymous units are expressed by the concept of "high level of demand, perfect level"(2) <sup>106</sup>. The word **mature is the most frequently used lexical unit** to express this meaning. The words "**perfect**" are used in this sense to refer to works of art that are a perfect example of a creation, that is, something that is equally recognized as good by everyone, that is treated the same way, reality, understanding, etc. something

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<sup>104</sup> COME ON. 5 volumes. Volume 5. - Tashkent: UzME, 2008. - P.124-125.

<sup>105</sup> Uzbek language of synonymy a k a tt a explanatory lu 'g 'a ti / N . M ahmudov t a hriri a . II . - Tashkent : G'a fur Guys name a gi n a shriyat - m a tb aa creative house , 2022. - B.267 .

<sup>106</sup> Uzbek language of synonymy a k a tt a explanatory lu 'g 'a ti / N . M ahmudov t a hriri a . II . - Tashkent : G'a fur Guys name a gi n a shriyat - m a tb aa creative house , 2022. - B.274-275 .

can be seen in the presence of the word **good** in each example given in the synonym dictionary for the explanation of these words . For example, brother Usmanali is like a smart person who knows earth science better than anyone else . (S. Ahmad, “Desert Winds”).

It should be noted that there is no information about the word “good” and its synonyms in this dictionary. This shows that it is possible to analyze the basis of the word formed within the concept from the point of view of semantics.

For all subjects of the Uzbek national culture, the concept of “goodness” is closely related to family relations: the image of the mother expressed in capital letters - MOTHER. It can be said that the image of the mother is very important in the minds of Uzbek speakers as an image that encodes the concept of “goodness”. In the imagination of Uzbek language speakers - language subjects, this situation is manifested in the form of a number of structures, verbalizers: mother - she kisses her child, caresses her, always wishes her child well and loves her child very much, for him every ready for things; the river of love; the brightest figure who loves her husband and children with all her heart and without gratitude; the mother is imagined as an angel in the national consciousness (especially old mothers, or rather grandmothers).

In any context, the word “good” is actually used only as a modal, evaluative unit, that is, it expresses a positive attitude of a real or imagined subject to the object in question<sup>107</sup>. The advantage of the cognitive methodology is that it forms a subjective belief in the objectivity of the good in the moral mind.

Chapter 3 of the dissertation is entitled **“Modeling of the concept of “goodness” in Uzbek based on proverbs and artistic texts, associative and social survey analysis”**. In the first paragraph of the chapter, the problem of *modeling the concept of "goodness" in proverbs on a conceptual-metaphorical and conceptual-metonymic basis* is solved.

The first cognitive model is a conceptual-metaphorical model of the moral concept of “goodness”, that is, a model of expressing goodness expressed through the concept of goodness in Uzbek proverbs (related to a concrete person, object, object, thing, existence). In this case, “goodness” is considered as an object that can be realized through certain actions of a real person. In this sense, the cognitive model of representing goodness as a real reality reflects the use of knowledge about real things (objects) obtained from the empirical experience of people in conceptualizing and classifying the world. Through the prism of this cognitive model (capable of doing any good), the concept of “specific persons” corresponds to the concept of “goodness”. We can see this in the example of the following proverbs: *If you do good to the river, you will find Ajri in the desert; Someone's word is good, someone's self; There is no gift without virtue, good without evil; Goat's fat is not a stain on the good.*

The second cognitive model is a basic level conceptual model based on the first cognitive model, that is, a model of functionally representing goodness (by means of attributes, properties, symbols). In this case, goodness is presented as a precious substance, like a treasure or a resource: *The work of the good is paradise...; Good thing is oil...; Good smoke comes from a good house....*

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<sup>107</sup>Maksimov L.V. O definitsiyax dobra: logical-methodological analysis// Logical analysis language. Winter boots. - M.: Yazyki russkoy kultury, 2000. - P.7-17.

In proverbs, goodness is combined with concepts such as success, happiness, profit, pleasure, and satisfaction. In order to study the cognitive models of the concept of “goodness”, it is very important to find the corresponding linguistic materials. For example, the Uzbek proverb *"Good is a garden, Bad is a black cauldron"* emphasizes the inexhaustible material benefit (bog'-u rogligity) of good, while in its binary opposition, evil is “worthless, The prototype of the black pot was appropriately chosen for the metaphorical expression "useless, useless, useless” . With this, the implicit content of the proverb is expressed: “A person who does good, flourishes like a garden and is beneficial to everyone.” It should be noted that this proverb is a peripheral linguistic material for the study of the second conceptual metaphor. According to the metaphorical interpretation of the proverb *"If you walk well, you will be happy with halwa"*, “success, profit, happiness” and other concepts are expressed in the connotative meaning of *halwa* and *bol* sweets, but they are not directly related to morality.

So, in the work, 17 conceptual-metaphorical models related to the expression of the concept of goodness in Uzbek proverbs were identified. Goodness is existence", "Goodness is a blessing", "Goodness is a commodity (materiality)", "Goodness is a payment", "Goodness is a gift", Goodness is a product of spirituality", " Goodness is ease", "Goodness is fruit", "Goodness is hard work or hardship", "Goodness is a living creature", "The source of goodness is a mother", "Goodness is a deliverer (man)", "Goodness is authority, "Resignation from reputation", "Goodness - departure from self", "Goodness - tree", "Goodness - light" (Table 1 in the Appendix).

In metonymic models, the moral concept of "goodness" can be determined through the prism of its components: good deed, good words, good virtue, good character, etc. Thus, categorization and/or conceptualization of various moral concepts in proverbs, metaphorical or metonymic expressions of national-cultural symbols are of great importance.

In Season 2 of the chapter The concept of “goodness” is modeled on the basis of an artistic text.

The images that arise within the framework of the concept in the artist’s artistic perception can be distinguished from the above structures, because individual imagination and artistic creativity play an important role in this. Based on this, we tried to analyze below the concept of “goodness” and the artist's approach to this concept from the point of view of artistic thinking. As a result of our observations, we found out that the conceptual codes of the concept have changed at the level of national-cultural consciousness. At first, O'tkir Hashimov's conceptual interpretations of goodness were considered in the work. For example, in the following example, the model **“The punishment for seeking evil from good is evil” (doubting good, having a bad suspicion about it), which was not observed in the previous chapters** within the framework of ideas related to good: “An old man was walking on the road, Jesus called me he still cheated, he thought that the prayer he taught was a lie. He saw a piece of bone lying on the ground. As he recited a prayer to test its power, the bone instantly turned into a giant lion and tore it to pieces... This must be the punishment for looking for evil from good...”<sup>108</sup>.

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<sup>108</sup> Hoshimov O'. Notebook in the frame inscriptions. - Tashkent: New century generation, 2018.-68b.

In Utkir Hashimov's work "Inscriptions on the Border of the Notebook" in the poem called "Socrates' Question" the word "good" is used ironically in the concept of "evil" (betrayal), i.e. **"The Irony of Goodness The model of evil"** is expressed: "The great scientist Socrates was walking down the street, when a stranger came up behind him and stabbed him with a knife. Socrates calmly turned and asked: "When did I do you a favor, brother?" A traitor knows how much agony lies in the great philosopher's question!" From the writer's following thoughts on the dualism of good and evil, one can understand the content that any good that is not done in time, that is, good done late, can actually turn into evil. In this place, the conceptual model "Delayed good is the cause of evil" is formed: **"Good that is not done at the right time can open the way to evil."**

The writer's poem "Vibrating World" shows the idea that love is a sign of good, and anger is a sign of evil: "Kindness is a sign of good, and anger is a sign of evil. So, what if it's the other way around?" It is important to note that this view is not absolutely true, because what we think is good can actually be bad. Too much love can also lead to evil (for example, in raising a child). Such a conflicting situation of the conceptual content is explained in the second sentence of the text "So, what if it is the other way around?" the interrogative sentence points. The author of this opinion wrote, "And the next day he killed another person... Did your love serve good or evil? There are truths in the world that oscillate like clockwork..." continuing, the concepts of kindness and kindness, which are the most noted among the conceptual structures of goodness that we have described in the above chapters, and which are an alternative to the expression of goodness, are always the result of it, contradicting the concept concept. the idea is put forward that it may not be as expected. In this case, the conceptual model is in the form of **"Goodness is a servant"** (that is, to both good and evil: in this case, the consequence is completely objective in nature). The cognitive-conceptual models mentioned in the work can be described on the basis of the following table.

#### **Cognitive-conceptual models (CCMs) identified on the basis of literary texts:**

"The punishment for seeking evil from good is evil", "The irony of good is evil", "Goodness delayed is the cause of evil", "Goodness is a servant", "Goodness is tasteless", " Goodness must not be forgotten", "The return of goodness is good or bad", "The ability to do good", "The immorality of the recipient of good is a shame", "Goodness is perspective", "Goodness is in the eyes of God", "Goodness is from the ego" , "Kindness is a monument", "Recognition of goodness is friendship", "Comparative value of goodness", "The two greatest goodness", "Kindness is a blessing", "Kindness is a crop", "Kindness is a reward" ( Table 2 in the appendix).

In short, in the national-cultural conceptual structure of goodness, the mental models in the artistic imagination of creators are somewhat different from the conceptual models of proverbs, which are a symbol of the living language of the people. This situation is manifested through the cognitive images of the concept of goodness formed in his imagination in connection with the worldview of each creator.

Section 3 of the third chapter is devoted to the analysis of the associative and social questionnaire conducted within the framework of the concept of "goodness".

Associative survey on the concept of "Goodness" Kokon DPI Faculty of Primary Education BTSI course 01/20 and 02/20 group students and Faculty of Foreign Languages English language and literature course 03/23 and It was held in the period from 1.05.24 to

5.05.2024 with the participation of students of the 04/22 group. A total of 200 students aged 21 to 25 took part in the survey. The text of this survey includes 18 questions and assignments.

For example, the following reactions were received by the respondents to question 1: generosity 9, kindness 30, love 5, goodness 10, loyalty 7, help 25, not doing evil is also good 1, honesty 6, good word 2, sharing good 6, good deed 2, donation 26, kindness 12, care 6, sympathy 4, smile 32, goodwill 3, consequence 12, book 7, money 4, love 6, good deed 8, bravery 3, humility 2, openness 9, honesty 4, honesty 2, justice 6, sweet words 26, compassion 1, generosity 14, polite 2, Conscientiousness 2, Hardworking 1, Overcome Self 1, People Pleaser 6, Reach Out 1, Kindness 7, Purity 2, Happiness 12, Joy 4, Parents 18, Attention 11, Pure Kindness 7, Loving Parents 1, Forgiveness 3, Purity 1, Righteousness 2, Righteousness 8, Flower 1, Beautiful Morality 2, Heaven 1, Punishment (Good for Evil) 1, sincerity 5, luck 4, straightforwardness 1, pray 2, learn 5, do not hurt 3, caress mercy 8, intelligence 1, do not gossip 1, respect 7, support 2, protect nature 2, plant 1, friendship 6, water 2, sun 2, food 2, trust 3, family 6, sacrifice 1, life 1, silence 1, child 2, politeness 9, wealth 1, gratitude 1, advise 1, tolerance 3, faith 4, strength 1, happiness 2, gentleness 1, patience 1, friendship 1, friendship 2, air 1, good thoughts, good deeds 1, peace 1, share knowledge 2, help the needy 8, charity 1, innocence 1, financial and material support 3, kind people 1, Islam religion 1, prayer 1, prayer 1, lighten people's burden 1, peace 1, freedom 2, kind words 1;

Total: 506

Also, within the framework of the dissertation topic, a social survey was conducted on the "GOOGLE FORMS" platform to identify the landscape of the cognitive field of the concept sphere of "goodness" in the national consciousness.

The social survey site on the concept sphere of "goodness" was conducted on the Internet on the "Google" platform, and it was conducted in the form of a test (20) through an online service. This survey was conducted from 10.04.24 to 5.05.2024 and respondents included participants of different ages living in different regions of the Republic of Uzbekistan. A total of 536 citizens aged 18 to 60 years participated in the survey. The largest number of participants among them came from the Fergana region (the survey results are presented in the form of diagrams in Appendix 3).

## CONCLUSION

1. The concept of "goodness" is a complex, rapidly changing structure used in the human mind at the level of conceptual and imaginative processing of knowledge about the world. Our conceptual interpretations, which include common social experience, serve to organize and reinforce universal human knowledge and ideas about the good.

2. The concept of "goodness" is, by its content, a reflection of the activity of a subject who knows and changes the world. Goodness is one of the forms of human activity, an ideological activity associated with human values. The concept of "goodness" is considered the most important conceptual structure that helps a person perceive and understand the world, guides his life path, actions, and beliefs.

3. The results of this study showed a certain level of linguistic realization of the quantum of knowledge - cognitive information accumulated in the cultural consciousness

of the language community within the framework of the concept of “goodness” (because it is infinite and it is impossible to reach its end). The reactions representing the mental properties of the studied concept are related to the general cognitive experience of the individual, and the associations describing the collective, personal and subjective experience show our direct knowledge and, at the same time, our interaction with the outside world.

4. It is possible to cognitively characterize a concept in terms of its characteristic features (stereotypes) of “goodness.” The closer linguistic units are to the core of a conceptual field, the more important they are for language speakers, because the further away they are from the center (in the outermost layers), the less important the conceptual features are within the concept.

5. Constant conceptual shifts are observed at certain boundaries of the conceptual field, it is difficult to define the exact boundaries of cognitive layers, because they are very active. Far-boundary characters are more prone to such semantic shifts, while core and near-boundary characters are more stable. The mobility of cognitive structures within the concept can be described as a continuous "movement" that is formed in the mind of a person in close connection with the already acquired values of this society. We believe that there is a final relative limit to the expansion of concept-specific information in a particular text.

6. The concept of "goodness" is formed not only in the processes of generalization and generalization of perceived reality, but also under the influence of emotional experience. Within the conceptual structures of Uzbek speakers, "goodness" to a certain extent reflects differences in the level of knowledge acquired by an individual. Based on the results of the survey, it became clear that the content of this understanding is related to the worldview of the language community, its collective attitude, and its basic ideas in active communication with the outside world.

7. A number of other concepts In the study of the concept of "goodness", the use of lexicographic information and literary texts of various genres also forms new interpretations and views. It was observed that the models of the concept of "goodness" based on proverbs and literary texts have few similarities. It is important to emphasize that the cognitive models in proverbs are general and invariant in relation to the models of literary texts.

8. In the study, 17 conceptual-metaphorical, 6 conceptual-metonymic models typical of proverbs were modeled on the basis of the linguistic and value landscape of the language community as a linguistic and cultural expression of ideas about goodness. They are relative and are enriched with new signs during each research and approach. This depends on the knowledge reserve and imagination of the language owner within the concept. Among the conceptual-metaphorical models , “Goodness is existence” is the main model, “Goodness is a blessing”, “Goodness is relief ”, “Goodness is hard work”, “Goodness is a product of spirituality” and other basic models. , the remaining 12 models are their submodels, namely the first model.

9. Within the framework of our research materials, 19 different cognitive-conceptual models of the concept of "goodness" were identified based on the information reflected in the literary text through the prism of the creative mind, artistically realized as the author's

worldview. It can be said that these models have the ability to expand indefinitely. This depends on the writer's artistic imagination and image-creating skills.

10. Based on the analysis of social questionnaires, it can be said that in the Uzbek language, associative spatial units in the collective consciousness of the concept of "goodness" fully describe the content of the concept. However, in this approach, the relativity of the boundaries of knowledge, which are structured in the form of simple concepts in the consciousness of a linguistic individual, is observed. We believe that the interpretations of language speakers in this regard are diverse and incomplete in order to fully describe the central and boundary units of the conceptual structure of "goodness". However, by analyzing the linguistic materials collected from the reactions of a small linguistic and cultural community from the perspective of national-cultural collective consciousness, we were able to identify the functional structures of the concept of "goodness" in the Uzbek language. In the national consciousness, the philosophical foundations of goodness can be seen in the leading concepts of mother, father, child, sun, intention, word, deed, and impartial service, while from a religious point of view, mother (the most important), father, faith, charity, strong belief, and ingratitude are important symbols.

**НАУЧНЫЙ СОВЕТ РНД.03/04.06.2021.ФП.132.01  
ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ ПРИ**  

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**КОКАНДСКОМ ГОСУДАРСТВЕННОМ ПЕДАГОГИЧЕСКОМ  
ИНСТИТУТЕ**

**ЙИГИТАЛИЕВА ШОХСАНАМ ИСАГАЛИ КИЗИ**

**РЕАЛИЗАЦИЯ КОНЦЕПТА «ДОБРОТА» В УЗБЕКСКОМ ЯЗЫКЕ**

**10.00.01 – Узбекский язык**

**АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ наукам**

**Коканд – 2024**

Тема докторской диссертации по филологическим наукам зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан под номером B2021.3.PhD/Fil1924.

Диссертация выполнена в Фергана государственном университете.

Автореферат диссертации на трёх языках (узбекский, английский, русский (резюме)) размещен на веб-странице Кокандском государственном педагогическом институте ([www.kspi.uz](http://www.kspi.uz)) и в Информационно-образовательном портале «Ziyoune» ([www.ziyoune.uz](http://www.ziyoune.uz)).

Научный руководитель:

Умарова Наргиза Рустамовна  
доктор филологических наук, профессор

Официальные оппоненты:

Худойбергана Дурдона Сидиковна  
доктор филологических наук, профессор

Азимов Иномжон Мамасодикович  
доктор филологических наук, доцент

Ведущая организация:

Наманганский государственный университет

Защита диссертации состоится « 14 » декабрь 2024 года в 8:00 часов на заседании Научного совета PhD.03/04.06.2021.Fil.132.01 при Кокандском государственном педагогическом институте по адресу: 150700, г.Коканд, ул.Турон, 23. Тел: (99873) 542-38-38; Факс: (99873) 542-11-43; e-mail: [qiqondpi@umail.uz](mailto:qiqondpi@umail.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Кокандского государственного педагогического института (зарегистрирована под № 33) Адрес: 150700, г.Коканд, ул.Турон, 23. Тел.(99890) 508-64-42; e-mail: [qdpi\\_arm@umail.uz](mailto:qdpi_arm@umail.uz)

Автореферат диссертации разослан « 4 » декабрь 2024 года.  
(протокол рассылки № 23 от « 4 » декабрь 2024 года)



М.Х.Хакимов

Председатель научного совета по присуждению ученых степеней, доктор филол.наук, профессор

А.Х.Тураходжаева

Ученый секретарь научного совета по присуждению ученых степеней, кандидат филологических наук, доцент

Д.М.Жамолiddинова

Председатель научного семинара при ученом совете по присуждению ученых степеней, доктор филол.наук, профессор.

## **ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))**

**Цель исследования** состоит в определении семантической сферы и дин: значений основных лексем в центральных и окружающих единицах концепта «доброта» в узбекском языке, моделировании паремических единиц в рамках концепта, на основе проведенных социальных опросов, определение ассоциации концепта «доброта» в национальном сознании.

**Объектом исследования** являются языковые единицы, выражающие концепт «доброта» в узбекском языке.

**Предметом исследования** является изучение семантики языковых единиц, составляющих концепт «доброта» в узбекском языке.

**Научная новизна исследования заключается в следующем:** определены концептуальные структуры и единицы, выражающие концепт «доброта» на узбекском языке, и на основе этих выражений сформирован когнитивный контекст (фрейм) понятия;

Определены центральные и окружающие единицы концептуального поля концепта «доброта», установлены ближние и дальние границы выражения на данном языке;

в рамках языковой картины мира основаны и смоделированы концептуально-метафорические (17) и концептуально-метонимические (6) модели, характерные для пословиц как лингвокультурное выражение представлений о понятии «доброта»; доказано, что в рамках концептуально-метафорических моделей «Доброта есть Бытие» (1 – я базовая модель), «Доброта-благо», «Делать добро – тяжелое дело», «Доброта – продукт духовности». В частности, модель 1 является базовой моделью, а остальные 12 моделей являются их субмоделями;

выделены когнитивно-концептуальные (19) модели понятия «доброта»: из этих когнитивно-концептуальных моделей 3 относятся к субъектам, творящим добро (СТД), 4-к субъектам, воспринимающим добро (СВД), остальные 12 принадлежат носителям языка (НЯ), обоснована безграничность этих моделей;

на основе социальных опросов, проведенных со студентами вузов и в интернет-сообществах, в языке определяется ассоциативное поле понятия «доброта» в коллективном сознании по возрастным рамкам и освещается сущность составляющих его центральных и пограничных единиц.

### **Внедрение результатов исследования.**

Теоретические предложения, практические рекомендации и выводы исследования применяются к:

-опираясь на теоретические основы когнитивной лингвистики, на заключения о концептуальных структурах концепта «доброта» и их языковых единицах на узбекском языке, а также, на основе выражений когнитивного контекста (фрейма) концепта, используется при реализации фундаментального проекта каракалпакским научно-исследовательским институтом гуманитарных наук Каракалпакского отделения Академии Наук Республики Узбекистан на тему «Функциональное словообразование в современном каракалпакском языке» (по данным Каракалпакского НИИ гуманитарных наук от 25 мая 2024 г. № 163/1). В

результате обогащено содержание материалов, подготовленных в рамках данного проекта;

-результаты выводов об обоснованности специфических для пословиц концептуально-метафорических и концептуально-метонимических моделей как лингвокультурного выражения представлений о концепте «доброта», смоделированных в рамках языковой картины мира, использовано при выполнении проекта № FA-AI-G007” Каракалпакская пословица как объект лингвистического исследования" Каракалпакским научно-исследовательским институтом гуманитарных наук, Каракалпакским отделением Академии наук Республики Узбекистан (по данным . Каракалпакского научно-исследовательского института гуманитарных наук от 25 мая 2024 г. № 162/1). В результате достигнуто повышение богатства, разнообразия и выразительности речи за счет использования пословиц в речи, их определение как бесценной ценности у всех народов и национальностей, а взгляды на моделирование как познавательные структуры послужили научно-теоретическим обоснованием содержания проекта;

-в художественных текстах выявлены когнитивно-концептуальные модели концепции «доброта», отраженных через призму сознания автора, художественно реализованных автором как картина мира. Научные выводы о том, что 3 из этих когнитивно-концептуальных моделей относятся к субъектам, творящим добро (СТД), 4-к субъектам, воспринимающим добро (СВД), остальные принадлежат носителям языка (НЯ), и что эти модели бесконечны были использованы при написании сценариев передач “Ta’lim va taraqqiyot”, “Adabiy jarayon” телеканала O‘ZMTRK «O‘zbekiston» (по данным телеканала O‘ZMTRK «O‘zbekiston» № 04-36-1316 от 9.04.2023 года) В результате, 2022-2023 годах материалы данного телерадиоканала были обогащены в научном и практическом плане, обеспечено совершенствование содержания.

**Утверждение результатов исследования.** Результаты исследований были представлены и апробированы в виде докладов на 3 международных и 2 национальных научно-практических конференциях.

**Публикация результатов исследования.** Всего по теме диссертации было опубликовано 16 научных работ, в том числе 5 научных статей в научных изданиях, рекомендованные к публикации основные научные результаты диссертаций ВАК Республики Узбекистан, 6 из них опубликованы в зарубежных научных журналах.

**Структура и объем диссертации.** Диссертация состоит из введения, трех основных глав, заключения, списка использованной литературы, общий объем составляет 137 страниц.

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

**I bo'lim (I часть; I part)**

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## ILOVALAR

1-ilova

### Maqollarda yaxshilik tushunchasining konseptual-metaforik modellari

<b>Modellar</b>	<b>Maqollarda ifodalangan konseptual-metaforik modellar</b>	<b>Asosiy model va submodellar</b>
1-model	“Yaxshilik – bu mavjudlik”	Asosiy model
2-model	“Yaxshilik – ne’mat”	Asosiy model
3-model	“Yaxshilik – bu tovar (moddiylik)”	1-model uchun submodel
4-model	“Yaxshilik – bu to‘lov”	1-model uchun submodel
5-model	“Yaxshilik – in’om”	1-model uchun submodel
6-model	“Yaxshilik – ma’naviyat mahsuli”	Asosiy model
7-model	“Yaxshilik – ta’imli obyekt”	1-model uchun submodel
8-model	“Yaxshilik – yengillik”	Asosiy model
9-model	“Yaxshilik – unum”	2-model uchun submodel
10-model	“Yaxshilik – og‘ir yumush”	Asosiy model
11-model	“Yaxshilik – tirik jonzo”	1-model uchun submodel
12-model	“Yaxshilik manbai – ona”	1-model uchun submodel
13-model	“Yaxshilik – xaloskor (inson)”	1-model uchun submodel
14-model	“Yaxshilik – o‘zlikdan kechish”	6-model uchun submodel
15-model	“Yaxshilik – daraxt”	1-model uchun submodel
16-model	“Yaxshilik – nufuz, obro‘”	6-model uchun submodel
17-model	“Yaxshilik – nur”	1-model uchun submodel

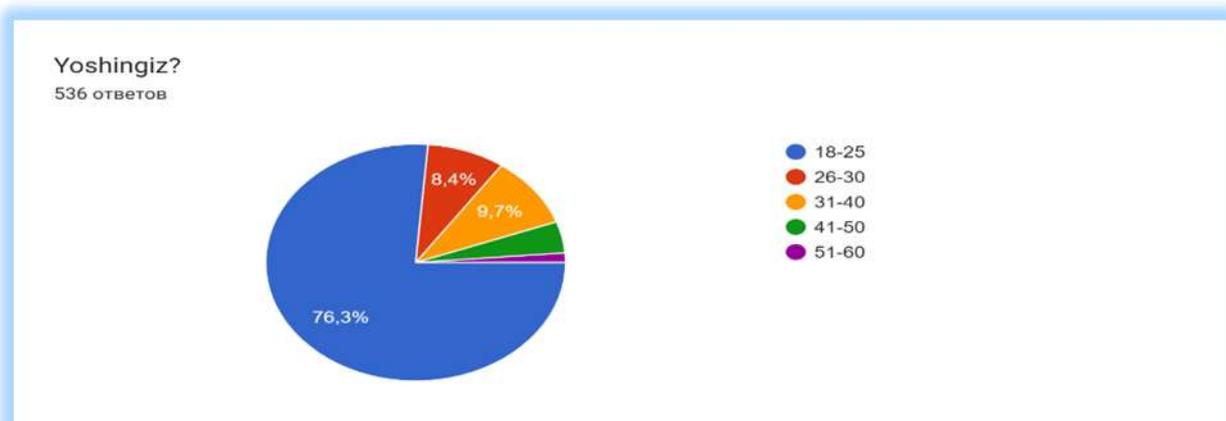
## Badiiy tafakkurda “yaxshilik” konseptining kognitiv-konseptual modellari

<i>N<sup>o</sup></i>	<i>Kognitiv-konseptual modellar (KKMLar)</i>	<i>KKMLar taalluqli subyektlar – (YQS); (YQQS); (TS)</i>
1	“Yaxshilikdan yomonlik izlashning jazosi yomonlikdir”	Yaxshilikni qabuy qiluvchi subyekt uchun (YQQS)
2	“Yaxshilikning kinoyasi – yomonlik”	Til sohiblari uchun (TS)
3	“Kechikkan yaxshilik – yomonlik sababchisi”	Yaxshilikni qabul qiluvchi subyekt uchun (YQQS)
4	“Yaxshilik – xizmatkor”	Yaxshilik qiluvchi subyekt uchun (YQS)
5	“Yaxshilik ta’madan holi”	Yaxshilik qiluvchi subyekt uchun (YQS)
6	“Yaxshilik unutilmasligi shart”	Yaxshilikni qabul qiluvchi subyekt uchun (YQQS)
7	“Yaxshilikning qaytimi – yaxshilik yoki yomonlikdir”	Yaxshilik qiluvchi subyekt uchun (YQS)
8	“Yaxshilik qilishga qodirlik”	Til sohiblari uchun (TS)
9	“Yaxshilikni qabul qiluvchining axloqsizligi – uyat”	Yaxshilikni qabul qiluvchi subyekt uchun (YQQS)
10	“Yaxshilik – nuqtayi nazar”	Til sohiblari uchun (TS)
11	“Yaxshilik – Alloh e’tiborida”	Til sohiblari uchun (TS)
12	“Yaxshilik – nafsdan”	Til sohiblari uchun (TS)
13	“Yaxshilik – yodgorlik”	Til sohiblari uchun (TS)
14	“Yaxshilik e’tirofi do‘stlikdir”	Til sohiblari uchun (TS)
15	“Yaxshilikning qiyosiy qiymati”	Til sohiblari uchun (TS)
16	“Eng buyuk yaxshilik”	Til sohiblari uchun (TS)
17	“Yaxshilik – ne’mat”	Til sohiblari uchun (TS)
18	“Yaxshilik – ekin”	Til sohiblari uchun (TS)
19	“Yaxshilik – evaz”	Til sohiblari uchun (TS)

## “GOOGLE FORMS” platformasi natijalariga asoslangan diagrammalar tahlili

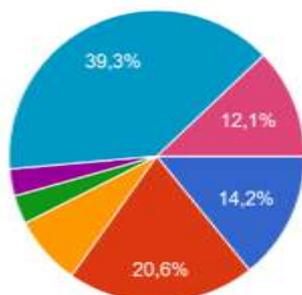
№	Hududlar	Ishtirokchilar soni
1	Toshkent viloyati va Toshkent shahri	28
2	Qoraqalpog‘iston respublikasi	41
3	Andijon v.	17
4	Buxoro v.	6
5	Jizzax v.	4
6	Qashqadaryo v.	13
7	Navoiy v.	11
8	Namangan v.	18
9	Samarqand v.	61
10	Surxandaryo v.	15
11	Sirdaryo v.	7
12	Farg‘ona v.	309
13	Xorazm v.	6
	Jami:	536

Ishtirokchilar yoshi quyidagicha: 18-25 yosh 409 nafar; 26- 30 yosh 45 nafar; 31-40 yosh 52 nafar; 41-50 yosh 23 nafar; 51-60 yosh 8 nafar.



### 3. Yaxshilikning diniy asoslariga nimani misol qila olasiz?

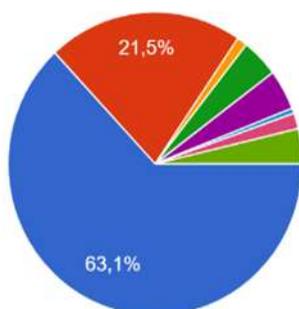
535 ответов



- Hadisi-sharif
- Ota-onaga g'amxo'rlik qilish
- silai rahm
- ojizlarga qilingan yaxshilik
- ehson qilish
- Payg'ambarimiz (M.S.A.)dan o'rnak olish
- savob amallar bajarish

### 5. Yaxshilikning tiimsoli siz uchun kim yoki nima?

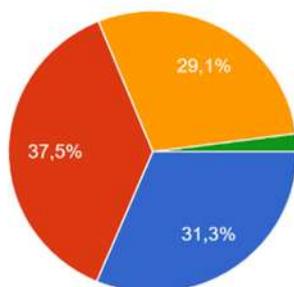
536 ответов



- Ota-ona
- Yaxshi amallar
- Kabutar
- Mehr-oqibat
- Halollik
- Shirinso'zilik
- Quyosh va ona
- Adolatpesha insonlar

### 7. Yaxshilikka hamisha yaxshilik qaytadi degan fikrga qanday qaraysiz?

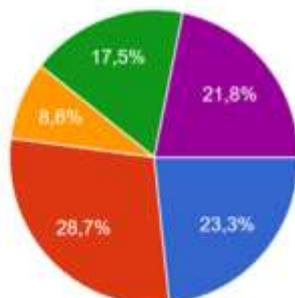
536 ответов



- Har doim ham yaxshilik qaytmaydi
- Albatta, men bunga ishonaman
- Boshqa insonlar tomonidan yaxshilik qaytadi
- Bu fikrga qo'shilmayman

### 8. Ota-onaning farzandiga yaxshiligini asoslang

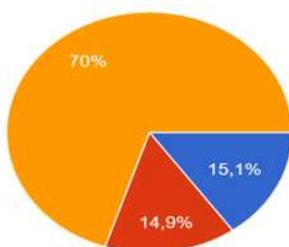
536 ответов



- Farzandiga hayot baxsh etishi
- To'g'ri ta'lim-tarbiya
- Mehr va g'amxo'rlik
- Munosib ism qo'yish, go'zal xulq
- Halol luqma yedirish

### 9. Yaxshilik uchun yaxshilik kutish siz uchun insoniylik belgisi hisoblanadimi?

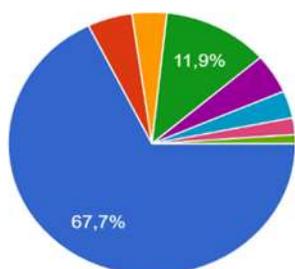
536 ответов



- Yo'q
- Albatta
- Yaxshilik manfaat uchun qilinmaydi

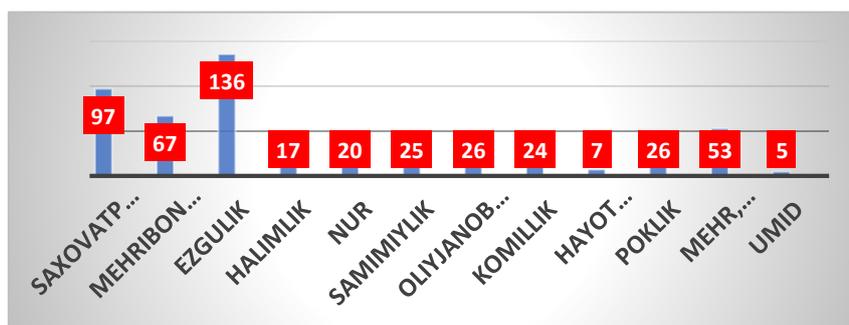
### 10. Nihoyasi yaxshilik bilan tugaydigan adabiy janrlarga misollar keltiring

536 ответов



- Ertak
- Doston
- Roman
- Rivoyat
- Hikoya
- Masal
- Вариант 7
- Вариант 8

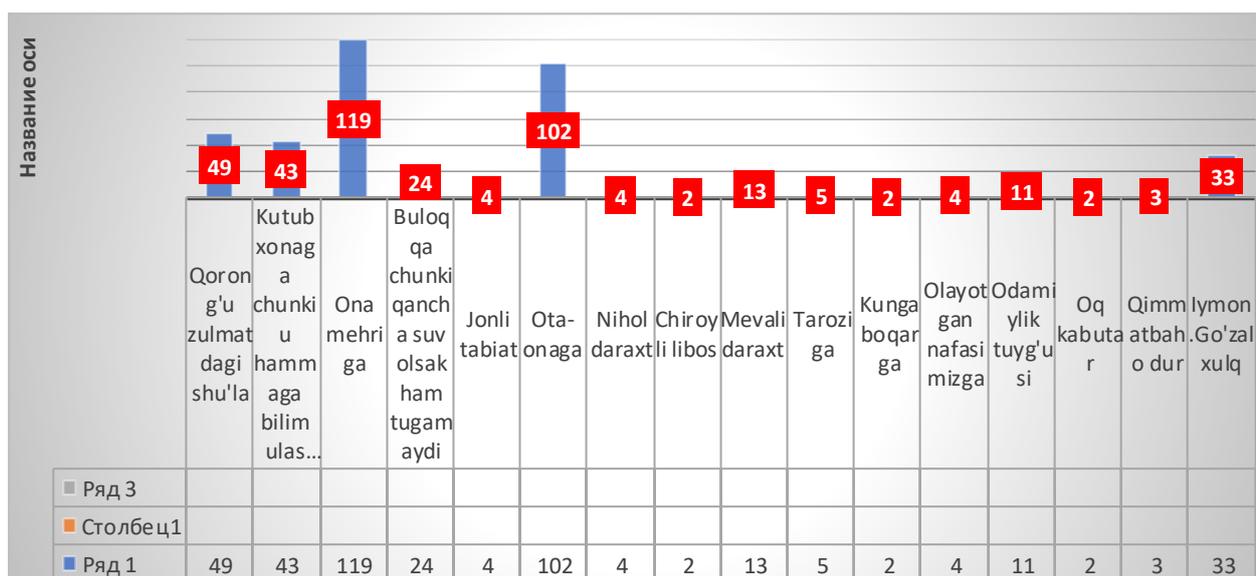
### 11. Yaxshilikni yana qanday nomlash mumkin?



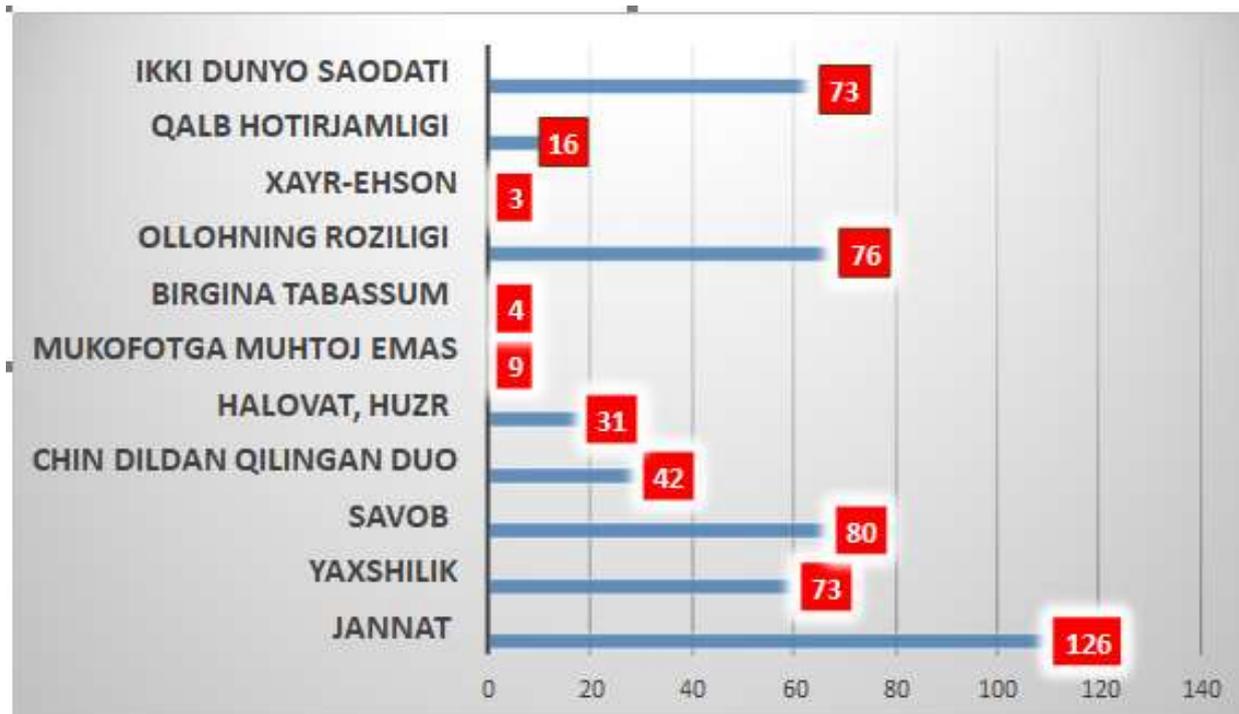
### Yaxshilik haqidagi asarlarni bilasizmi? misollar keltiring.



### 13. Yaxshilikni birinchi navbatda nimaga qiyoslaysiz?

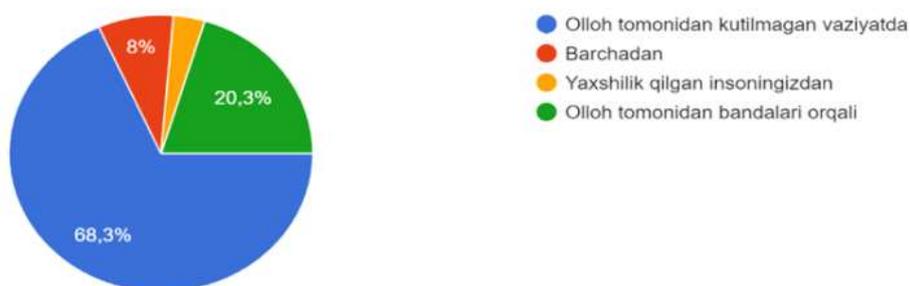


## 14. Yaxshilikning mukofoti nima deb o'ylaysiz?



## 15. Yaxshilikning mukofoti kim tomonidan va qanday mukofotlanadi deb o'ylaysiz?

536 ответов

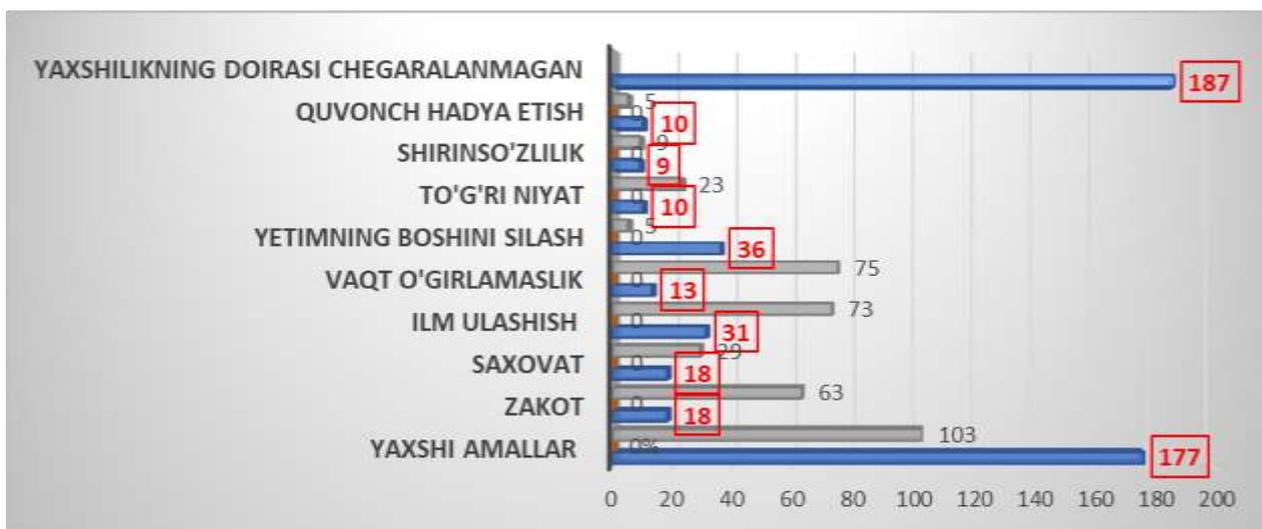


## 16. Biror bir yomonlikda ham yaxshilik yashiringan bo'lishi mumkinmi ( qanday hollarda)

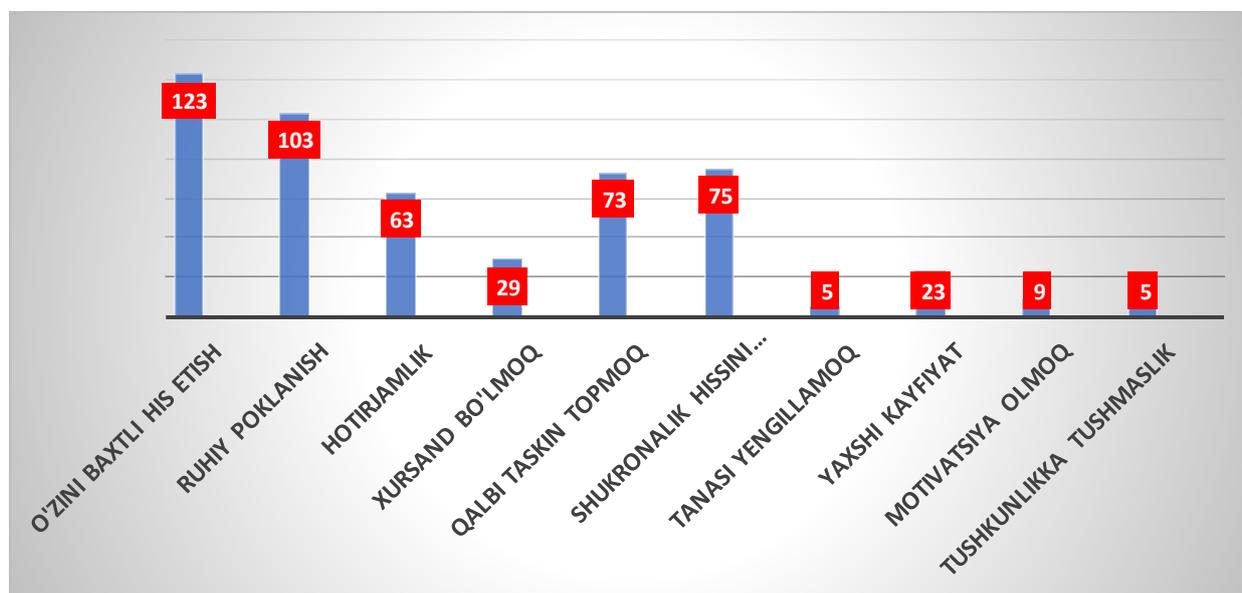
536 ответов



## 17. Yaxshilikning doirasiga nimalarni kiritsak bo'radi?



## 18. Yaxshilikning inson uchun qanday ruhiy xususiyatlari bor?

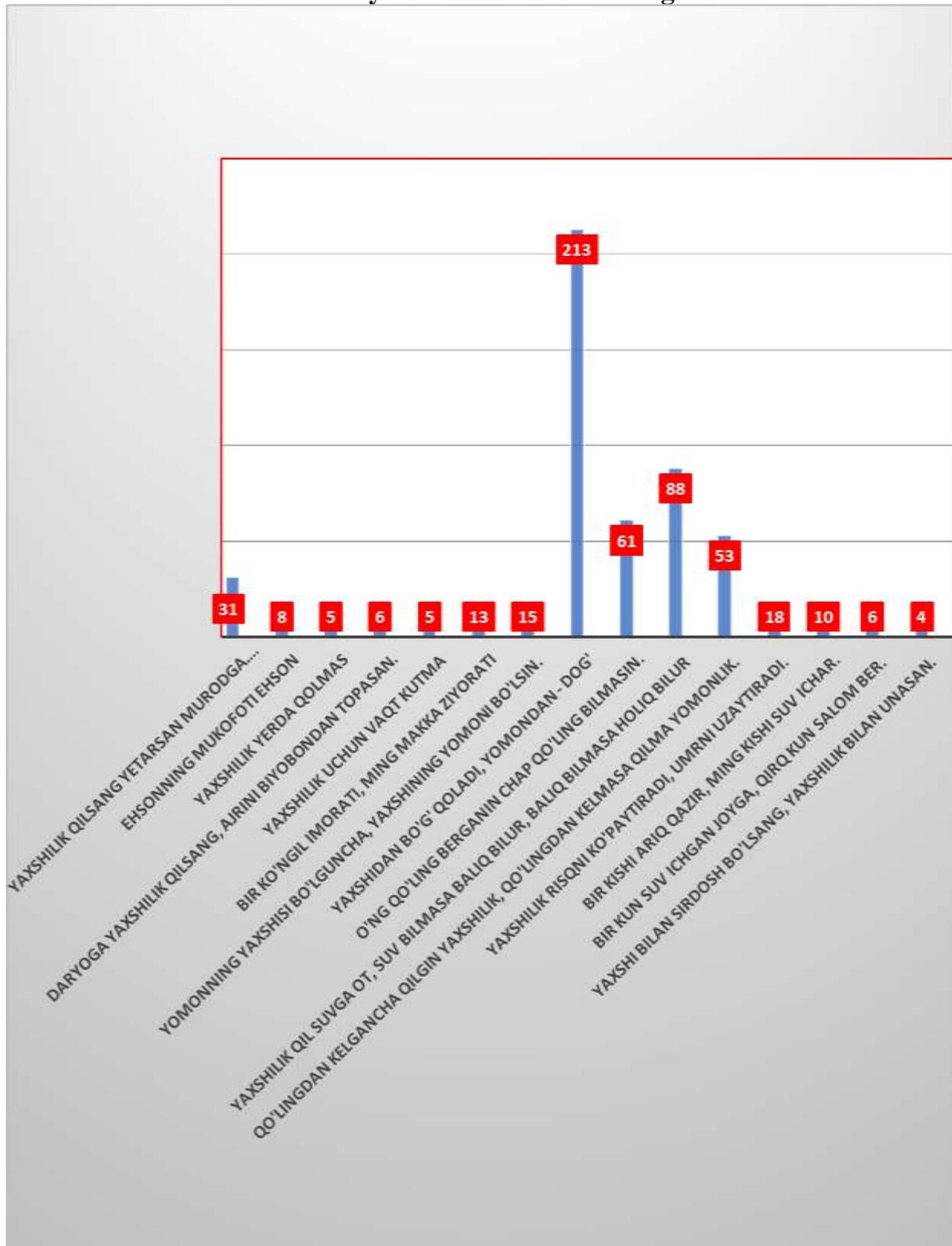


## 19. Hozirgi vaqtda o'zbek xalqi orasida yaxshilikning qanday ko'rinishlari mavjud ?

536 ответов



20. Yaxshilik haqida xalq orasida yurgan maqol yoki hikmatli soʻzlarning eng asosiylaridan misollar keltiring.



**“Google forms” ilovasida eng yuqori reaksiyalar natijalariga asoslangan  
diagrammalar tahlili**

1-savol	mehr – 453; oqibat – 390; saxiylik – 387; saxovat – 358
2-savol	Rostgo‘ylik- yaxshilik; yolg‘onchlik-yomonlik – 165; odamlarga ziyon keltirish-yomonlik, naf keltirish- yaxshilik – 115; saqoqat yaxshilik; ikkiyuzlamachilik-yomonlik – 90; havas qilish – yaxshilik, hasad qilish – yomonlik – 72
3-savol	Payg‘ambarimiz (M.S.A) dan o‘rnak olish – 211; ota-onaga g‘amxo‘rlik qilish – 110; hadisi-sharif –76; savob amallar bajarish – 65
4-savol	Yon atrofdagi insonlarga beminnat yordam – 176; Alloh yaratgan ne‘matlarga ozor bermaslik – 93; yaxshilik – eng oliy fazilat – 93; ezgu fikr, ezgu so‘z; ezgu amal – 71
5-savol	Ota-ona – 338; yaxshi amallar – 115; halollik – 23; mehr-oqibat – 22
6-savol	Ota-ona, go‘zal xulq –198; xushmuomalalik, kibrga berilmaslik – 89; saxovatpeshalik, muloyimlik – 88; silai rahm, shirinso‘zlik – 77
7-savol	Albatta, men bunga ishonaman – 201; Har doim ham yaxshilik qaytmaydi – 168; Boshqa insonlar tomonidan yaxshilik qaytadi – 156; Bu fikrga qo‘shilmayman – 11
8-savol	To‘g‘ri ta‘lim-tarbiya – 154; farzandiga hayot baxsh etish – 125; halol luqma yedirish – 117; munosib ism qo‘yish, go‘zal xulq – 94
9-savol	Yaxshilik manfaat uchun qilinmaydi – 375; yo‘q – 81; albatta – 80
10- savol	Ertak – 363; rivoyat – 64; doston – 27; hikoya – 26
11-savol	Ezgulik – 136; saxovatpeshalik – 97; mehribonchilik – 67; olijanoblilik –59
12savol	Ona mehriga – 119; ota-onaga – 102; porlab turgan quyoshga – 92; kutubxonaga chunki hammaga bilim ulashadi, lekin tugamaydi – 43
13-savol	“Hidoyat sari” qissalari – 86; Saodat asri qissalari – 73; Dunyoning ishlari – 45; “Yaxshilik” hikoyasi – 45
14-savol	Jannat – 126; savob – 80; ollohning roziligi –76; ikki dunyo saodati – 73
15-savol	Alloh tomonidan kutilmagan vaziyatda – 366; Alloh tomonidan bandalari orgali – 109; barchadan – 43; yaxshilik qilgan insoningizdan – 18
16-savol	Ha, albatta – 188; har qanday narsa ham ko‘ringanidek bo‘lmaydi – 140; yaxshilik yo‘lida aytilgan yolg‘on – 63; hech bir ish behikmat emas – 56
17-savol	Yaxshilikning doirasi chegaralanmagan – 187; yaxshi amallar – 177; yetimning boshini silash – 36; savob amallar – 27
18-savol	o‘zini baxtli his qilish – 123; ruhiy poklanish – 103; shukronalik hissini tuymoq – 75; qalbi taskin topmoq – 73
19-savol	insonlar o‘rtasidagi mehr-oqibat – 167; pinhona ehson ulashmoq –121; muhtojlar holidan xabar olmoq – 93; og‘ir damda bir-birini yolg‘iz qo‘ymaslik – 69
20-savol	Yaxshidan bo‘g‘ qoladi, yomondan – dog‘ – 213; Yaxshilik qil suvga ot, suv bilmasa baliq bilur, Baliq bilmasa holiq bilur – 88; O‘ng qo‘ling berganini chap qo‘ling bilmasin – 61; Qo‘lingdan kelgancha qilgin yaxshilik, Qo‘lingdan kelmasa qilma yomonlik – 53

Avtoreferat Farg‘ona davlat universiteti  
“Lingvistik tahrir va tarjimashunoslik”  
Markazida tahrirdan o‘tkazildi

Bosishga ruxsat etildi: 2024 y. Nashriyot bosma tabog‘i – 3,8.  
Shartli bosma tabog‘i – 1,9. Bichimi 84x108 1/16. Adadi 100.  
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150114, Farg‘ona viloyati, Farg‘ona shahar, Aviasozlar ko‘chasi 2-uy.

