NAMANGAN DAVLAT UNIVERSITETI HUZURIDAGI ILMIY DARAJALAR BERUVCHI PhD.03/04.06.2020.Fil.76.04 RAQAMLI ILMIY KENGASH

NAMANGAN DAVLAT UNIVERSITETI

ASQAROVA MANZURA BAXTIYOR QIZI

SALOHIDDIN TOSHKANDIY "TEMURNOMA" ASARINING LINGVOMADANIY TADQIQI

10.00.01 – O'zbek tili

FILOLOGIYA FANLARI bo'yicha falsafa doktori (PhD) dissertatsiyasi AVTOREFERATI

Namangan - 2024

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

Contents of Dissertation Abstract of Doctor of Philosophy (PhD) on Philological Sciences

Оглавление автореферата диссертации доктора философии (PhD) по филологическим наукам

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Tadqiqot mavzusining dolzarbligi va zarurati. Jahon tilshunosligida XX asr so'nggi choragidan boshlab neolingvistik ta'limotlar asosida tilni antroposentrik nuqtayi nazardan shaxsning nutqiy faoliyati, ijtimoiy holati, ruhiyati, yoshi, jinsi kabilar bilan bog'liq ravishda o'rganishga, tilning inson nutqiy faoliyati jarayonida kuzatiluvchi funksional imkoniyatlarini tadqiq etishga jiddiy e'tibor qaratilmoqda. Tilga antroposentrik nuqtayi nazardan qarash natijasida tilning shaxs omili bilan chambarchas bog'liqligi, ayni paytda inson lisoniy olami markaziy tushuncha sifatida baholanishi antroposentrik tilshunoslikning rivoji jadallashib, olamning lisoniy manzarasi, milliy-ma'naviy o'ziga xoslik, kummulyativlik, appelyativlik funksiyalarini ifoda etish bilan uzviy aloqada uning lingvokulturologik xususiyatlarini aks ettiruvchi paradigmaning asosiy tadqiq obyektlaridan biriga aylanib bormoqda.

Dunyo tilshunosligida bugingi kunda har bir millat tilini uning madaniyati bilan uzviylikda o'rganish millat va xalqlarning tarixi, boy madaniy merosi, o'zaro farqli va mushtarak jihatlarini ilmiy jihatdan aniqlash, hamkorlik tendensiyalarini rivojlantirish, shaxs ongida olamning lisoniy manzarasi, lingvokognitiv dunyoqarashini kengaytirishga qaratilgan ishlarning salmog'ini oshirmoqda. Tilning aloqa quroli, ma'lum bir xalq, etnosning ajralmas qismi ekanligi, avloddan avlodga axborot, bilim tashishi bilan birgalikda milliy va madaniy qadriyatlarni o'zida mujjasam etishi borasida keng ko'lamli ishlar maydonga kelmoqda.

Zamonaviy o'zbek tilshunosligida ham tilni antroposentrik tadqiq qilishga bag'ishlangan qator ishlar yuzaga kelib, bu borada, ayniqsa, xalqimizning milliy madaniyatini aks ettiruvchi badiiy, tarixiy, tarixiy-badiiy asarlarning lingvomadaniy tahliliga doir tadqiqotlar amalga oshirilmoqda. Bu esa o'zbek tilining xalqimiz ijtimoiy hayotida va xalqaro miqyosdagi obro'- e'tiborini tubdan oshirish, unib-o'sib kelayotgan yoshlarimizni vatanparvarlik, milliy an'ana va qadriyatlarga sadoqat ruhida tarbiyalash, mamlakatimizda davlat tilini to'laqonli joriy etishni ta'minlash[1], Yangi O'zbekiston taraqqiyotining bugungi bosqichida ulug' alloma va mutafakkirlarimizning ko'plab bebaho asarlarini, noyob yozma manbalarni saqlash, o'rganish va kelajak avlodga bezavol yetkazish borasidagi ishlarni yanada jadallashtirish[2] kabi muhim ahamiyatga ega vazifalarning bajarilishi borasidagi ilmiy-amaliy ishlardan biri sifatida ushbu tadqiqot ishi ham dolzarb ekanligini ko'rsatib beradi.

O'zbekiston Respublikasi Prezidentining 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 qarori, 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-

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[1] O'zbekiston Respublikasi Prezidentining Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi 2020-yil 20-oktabrdagi PF-6084 Farmoni. Manbaa: https://lex.uz/docs/-5058351(Murojaat etilgan sana: 09.09.2022).

[2] O'zbekiston Respublikasi Prezidentining Qadimiy yozma manbalarni saqlash va tadqiq etish tizimini takomillashtirishga doir qo'shimcha chora-tadbirlar to'g'risida 10.02.2022 yildagi PQ-126-son qarori. Manbaa: https://lex.uz/uz/docs/-5854226 (Murojaat etilgan sana: 09.09.2022).

tadbirlari to‘g‘risida”, 2020-yil 20-oktabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”, 2022-yil 6-iyuldagi PF-307-son “O‘zbekiston Respublikasining 2022-2026-yillarga mo‘ljallangan innovatsion rivojlanish strategiyasini amalga oshirish bo‘yicha tashkiliy chora-tadbirlar to‘g‘risida”gi Farmonlari, 2022-yil 10-fevraldagi “Qadimiy yozma manbalarni saqlash va tadqiq etish tizimini takomillashtirishga doir qo‘shimcha chora-tadbirlar to‘g‘risida”gi PQ-126-son qarori hamda mazkur faoliyatga tegishli boshqa me’yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga mazkur tadqiqot ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlarga mosligi. Mazkur tadqiqot ishi respublika fan va texnologiyalar rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, manaviy-ma’rifiy rivojlantirishda innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishiga muvofiq bajarilgan.

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida hozirgi kunga qadar dunyoning yetakchi ilmiy markazlari va universitetlarida e’lon qilingan lingvokulturologik tadqiqotlarga oid ishlarning soni 4457 mingdan oshadi[3]. Ulardan 1514 tasi muayyan asarlarning lingvokulturologik tadqiqiga bag‘ishlangan. Dastlab lingvokulturologiyaning nazariy asoslari g‘arb tilshunoslarining qarashlarida aks etdi. Jumladan,Vilgelm fon Gumboldt, F.Boas, E.Sepir, B.Uorf, keyinchalik rus olimlari F.I.Buslayev, A.N.Afanasyev, A.A.Potebnya, V.N.Teliya, Y.S.Stepanov, V.A.Maslova, M.L.Kovshova, V.V.Krasnix, I.V.Zikova, D.B.Gudkov, I.V.Zaxarenko, S.V.Kabakova[4] kabi tilshunoslar bu sohaning muayyan darajada rivojlanishiga hissa qo‘shdilar. Yurtimizda ham antroposentrik tilshunoslikning sohalari qatori lingvokulturologik tadqiqotlarga qiziqish ortib bormoqda[5]. O‘zbek

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[3] https://www.dissercat.com (2023-yil dekabr ma’lumoti)

[4] Гумбольдт В. фон. Избранные труды по языкознанию: Пер. с нем. – М.: Прогресс, 1984. – 39 с; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа “Языки русской культуры”, 1996. – 288 с.; Воробьёв В.В. Лингвокультурология: Теория и методы. – М.: РУДН, 2008. – С. 36.; Маслова В.А. Лингвокультурология. Учебное пособие. 4-е изд. – Москва: Академия, 2010. 208 с. – С. 9.; Иванова С.В.Лингвокультурологический аспект исследования языковых еддиниц. автореф. дис. доктор филологических наук. – Уфа,2003. – С.364

[5] Шарипова А. А.Стилистик синонимлар таржимасининг лингвокультурологик хусусиятлари (инглиз ва ўзбек тиллари материаллари асосида) филология фан. фалсафа докт. диссер. автореф. – Тошкент, 2017. – 48 б.; Бахронова Д. Антропозооморфизмларнинг семантик ва лингвокультурологик хусусиятлари (ўзбек ва испан тиллари материалида): Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 48 б.; Тухтаходжаева Н. Бадиий таржимада лингвокультуремаларнинг ифодаланиши (инглиз ва ўзбек тиллари мисолида): Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 42 б.; Насиров А. Француз, ўзбек ва рус тилларидаги провербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 96 б.; Насруллаева Г. Антропоцентрик метафоранинг когнитив, лингвомаданий, коммуникатив, прагматик аспекти: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Қарши, 2019.; Рустамова Д. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспектлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 50 б.; Йўлдошев У. Р.Ҳажвий матнлар таржимасининг лингвостилистик ва лингвокультурологик хусусиятлари филология фанлари докторлик диссер.автореф.– Тошкент, 2017.–50б.; Рахматуллаева З. Ҳаракат тарзи шаклларининг лингвокультурологик ва социопрагматик хусусияти (ўзбек тили материали асосида) филология фан. фалсафа доктори диссер. автореф. – Қарши, 2018.;

tilshunosligida tarixiy-badiiy asarlarni lingvistik, leksik-semantik, grammatik, uslubiy, qiyosiy-tekstologik jihatdan tahlil qilingan ishlar mavjud[6]. Tadqiqotimiz obyekti bo'lmish "Temurnoma" yuzasidan adabiyotshunoslik, manbashunoslik va folklorshunos-likda bir qancha tadqiqotlar amalga oshirilgan[7]. Biroq, mazkur ishlarda syujet va obraz masalasi, asarning variantlari, matni, antroponimiyasi xususiyatlari yoritilgan bo'lsa-da "Temurnoma"ning lingvomadaniy tadqiqiga bag'ishlangan mukammal ish ko'zga tashlanmaydi. Shunday ekan, "Temurnoma" asarining lingvomadaniy tadqiqi borasidagi monografik aspektda bajarilgan ishlarning mavjud emasligi bizning tadqiqot ishimiz uchun asos bo'la oladi.

Tadqiqot mavzusining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya ishi Namangan davlat universitetining ilmiy tadqiqot ishlari rejalariga muvofiq "O'zbek tilining sistem va antroposentrik tadqiqi" mavzusi doirasida amalga oshirilgan.

Tadqiqotning maqsadi. Salohiddin Toshkandiyning "Temurnoma" asarida qo'llangan lisoniy birliklarni lingvomadaniy jihatdan tadqiq qilishdan iborat.

Tadqiqotning vazifalari quyidagilardan iborat:

O'zbek tilshunosligida tarixiy-badiiy asarlarning lingvistik jihatlari yoritilgan ishlarni umumlashtirish va lingvomadaniy tahlil qilingan tadqiqotlarni atroflicha yoritish;

"Temurnoma" asaridagi milliy, madaniy o'ziga xoslikni ifodalovchi lingvokulturemalarni izohlash, tasniflash va asarning o'zga variantlari doirasida taqqoslash;

"Temurnoma"da qo'llangan muqobilsiz leksik qatlam, milliy realiyalarni lingvomadaniy aspektda tahlil qilish;

asardagi o'xshatishlar, mifologiyalashtirilgan til birliklarining qo'llanish maydonini belgilash, ularning lisoniy va lingvomadaniy xususiyatlarini tahlil qilish;

"Temurnoma" asarida pretsedent birliklarning lisoniy va genderolingvistik xususiyatlarini tasnif qilish;

asar matnida qo'llangan nutqiy muomala va nutqiy etiket munosabatlarga xos xususiyatlarni til va madaniyat uyg'unligida yoritish, ularning tahilida subyektiv va obyektiv omillar ahamiyatini ko'rsatib berish;

Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари филология фан. фалсафа доктори диссер. автореф. – Тошкент, 2017. – 50 б

[6] Холманова З. «Шайбонийхон» достони лексикаси (Пўлкан шоир варианти асосида): Филол. фан. номз... дисс. автореф. – Тошкент, 1998; Абдуллаева М.Д. Тарихий насрий асарлар бадииятининг қиёсий таҳлили ("Бобурнома" ва "Шажараи турк"мисолида): Филол. фан. номз... дисс. автореф. – Тошкент, 2008; Тўраева Б.Б. Тарихий романларда бадиий замон муаммоси (О.Ёқубов ва П.Қодиров романлари мисолида): филология фан. фалсафа докт... дисс. автореф. – Тошкент, 2018; Ўразбоев Д. Огаҳийнинг тарихий асарлари лексикаси: филология фанлари докт (DSc)... дисс. автореф. – Тошкент, 2018; Абдувалиева Д.А. Алишер Навоий тарихий асарлари лексикаси: филология фан. фалсафа докт... дисс. автореф. – Тошкент, 2017; Ҳамраева М. Тарихий ҳақиқат ва бадиий талқин (Насрий асарларда Амир Темур образи): Филол. фан. номз... дисс. автореф. – Тошкент, 2010; Дадабоев О. Ғарб ва Шарқ адабий контекстида Амир Темур шахси талқини: филология фан. фалсафа докт... дисс. автореф. – Тошкент, 2019; Пардаева И.М. Алишер Навоий тарихий асарлари бадиияти: филология фан. фалсафа докт... дисс. автореф. – Самарқанд, 2018;

[7] N. Muminova "Temuriylar davri antroponimiyasining leksik-semantik xususiyatlari" filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi // diss.natlib.uz; Sayitqulov I. "O'zbek xalq tarixiy nasrida epik syujet va obraz evolyutsiyasi ("Temurnoma" misolida) "filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi // diss.natlib.uz; Arslonov A. "Temurnoma"larning qo'lyozma manbalari va qiyosiy-tekstologik tadqiqi" filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi//diss.natlib.uz;

"Temurnoma" matnida qo'llangan antroponimik birliklarining semantik xususiyatlarini lingvomadaniy tahlil asosida tasniflash ishning asosiy vazifalarini tashkil qiladi.

Tadqiqot obyekti sifatida Salohiddin Toshkandiyning "Temurnoma" asaridagi lisoniy birliklar tanlandi.

Tadqiqot predmeti "Temurnoma" asarida qo'llangan leksik hamda lingvomadaniy birliklarning lingvomadaniy xususiyatlaridir.

Tadqiqot usullari. Tadqiqot mavzusini yoritishda tavsiflash, tasniflash, qiyoslash, semantik, etnolingvistik, lingvomadaniy va komponent tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

"Temurnoma" asaridagi lisoniy birliklarning lingvokulturologik birlik sifatidagi mavqeyi, lingvomadaniy birliklar semantikasi, shuningdek, asardagi milliy-madaniy xoslanishni ifodalovchi lisoniy birliklarning tasnifi, pragmatik, lingvokulturologik, genderolingvistik omillari asoslangan;

"Temurnoma" matnida qo'llangan muqobilsiz leksika – milliy realiyalar, xoslangan birliklardagi milliy-madaniy belgilarning assotsiativ, etnolisoniy va mental belgi-xususiyatlari aniqlangan;

milliy-madaniy bo'yoqqa ega o'xshatishlar, konnotativ ma'no ko'rsatkichlari, mifiklashtirilgan til birliklari tasniflanib, konnotativlik va o'xshatish etalonlarining lingvomadaniy kodlari tarixiy-ijtimoiy, madaniy belgilari lisoniy qonuniyatlar orqali voqelanganligi isbotlangan;

asarda antroponimik birliklar, nutqiy muomala va nutqiy etiketning gender munosabatlari, pretsedent nomlarning lingvistik, lingvomadaniy xususiyatlari, hududiy, etnik, tarixiy, mental jihatdan lingvomadaniy aspekt orqali dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

"Temurnoma" asarining lingvokulturologik xususiyatlari bilan bog'liq to'plangan manbalar, qo'yilgan masalalarni tadqiq etish natijasida chiqarilgan xulosalar tilshunoslik uchun muhim ilmiy-nazariy ma'lumotlar berishi, oliy ta'limda o'qitiladigan "Lingvokulturologiya", "Matn tilshunosligi", "Madaniyat-shunoslik", "Folklorshunoslik", "Pragmalingvistika", "Kognitiv tilshunoslik", "Semasiologiya", "Leksikografiya" kabi fanlardan yaratiladigan darslik va o'quv qo'llanmalarning mukammallashuviga xizmat qilishi asoslangan;

asardagi lingvokulturologik birliklarning tahlillaridan izohli lug'atlar tayyorlashda amaliy jihatdan foydalanish mumkinligi dalillangan.

Tadqiqot natijalarining ishonchliligi muammoning aniq qo'yilganligi, tilshunoslikda qo'llanilayotgan tadqiq usullari asosida tadqiqot maqsadiga mos ilmiy asoslangan nazariy xulosalar chiqarilganligi, nazariy ma'lumotlar rasmiy manbalardan, so'nggi yillarda chop etilayotgan ilmiy adabiyotlardan misollar esa Salohiddin Toshkandiyning "Temurnoma" asaridan olinganligi, fikrlar tavsiflash, tasniflash, tahliliy va qiyosiy metodlar vositasida asoslanganligi, xulosa, taklif va tavsiyalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tuzilmalar tomonidan tasdiqlangani bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati Tadqiqot natijalarining ilmiy ahamiyati shundan iboratki, o'zbek tilshunosligida xalq madaniyatini uning tili

vositasida o'rganishning nazariy asoslarini o'rgangan holda tarixiy asarlar matnlari, xususan, Salohiddin Toshkandiy "Temurnoma" asari bilan bog'liq tadqiqot ishlarini yaratishda, til birliklarining lingvomadaniy tahlilini amalga oshirishda ilmiy-nazariy manba bo'lib xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati "Semasiologiya" va "Lingvokulturologiya" fanlariga oid darslik va qo'llanmalarni yaratishda, oliy o'quv yurtlarining filologiya fakultetlari talabalariga semasiologiya, leksikologiya, til va madaniyat bilan bog'liq maxsus kurs hamda seminarlar tashkil etishda manba sifatida, shuningdek, tarixiy asarlar matnlari asosida yaratilgan izohli va sohaviy lug'atlarni to'ldirish, mukammallashtirishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi Salohiddin Toshkandiy "Temurnoma" asarining lingvomadaniy xususiyatlarini tadqiq etish orqali olingan ilmiy natijalar asosida:

"Temurnoma" asaridagi lisoniy birliklarning lingvokulturologik birlik sifatidagi mavqeyi, lingvomadaniy birliklar semantikasi, shuningdek, asardagi milliy-madaniy xoslanishni ifodalovchi lisoniy birliklarning tasnifi, pragmatik, lingvokulturologik, genderolingvistik omillari asoslangan o'rinlaridan Davlat ilmiy texnik dasturlari doirasidagi 2020-2022-yillarga mo'ljallangan IL-21091433. "O'zbek realiyalariga oid maqolalar bazasi platformasi"ni yaratish (Vikipediya elektron ensiklopediyasi mezonlari asosida)" bo'yicha amaliy loyiha doirasida foydalanilgan. (Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 20-iyundagi №04/1-1601-son ma'lumot-nomasi). Natijada elektron platforma lingvomadaniy tadqiqotlarga doir yangi nazariy qarashlar bilan boyitilgan;

"Temurnoma" matnida qo'llangan muqobilsiz leksika – milliy realiyalar, xoslangan birliklardagi milliy-madaniy belgilarning assotsiativ, etnolisoniy va mental belgi-xususiyatlari aniqlangan to'xtam va xulosalardan Davlat ilmiy-texnik dasturlari doirasidagi 2022-2023-yillarga mo'ljallangan IL-21091506 – "O'zbek ismlarining izohli imlo lug'ati va mobil ilovasini yaratish" bo'yicha amaliy loyiha doirasida foydalanilgan. (Toshkent davlat o'zbek tili va adabiyoti universitetining 2024-yil 20-iyundagi №04/1-1600-son ma'lumotnomasi). Natijada ilovada qo'llangan antroponimik birliklarning semantik xususiyatiga doir izohlar hamda talqinlar mukammallashgan;

milliy-madaniy bo'yoqqa ega o'xshatishlar, konnotativ ma'no ko'rsatkichlari, mifiklashtirilgan til birliklari tasniflanib, konnotativlik va o'xshatish etalonlarining lingvomadaniy kodlari tarixiy-ijtimoiy, madaniy belgilari lisoniy qonuniyatlar asosida voqeylanganligi isbotlangan fikrlar "Antroposentrik tilshunoslik terminlarining izohli lug'ati" nomli elektron qo'llanmaga singdirilgan (Adliya vazirligi huzuridagi Intellektual mulk agentligi 2022-yil 22-maydagi №DGU 17006-sonli guvohnomasi). Natijada lug'atni o'quv hamda ommabop holatda ta'lim va tadqiqot jarayonida qo'llash imkoniyati yuzaga kelgan;

asarda antroponimik birliklar, nutqiy muomala va nutqiy etiketning gender munosabatlari, pretsedent nomlarning lingvistik, lingvomadaniy xususiyatlari, hududiy, etnik, tarixiy, mental jihatdan lingvomadaniy aspekt orqali dalillangan xulosalardan 2023-2024-yillarda O'zMTRK "O'zbekiston tarixi"

teleradiokanalining "Taqdimot" ko'rsatuvi ssenariysini yozishda foydalanilgan. (O'zbekiston teleradiokompaniyasining "O'zbekiston tarixi" teleradiokanali davlat muassasasining 2024-yil 13-iyundagi 06-28-641-son ma'lumotnomasi). Natijada ko'rsatuv va eshittirishlarning ilmiy saviyasi oshib, tinglovchi va tomoshabinlar tarixiy asarlar lisoniy va lingvomadaniy xususiyatlariga doir bilim va tasavvurlari boyitilgan.

Tadqiqot natijalari aprobatsiyasi. Mazkur tadqiqot natijalari 14 ta, jumladan, 8 ta respublika, 6 ta xalqaro ilmiy-amaliy konferensiyalarda ma'ruza ko'rinishida bayon etilgan hamda muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinishi. Dissertatsiya mavzusi bo'yicha 22 ta ilmiy ish, shulardan, 1 ta 6 tilda monografiya, 1 ta DGU mualliflik guvohnomasi, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalarining asosiy natijalarini chop etishga tavsiya etilgan ilmiy nashrlarda 7 ta (3 ta respublika hamda 4 ta xorijiy jurnallarda) maqola nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, 3 bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan iborat bo'lib, umumiy hajmi 128 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

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

Dissertatsiyaning **"Antroposentrik paradigmada lingvokulturologiyaning o'rni, rivojlanishi va istiqbollari"** deb nomlangan birinchi bobi ikki paragrafdan iborat bo'lib, uning birinchi paragrafida *"Antroposentrik paradigma va uning taraqqiyoti"* tahlil qilinadi. Til tizimini antroposentrik nuqtayi nazardan o'rganish, lingvistik semantika, kognitiv tilshunoslik, psixolingvistika, pragmalingvistika hamda asosan, lingvokulturologiyaga oid tadqiqotlarda amalga oshirilgan so'nggi yangiliklarni tadqiq qilish muhim ahamiyat kasb etadi. Til har doim ham muayyan etnik guruhning umumiy xususiyatini ifoda etib, madaniyat va inson tushunchalari bilan yonma-yon turganligini V.fon Gumboldt, E.Benvenist, G.Shteyntal, A.Potebnyaning asarlarida uchratish mumkin. Antroposentrik paradigma tilni immanent tarzda, ya'ni o'z egasidan ayro holda tadqiq etishga antipozitivistik qarashlarning yuzaga kelishi natijasida shakllandi. Xususan, N.Xomskiy, U.Cheyf, B.A.Serebrennikov, L.V.Shcherba, Y.N.Stepanov, I.R.Galperin, N.Y.Karaulov, A.A.Leontev, J.Lakoff, T.A.Van Deyk, A.Vejbitskaya, E.S.Kubryakova, E.Rosh, V.P.Belyanin, V.Z.Demyankov, V.A.Maslova, T.M.Dridze, K.F.Sedov[8] kabi

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[8] *Chomsky N.* Syntactic Structures. – The Hague: Mouton, 1957. (Переиздание: *Chomsky N.* Syntactic Structures. – De Gruyter Mouton, 2002. – ISBN 3-11-017279-8); Cheyf U «Idiomaticity as an Anomaly in the Chomskyan Paradigm». Foundations of Language 4.109-127. 1968. Чейф У. Л. Значение и структура языка. Пер. с англ. Г. С. Щура, послесл. С. Д. Кацнельсона. – (Языковеды мира) – М.: Прогресс, 1975. (Переиздания: М.: Едиториал УРСС, 2003; 2009.); Серебренников Б.А. Роль человеческого фактора в языке: Язык и

tilshunoslarning ishlarida til tizimi shaxs omili bilan bog'liqlikda tadqiq etilgan. Antroposentrik tilshunoslikning yo'nalishlaridan sanalgan lingvokulturologiya xususida V.V.Vorobyovning tavsiflari kuzatiladi, shuningdek, olimning ishlarida lingvokulturologiya til va madaniyatning o'zaro ta'siri hamda aloqasini o'rganuvchi soha ekanligi haqidagi nazariy xulosalar keltiriladi[9]. Lingvokulturo-logiya xususida S.A.Kosharnaya mavjud fikrlarni yanada aniqlashtirib, maxsus-lashtirilgan holda xalq moddiy va ma'naviy madaniyati elementlarining milliy til orqali ifodalanishi va qayta anglanishini o'rganuvchi fan degan o'rinli ta'rifni[10] asoslab beradi. N.F.Alefirenko yuqoridagi fikrlarni umumlashtirib, zamonaviy lingvokulturologiya o'rganadigan muammolarni sanab o'tadi[11].

O'zbek tilshunos olimlaridan professor N.Mahmudov, S.Mo'minov, D.Xudoyberganova, I.A.Azimova, M.X.Hakimov, Sh.Safarov, D.Lutfullayeva va boshqalarning tadqiqot ishlarida antroposentrik tilshunoslik

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[9] Воробьёв В.В. Лингвокультурология: Теория и методы. – М.: РУДН, 2008. – С. 36.
[10] Кошарная С.А. Миф и язык: Опыт лингвокультурологической реконструкции русской мифологической картины мира. – Белгород: Изд-во БелГУ, 2002. – С. 24.
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xususidagi dastlabki qarashlar aks etgan.[12] Antroposentrik tadqiqotlarning oʻzbek tilshunosligidagi asosiy xususiyatlaridan biri anʼanaviy va sistem-struktur tilshunoslik yutuqlariga tayangan holda yangi bosqichga koʻtarila olganidir. Shu jihatdan oʻzbek tilshunosligida antroposentrik tadqiqotlarning salmogʻi ortib bormoqda. Bobning ikkinchi paragrafi *"Jahon va oʻzbek tilshunosligida lingvokulturologik tadqiqotlar"* deb nomlangan boʻlib, unda lingvokulturologiyaning dunyo tilshunosligi va oʻzbek tilshunosligida paydo boʻlish, rivojlanishi masalalari yoritilgan. Jahon tilshunosligida lingvokulturologiyaning negizlari Vilgelm fon Gumboldtga[13] borib taqaladi. U millatning ruhi, oʻzligi, dunyoqarashi tilda aks etishini taʼkidlagan[14]. Tilni madaniyatning bevosita aksi sifatida tushunish amerikalik relyativistlar F.Boas, E.Sepir, B.Uorflar tomonidan yanada rivojlantirildi. Ularning fikricha, "til mutlaq va hamma narsani qamrab oluvchi kuchga ega. U tafakkur, xulq-atvor meʼyorlarini aks ettiradi, mantiqiy kategoriyalar va yaxlit tushunchalarni shakllantirishga yoʻnaltiradi, insonning ijtimoiy va individual hayotining barcha jabhalariga kirib boradi, shaxsning madaniyati shakllarini belgilaydi, har qadamda odamga hamroh boʻlishi"[15] haqidagi nazariy gʻoyalarni oʻz asarlarida qayd etishgan. Yevropa tilshunoslarining fan xususida qarashlari koʻp boʻlsa-da, "Lingvokulturologiya" atamasi rus olimlari V.N.Teliya rahbarligidagi Moskva frazeologik maktabida olib borilgan Y.S.Stepanov, A.D.Arutyunova, V.V.Vorobyov, V.Shakleina, V.A.Maslova[16] kabi tadqiqotlarchilarning ishlari bilan bogʻliq ravishda yuzaga keldi. XXI asrning boshlariga kelib lingvokulturologiya jahon tilshunosligidagi yetakchi yoʻnalishlardan biriga aylandi. Lingvokulturologiya tilda va diskursda oʻz aksini topgan va mustahkamlangan xalq madaniyatini oʻrganib, muayyan madaniyatning mif, afsona, urf-odat, anʼana, udum, taomil, ramzlarini tadqiq etishi bilan milliylik kasb etadi.

Dissertatsiya ishida rus tilshunoslarining lingvokulturologiya sohasida olib borgan tadqiqot ishlariga alohida toʻxtalib oʻtilgan. Jumladan, S.V.Ivanova "Til birliklari tadqiqining lingvokulturologik aspekti" nomli doktorlik dissertatsiyasida madaniyat tushunchasi, til va madaniyatning oʻzaro taʼsiri, til va tafakkur, konseptosfera va dunyoning lisoniy manzarasi, lingvokulturologiyaning kognitiv tilshunoslik bilan bogʻliqligi, til shaxsi, lingvokulturologik tadqiqot birliklari, lingvomadaniy kod tushunchasi, madaniy komponentlarning turlari, til sathlari

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[15] Иванова С.В.Лингвокультурологический аспект исследования языковых единиц. Автореф. дис. доктор филогических наук. – Уфа, 2003. – С. 364.

[16] Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа "Языки русской культуры", 1996. – 288 с.; Воробьёв В.В. Лингвокультурология: Теория и методы. – М.: РУДН, 2008. – С. 36.; Маслова В.А. Лингвокультурология. Учебное пособие. 4-е изд. – Москва: Академия, 2010. 208 с. – С. 9.

birliklarining lingvokulturologik xususiyatlari, lingvistik va ekstralingvistik omillarning lingvokulturologik tahlillari xususida soʻz yuritgan.[17] Bundan tashqari oʻrganilgan manbalar ichida V.I.Txorikning "Lingvomadaniy aspektda til shaxsi" nomli doktorlik dissertatsiyasida til shaxsining falsafiy xarakteristikasi, lingvokulturologiyani falsafa orqali tushunish, til va shaxs, lingvistik tafakkurga lingvomadaniy yondashuv aspektlari xususida shunday deydi: "Til-madaniyat-millat triadasi (uchligi) oʻzaro aloqadorlikda yashaydi. Har qanday millat oʻzining madaniyatiga ega, ana shu madaniyat uning tilida aks etadi. Mazkur triada falsafiy xarakterga ega"[18]. Olim "til va madaniyat" masalasi sotsiolingvistika, etnolingvistika, qiyosiy antropologiya kabi ilmiy sohalar bilan bogʻliq boʻlsa-da, ayni paytda, lingvokulturologiya doirasida alohida oʻrganish maqsadga muvofiq boʻlishi kerakligini taʼkidlaydi. Bulardan tashqari, V.P.Sinyachkin "Rus tilida non konseptining lingvomadaniy aspekti" (2022), T.V.Evsyukova "Madaniyat lugʻati-ning lingvistik madaniy konsepsiyasi" (2002), A.I.Roxlina "Matn talqinining lingvomadaniy tadqiqi" (2005), O.G. Xoxlovskaya "Dialogik diskursda lingvo-madaniy aspekt" (2006), M.L.Jitnikova "Uy xalq dunyoqarashining asosiy tushunchasi sifatida: lingvomadaniy aspekt (2006) V.S.Samarina "Frazeologiyada gender: kognitiv-lingvomadaniy aspekt" (2010), N.N. Frolova "Rus tilida nomlarni (brendlarni) belgilashning diskursiv funksiyalari, lingvokulturologik va lingvo-pragmatik jihatlari" (2011), M.M.Hasan Somoniy "Arab tili fonida rus tilining frazeologizmlari-evfemizmlari: lingvomadaniy aspektda" (2020), F.Mitsziti "Rus tilida perifrazalarning (sotsionimlari, toponimlari, kulturonimlari) samarali tematik guruhlarining lingvokulturologik jihatlari" (xitoy tili misolida, 2020), S.S.Muxto-rova "Qozoq, rus, ingliz tillarining leksik makonidagi ekvivalentsizlik xususiyatlari" (badiiy adabiyotlar tarjima materiallari asosida, 2021), Y.V.Sainenko "Lingvokulturologik tasvirda Belgorod viloyatining oykonomiya-sining sinxron-diaxronik tahlili" (2023), O.Akila "Arab, fransuz va rus tillarida "uy" leksemasining lingvistik-madaniy tahlili" (maqollar asosida, 2023), A.V.Krivitskaya "Shaharning lingvistik va madaniy makonidagi ergonimlar (Boshqirdiston Respublikasi ichimlik muassasalari materiallari asosida, 2023) kabi nomzodlik, doktorlik dissertatsiyalari[19] bilan tanishib chiqildi. Shuningdek, tadqiqotda oʻzbek tilshunosligida yaratilgan lingvokulturologik tadqiqotlarning ayrimlariga atroflicha tavsif berilib, munosabat bildirilgan.

Dissertatsiyaning **"Temurnoma"da lingvokulturemalarning lingvistik tavsifi"** deb nomlangan ikkinchi bobining *"Temurnoma"da lingvokulturema-larning lingvistik tasnifi va tahlili"* nomli birinchi paragrafida "Temurnoma" asaridagi lingvokulturemalarning semantik va madaniy xususiyatlari yoritiladi. Maʼlumki, lingvokulturemalarga madaniyatning muayyan qismini aks ettiruvchi soʻzlar, frazeologik birliklar, soʻz birikmalari, gaplar, paremalar, murakkab sintaktik butunliklar, matnlar kiradi. Lingvokulturema mazmun va ifoda planiga ega, ifoda plani yuqorida koʻrsatilgan birliklar, mazmun planini esa oʻsha birliklarning semantikasi tashkil qiladi.

[17] Иванова С.В. Лингвокультурологический аспект исследования языковых единиц. Автореф. дис. доктор филологических наук. – Уфа, 2003. – С. 364.

[18] Тхорик В. И. Языковая личность: Лингвокультурологический аспект: автореф. дис. доктор филологи-ческих наук. – Москва, 2000. – С.30.

[19] https://www.dissercat.com

Salohiddin Toshkandiyning "Temurnoma" asarida ham frazeologik birliklar salmoqli o'rin egallaydi. Asarda yuzlab iboralarning jo'yali qo'llanganligiga guvoh bo'lamiz. Tarixiy asarlar tilining frazeologik fondi xalq madaniyati va mentaliteti xususida bebaho ma'lumotlar xazinasi bo'lib, ularda xalqning afsona, urf-odat, udum, axloq to'g'risidagi tasavvurlari aks etadi. Shu bois iboralarda milliylik, ma'lum xalq qiyofasi namoyon bo'ladi. "Temurnoma"da *jondan qo'l yuvmoq, etini terisidan shilmoq, takya qilib kelmoq, hayrat barmog'in tishlamoq, jomni tomdan tashlamoq, savdo boshiga tushmoq, taajjub barmog'in tishlamoq, o'ziga kelmoq, so'zga lab ochmoq, kayfi uchmoq, duo ketmoq, tuz haqini andesha qilmoq, tuz xotirini qilmoq, so'zga solmoq, o'z holiga qo'ymoq, so'zga og'iz ochmay, jon bermoq, uddasidan chiqmoq, tavakkal yaratgan o'ziga, ko'zi qonga to'lmoq, ishi jo'n bo'lmoq, bel bog'lamoq, qo'ldan ketmoq, qo'lga tushurmoq, qo'l yig'di, qo'l urmoq, ko'zini ochmoq, bo'yin qo'ymoq, ko'ngildan chiqarmoq, jonga urmoq, xushi boshidan uchmoq, ko'ngildan ko'tarmoq* kabi iboralar qo'llangan. Asardagi frazeologik birliklar semantikasi o'ziga xos. Birgina qo'l bilan bog'liq iboralar o'ndan oshadi. *Masalan: ...agar jonlaringdin qo'l yuvgan bo'lsang, beri kel,– dedi.* (Temurnoma, 100-bet). Ma'lumki, qo'l yuvish o'z ma'nosida ham, ibora ma'nosida ham qo'llanadi. Mazkur birikma dennotativ ma'no semasiga ko'ra gigiyena uchun bajariladigan kundalik odatga nisbatan iste'molda mavjud bo'lsa, konnotativlik semasiga, ya'ni ibora ma'nosiga ko'ra, *hafsalasi pir bo'lmoq, umidini uzmoq* kabi birikmalar bilan sinonimik qatorda turadi. *Jondan qo'l yuvmoq* iborasi asarda *jondan to'ygan, jonidan umidini uzgan* iboralari bilan teng miqyosda qo'llangan.

"Temurnoma" tilida metaforik qo'llanish natijasida emotsional-ekspressivlik hosil qiluvchi so'zlar faol qo'llangan.Asarda metaforaning original namunalari uchraydi. Adib tomonidan yangi topilmalar qo'llangan. Shuning uchun ham asar matnida metafora qahramonning his-tuyg'ularini ta'sirchan, yorqin bo'yoqlarda, aniq va ixcham ifodalashga xizmat qilganligi misollar bilan dalillangan.

"Temurnoma"da *teva ko'rdingmi yo'q//tuya ko'rdingmi yo'q//ishi borning tishi bor//odam odamg'a ko'p yerda o'xshay berur//sadaqa raddi balo* kabi maqollar uchraydi. Asar konteksida mazkur paremiologik birliklardan bugungi kun adabiy til muhitida *odam odamga o'xshaydi//sadaqa raddi balo//tuya ko'rdingmi yo'q* kabilari saqlangan. Teva – tuya leksemasining arxaiklashgan shakli. *Ishi borning tishi bor* maqoli ishli odamning mavqeyi xususidagi paremiologik birliklarning arxaiklashgan shakli ekanligi lingvistik jihatdan asoslangan.

1-jadval

"Temurnoma" asarida qo'llangan iboralarning iste'mol doirasi

Frazeologizm (ibora)	Arxaiklashgan ibora	Tarixiylashgan ibora (iste'moldan chiqqan)	o'z holicha saqlangan
jondan qo'l yuvmoq	"qo'l yuvmoq" // qo'l yuvib qo'ltiqqa urmoq		
qo'ldan ketmoq			Ayrilmoq, bekor qilmoq
qo'lga tushurmoq			Tutmoq
qo'l yig'di		to'xtatmoq, tugatmoq	
qo'l urmoq			Boshlamoq, tegmoq

qo'l tortmoq			olmoq, tekkizma,
hayrat barmog'in tishlamoq		Hayron bo'lmoq // lol qolmoq	
Taajjub barmog'in tishlamoq		Hayron bo'lmoq // lol qolmoq	
Ruh to'tisi tan qafasini tark etmoq		Evfemistik tarixiylashgan ibora	
Tahayyur barmog'in tishlamoq		Evfemistik tarixiylashgan ibora	
jong'a urmoq	Jonga tegmoq		

Ikkinchi bobning ikkinchi paragrafi*"Temurnoma"da qo'llangan muqobilsiz leksik birliklarning lingvomadaniy shakllari"*ni tahlil qilish va uning o'ziga xos xususiyatlarini aniqlashga qaratilgan.

Muqobilsiz leksika muayyan xalq madaniyatiga xos hodisalarni aks ettirib, mahalliy xalqqa xos pul, masofa-uzunlik birliklari, ro'zg'or ashyolari, kiyim-kechak, yegulik-ichkilik kabi tushunchalarni anglatadigan so'zlardan tarkib topadi[20]. Muqobilsiz leksik qatlam milliylikning saqlanishida yetakchi til birligi bo'lishi bilan birga, o'zga xalq uchun "begona" leksik qatlam vazifasini bajaradi. Muqobilsiz lisoniy birliklar muayyan madaniy hodisa uchun o'ziga xos belgi bo'lib, ular tilning kummulyativ (til egasi tajribasini mustahkamlovchi, yig'uvchi) funksiyasi natijasidir. Unga so'zlashuvchilar ongida mavjud bo'lgan tagbilimlar xazinasi sifatida qarash mumkinligi tadqiqot ishimizda tahlil qilingan.

L.S. Barxudarov muqobilsiz leksikani bir tildagi leksik birliklarning boshqa tilda to'liq yoki qisman muqobili bo'lmasligi va uning uch tipi mavjudligini ko'rsatadi. [21]

2-jadval

L.S.Barxudarov tasnifi

Atoqli otlar	Geografik joy nomlari, tashkilot, korxona, gazeta va h.k.
Realiya	Boshqa tilda so'zlashuvchilarning amaliy tajribalarida mavjud bo'lmagan predmetlar, tushunchalar va vaziyatlarni ifodalovchi so'zlar. Masalan, moddiy va ma'naviy madaniyatdagi milliy taom nomlari, milliy libos nomlari va h.k.
Tasodifiy lakunalar	Biror bir tildagi leksik birliklarning qandaydir sabablarga ko'ra boshqa tilning leksik tarkibiga mos kelmasligi.

O.Ivanov "Muqobilsiz leksika" o'quv qo'llanmasida muqobilsiz leksikani referensial, pragmatik va alternativ kabi guruhlarga ajratib tavsiflagan. D.Voroshkevich tasnifida muqobilsiz leksika 6 turga bo'linadi[22]:

1. Uy xo'jaligi: a) kiyim-kechak; b) oyoq-kiyim; c) bino-inshootlar; e) narsa-buyumlar; f) o'lchov va pul birliklari.

2. Tabiiy dunyo realiyalari: a) geografik-fizik atamalar; b) endemiklar.

[20] Usmonova Sh. Lingvokulturologiya. – Toshkent: 2009. – 248 b.
[21]Бархударов Л.С. Язык и перевод: Вопросы обшей и частной теории перевода. –М.: Международные отношения, 1975. –240 с.
[22] Ворошкевич Д.В., Казанникова Д.П. Пособие по лингвокультурологическому анализу текста. – Москва: МПГУ, 2015. – 33 с.

3. Etno-grafik realiyalar: a) an'ana, rituallar, o'yinlar; b) mifologiya, kultlar.

4. Ommaviy-siyosiy voqeliklar.

5. Onomastik-antroponomik realiyalar.

6. Assotsiativlar kabi.

Salohiddin Toshkandiyning "Temurnoma" asarida uy xo'jaligi bilan bog'liq muqobilsiz leksik birliklar quyidagicha semantik guruhlarga birlashadi: *Kiyim-kechak* (3 guruhga bo'lib tadqiq etish mumkin) a) bosh kiyim nomini bildiruvchi muqobilsiz leksik birliklar: *...Xon ko'rdikim, bir turk bacha, egnida chakmon, boshida telpak. (Temurnoma, 77-bet). Ammo Nosir shum fidoiylardin o'n kishig'a yarog' va aslaha berub, boshiga salla, egniga janda kiydurub, qalandar kabi bo'lub, Mukno yig'ochin atrofida turdilar... (Temurnoma, 69-bet). b) badan uchun kiyim-kechak (ichki, ustki kiyimlar); ... Xon ko'rdikim, bir turk bacha, egnida chakmon, boshida telpak. (Temurnoma, 77-bet). Xonimcha hayron bo'lub, so'fi bila vidolashib, boshiga telfak, egniga to'n kiyub Buxoro sari yuzlandi. (Temurnoma, 112-bet)....bir eski chopon churukini kelturdi (Temurnoma, 98-bet).* c) asarda harbiy kiyimlar sifatida *sovut, dubulg'a, qalqon,* kabi jang kiyim nomlari keltirilgan.

Uy xo'jaligi ichki tasnifining ikkinchi semantik guruhi bino-inshootlardir. "Temurnoma" da adib ko'plab bino-inshootlar xususida so'zlab, Qarshi (hozirgi Qashqadaryo viloyati markazi)ni uyg'ur tilida ekanligi, "qasri baland" degan ma'noni bildirishi aytib o'tilgan: *Qarshi uyg'ur tilida, Qarshi deb qasri balandni aytur (Temurnoma, 100-bet). Ko'rdikim, xandakdin sakrab o'tub shahr qo'rg'oni-din oshib ketti (Temurnoma, 101-bet). ...Amir Temur ikkovi kecha bila xandak yoqasig'a keldilar (Temurnoma, 103-bet). Xandaq* – qadimiy va o'rta asrlarda shahar, qal'a, qo'rg'on va mudofaa istehkomlarini dushman hujumidan ehtiyot qilish maqsadida ularning tashqi devori yonidan gir aylanasiga qazilgan o'ra, chuqurlik. *Andin o'rda sarig'a bordilar (Temurnoma, 103-bet). O'rda, O'rdu* – turkiy va mo'g'ul xalqlarida hukmdor, xon qarorgohi, qal'a. Atama ushbu ma'noda ilk bor qadimiy O'rxun Enasoy bitigi "Irq bitig" da qayd etiladi. Qoraxoniy hukmdor saroyi yoki Koshg'ar shahri O'rdukand deb yuritilgan[23]. Bundan tashqari tadqiqot ishimizda *o'ram, chodir, xayma, xonaqoh, do'kon, chorbog', sufa(supa)* kabi leksik birliklar izohlangan.

Uy xo'jaligi ichki tasnifining uchinchi semantik guruhi bo'lgan narsa-buyumlar asarda ko'p o'rinlarda qo'llangan. Ulardan lingvomadaniy birlik sifatidagi leksemalar quyidagilardir: *...turub, yerdin bir <u>kesak</u>ni olub hojatg'a bordi. (Temurnoma,78-bet). Meni sallam bila <u>jig'am</u>ni tushurding... (Temurnoma, 79-bet). Amirni iltifot birla qo'lidin ushlab yetti darvozadin kirguzub, barchasig'a <u>qufl</u> urub, birovig'a kelturdi (Temurnoma, 80-bet). Anda rango-rang <u>palos</u>lar solingan, turli-turli <u>to'shak</u>lar solingan, anda darhol mo'm <u>sham</u>larni oltin <u>lagan</u> uzra yoqib qo'ydilar (Temurnoma, 80-bet), Sohibqiron <u>quticha</u>ni olib ko'rsa, taryoq isi kelur... (Temurnoma, 82-bet). Ziyodasini <u>huqqa</u>sig'a soldi (Temurnoma, 83-bet). ...ani bir <u>yo'mriq</u> bila bir urub o'ldurdi (Temurnoma, 85-bet). Sayyid ota ko'kraklarida bir <u>qumg'on</u> suvni olib yotib erdilar (Temurnoma, 87-bet). ...tanasig'a shizni surkab yetti kun oftob ro'yosig'a to'rt <u>qoziq</u> qoqib bog'lab, a'zosini dog'lab qo'ydilar*

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[23] O'zME. Birinchi jild. –Toshkent, 2000-yil.

(Temurnoma, 96-bet). Bulardan tashqari asarda *sanduq, poʻta, buryo, chirogʻ, sabat(savat), kosa, piyola, dasturxon, xurjun, mesh* va boshqalar ham uchraydi.

Uy xoʻjaligi ichki tasnifining toʻrtinchi semantik guruhi oʻlchov va pul birliklari asar matnida *ming choqluq (89-bet), yetti gaz (109-bet), ikki taqsim qildi (110-bet), odamlarni qalam qilib (111-bet), bir pora (115-bet), bir ushoq bola (120-bet), besh nut (128-bet), yigirma gaz (144-bet), gaz, qarish (183-bet), toʼrt enlik (186-bet), lak pul birligi (196-bet), qabza tufroq (195-bet), botmon (217- bet), bir yumruq tufroq (248-bet), tanob (296-bet) va hokazolar* uchraydi.

<div align="right">**3-jadval**</div>

Asarda qoʻllangan oʻlchov va pul birliklari				
Ogʻirlik	Uzunlik	Maydon	Pul	Hisob soʻzlar
misqol	gaz	tanob	lak	taqsim
botmon	qarish	botmon	miri	yumruq
qadoq			tanga	pora
put(pud)				toʻrt enlik
qabza				qalam
nut (mud)				choqluq

Asarda qoʻllangan oʻlchov birliklarining mazmuniy mundarijasi, isteʼmol doirasi dissertatsiya ishida tahlilga tortilgan.

<div align="right">**4-jadval**</div>

<div align="center">**"Temurnoma" asaridagi oʻlchov birliklarining isteʼmol doirasi**</div>

T/r	Ogʻirlik oʻlchovi nomi	Tarixiy soʻz	Arxaiklashgan soʻz	Lingvomadaniy belgisi mavjud	Hozirgi vaqtda qoʻllanadi
1	misqol	+			ayrim mamlakatlarda
2	botmon	+		+	ayrim mamlakatlarda
3	qadoq		+	+	
4	put(pud)	+			ayrim mamlakatlarda
5	qabza	+			

<div align="right">**5-jadval**</div>

T/r	Hisob soʻzi nomi	Tarixiy soʻz	Arxaiklashgan soʻz	Lingvomadaniy belgisi mavjud	Hozirgi vaqtda qoʻllanadi
1	taqsim			+	+
2	yumruq	+		+	
3	pora		+	+	+
4	toʻrt enlik				+
5	qalam	+	+	+	+
6	choqluq				+

Shuningdek, dissertatsiyaning mazkur paragrafida etnografik realiyalarning milliy xususiyatlari koʻrsatilgan. Birgina *"toʻy"* leksemasining semantik va lingvomadaniy tasnifidayoq oʻzbek xalqining boy milliy-madaniy merosi aks etishi

isbotlangan. **"Temurnoma"** da Amir Temur saltanatidagi ko'plab to'ylar haqida ma'lumotlar berilgan. Bu to'ylar, asosan, 3 xil ko'rinishda bo'lganligi tasvirlangan.
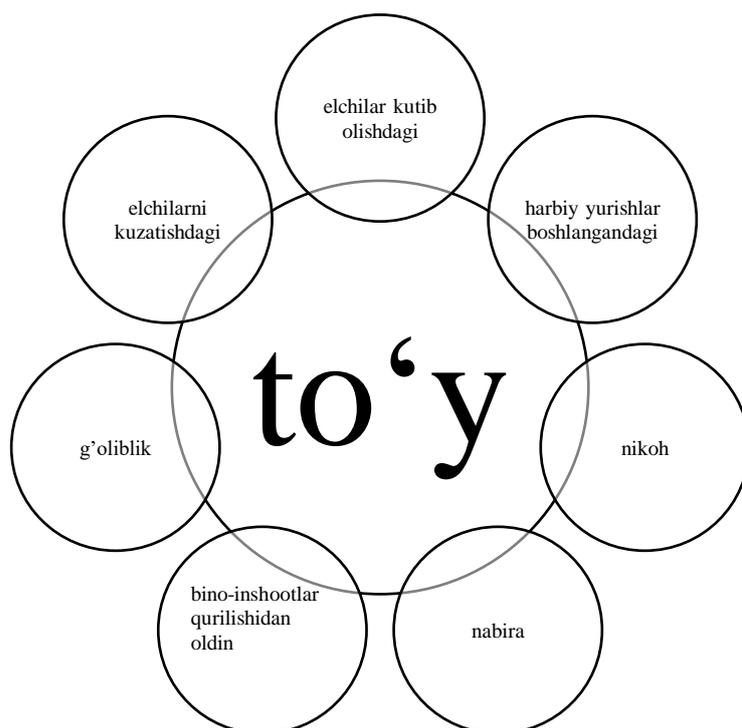
1-rasm. "To'y" leksemasining semantik tasnifi

Ishda **ommaviy-siyosiy voqeliklar, onomastik-antroponomik realiyalar, assotsiativlarning** milliy-madaniy xususiyatlari yoritilgan. Paragraf so'nggida asarda qo'llangan muqobilsiz leksik birliklarning diagramma shaklidagi tahlili keltirilgan.

2-rasm. Muqobilsiz leksik birliklarning foizlarda ifodalanishi

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Bobning uchinchi paragrafi *"Asardagi o'xshatishlarning lingvomadaniy xususiyatlari"* deb nomlangan. Mazkur paragrafda asarda qo'llangan o'xshatishlar tahlilga tortilgan.

"Temurnoma"da lingvomadaniy birliklar qatori o'xshatishlar alohida mavqega ega. Asarning lingvistik-uslubiy vositalari sifatidagi o'xshatishlarga boyligi adibning kuzatuvchanligi, so'z qo'llashdagi mahorati, adabiy-badiiy saviyasiga bog'liq. Salohiddin Toshkandiyning o'xshatishlardan unumli va mohirona foydalanishi asar badiiyligi, o'qimishliligini oshirib, ta'sir doirasi kengashini ta'minlaydi.

"Temurnoma"da qo'llangan o'xshatishlarni quyidagi guruhlarga tasnif qilishni lozim topdik:

1. An'anaviy o'xshatishlar: Asarda qo'llangan an'anaviy o'xshatishlarni mavzuviy guruhiga ko'ra 1) o'simlik nomlari asosidagi o'xshatishlar(biomorf kod*)*: *za'faronday, chechakday, sarvdek, sanobardek, xandon, ra'nodek;* 2) osmon jismlari va tabiat hodisalari nomlari asosidagi o'xshatishlar (fazoviy kod): *oyday, yulduzday, Hulkarday, shamolday, tumanday, seldayin, qizil dengizdek, falakdayin;* 3) hayvon va hasharot nomlari asosidagi o'xshatishlar (zoomorf kod): *ayiqday, arslondek, dengiz nahangidek, qulunday, quralaydek, yo'lbarsday, bo'riday, yovvoyi itdek, ilondek, kiyikdayin, chigirtkaday (chovurtkaday) chayondaorutyin, misli qumursqaday;* 4) qush nomlari asosidagi o'xshatishlar (zoomorf kod): *humoyundek, qushday, semurg'dek, shunqorday, bulbulday, quzg'unday, qarg'aday, qaqnusday, ruh to'tisidek;* 5) narsa-buyum nomlari asosidagi o'xshatishlar (predmetli kod): *handalakdek, o'tday, miridek, chaqadayin, kumushdek, durdek, suvday, olmosdek, toshday, yoyday, misli o'q-yoy, tog'day; kabobday, xannot qofidek, tikonday, g'ishtdek, simobdek;* 6) diniy tushunchalar nomlari asosidagi o'xshatishlar (ma'naviy kod): *malakdayin, hur-u g'ilmondek, hurdek, Azroyilday, Yusuf tal'atli, Yusuf iqbolidek, Nuh to'fonidek, misli payg'ambar, mo'min ko'nglidek; tishlari durdek, o'zi bir hurdek qiz erdi* (Temurnoma, 155-bet). 7) afsonaviy nomlar asosidagi o'xshatishlar (mifologik kod): *Rustam sifatli, Jamshid jomidek, ajdarhodek, uch boshli ilondayin, Xizrdek, adam diyoridek, adam cho'listoni* kabi.

2. An'anaviy turg'un o'xshatishlar. Ikki obyekt o'rtasidagi o'xshashlik mazmunini ifodalovchi, til egalari lisoniy xotirasida ma'lum bir qoliplar shaklida saqlanadigan konnotativ turg'un birikmalar turg'un o'xshatishlar sifatida ta'riflangan"[24]. Mazkur o'xshatishlar millatning urf-odat va marosimlari, dunyo-qarashlari, qadriyat va an'analari, bir so'z bilan aytganda, xalq madaniyatini o'zida ifodalaganligi uchun milliylik kasb etadi. Binobarin, turmush sharoitlari, madaniyatda turg'unlashgan me'yorlar tufayli narsa-hodisalarga turlicha etalonlar tanlanadi"[25]. Bu etalonlar birining o'rniga boshqasini qo'llab bo'lmaydigan qat'iy turg'unlashgan bo'ladi. Adib turg'un o'xshatishlar asosidagi tuya, ayiq, bo'ri, kiyik, laklak, semurg', lochin, humo, qaqnus, ajdarho leksemalaridan foydalangani,

[24] Худойберганова Д. Лингвокультурология терминларининг қисқча изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – Б. 20.
[25] Усмонов Ф. Турғун ўхшатишларнинг айрим хусусиятлари // Ўзбек тили ва адабиёти. – Тошкент, 2019. – № 4. – Б. 51.

shuningdek, ularning aksariyati mifologik(afsonaviy) ekanligi xalqning o'sha davrda afsonalarga, miflarga, g'aroyib tilsimotlarga ishonganligini ko'rsatadi. Asarda jang maydonida to'kilayotgan qon qizil dengiz toshishiga, go'yo kichik qiyomat bo'layotganligiga o'xshatilayotgan turg'un o'xshatishlarga ko'p o'rinlarda duch kelamiz: *G'avg'o haddin oshib, qizil dengiz toshib har tarafga oqa boshladi, go'yo alar boshida qiyomati sag'ir bo'ldi (Temurnoma, 149-bet).* Mazkur misolda Sohibqiron Amir Temurning To'xtamishxon bilan jang qilganligi tasvirlangan, jangda askarlarning halokatga yuz tutayotganligi, ulardan to'kilayotgan qon qizil dengiz kabi toshganligi, xuddiki, kichik qiyomat sodir bo'layotgan paytga qiyoslanadi.

6-jadval

"Temurnoma" asaridagi inson tana a'zolari o'xshatilgan leksemalar

Inson tana a'zolari nomi	O'xshatish unsuri
Yuz	oydek, quyoshdek, ra'nodek, guldek somondek sarg'aygan, la'l kabi
Tish	durdek, injudek
ko'z	quralay, ko'zlari jodu, cho'lfondek, mash'aldek, ko'zlari charog' kabi
Qosh	qilich kabi tez, hilol, yoydek
Kiprik	xunrez, o'q
Bosh (kalla)	handalak, qora tarbuzdek, qovun-tarbuzdek
tan (jasad) / badan / bo'y	xannot qofidek, nihol, sarvdek, sanubardek, kumushdek, hurdek, chinordek, davang qabaqdek, falak(palak)
Lab	aqiq, xandondek, marjondek
ko'ngil	Simobdek, mo'min ko'nglidek
qo'l / oyoq	bodringdek, tarrakdek

3. Individual o'xshatishlar: "*boshi qora tarbuzdek yumalanub, jasadlari davang qabakdek yorilib, qo'l-oyog'lari tarrakdek tirillab, bodringdek dirillab, a'zolari uzv bo'lub, bo'lak-bo'lak juzv bo'lub, har yerda o'ynab yotur erdi*" kabi (Temurnoma, 161-bet). Asardagi jangning so'nggi, tugash paytida personajlarning holati va harakatini tasvirlashda adib individual o'xshatishlardan foydalangani yaqqol sezilib turadi: *"Bul tarafdin turk, o'zbaklar, ul tarafdin hindu badraklar ul qorasaklar birla andog' urush qildilarkim, ikkala tarafda o'luklar xannot kofidek tub-tub bo'lub qolaverdi. Qazo do'konchilari bu yuklarni adam arobasig'a solaverdi. Tana folizidin kalla handalagi uzulub, jasad falagi cho'zulub qiru soyda yotaverdi. Qonlar jilg'a-jilg'a bo'lub oqaverdi. Ul kunda barchalarini aqli shoshib, qirg'inlari haddin oshib, qizil dengiz toshib, hindu badbaxtlarni boshi qora tarbuzdek yumalanub, jasadlari davang qabakdek yorilib, qo'l-oyog'lari tarrakdek tirillab, bodringdek dirillab, a'zolari uzv bo'lub, bo'lak-bo'lak juzv bo'lub, har yerda o'ynab yotur erdi" (*Temurnoma, 161-bet) Adib asarda jang vaqtini tasvirlagan o'rinlarda yuqoridagi individual o'xshatishlardan ko'p marotaba foydalangan bo'lsa-da, ba'zi o'xshatishlarda farqli tasviriy vositalarga ham duch kelamiz. Biroq aksariyat holatlarda tasvir bir xillikni tashkil etadi:*"Mirzoni askari*

andog' qirildikim, qonlar jilg'a-jilg'a bo'lub oqaverdi, ajal dehqoni jasad falakindin kalla handalakini uzub, falokat aravosig'a ortaverdi. Boshlar soy toshlaridek bo'lub, jasadlar xannot qofidek to'da-to'da to'flanub qolaverdi. Qazo vagonchisi adam relig'a bu yuklarni solaverdi". Bu o'xshatishlar asarning badiiyatini, adibning induvidual o'xshatishlardan unumli foydalanganini ko'rsatadi.

Shuningdek, tadqiqotimizda D.Xudoyberganovaning "Matnning antroposentrik tadqiqi" monografiyasida ko'rsatilgan til egasi bilan bog'liq o'xshatishlar[26] tasnifi asosida asardagi o'xshatishlar tahlil qilindi.

2. Bobning to'rtinchi paragrafida *"Temurnoma"da qo'llangan antroponim-larning lingvomadaniy shakllari"* haqidagi fikrlar hamda tahlillar bayon qilingan. "Temurnoma" asaridagi antroponimlarning kelib chiqishi til (fors, arab, o'zbek), nomlash, qurilish jihatidan ancha murakkab va xilma-xildir. Asarni nashrga tayyorlagan P.Ravshanovning so'zlariga ko'ra, "Temurnoma" da 500 dan ortiq shaxslarning ismlari keltirilgan. Ularning aksariyati Sharq mifologiyasi orqali bizga tanish bo'lgan tarixiy shaxslar va sulolalar vakillaridir. Bu asar ko'lami kengligidan dalolat beradi. Asar antroponimlarini quyidagicha semantik guruhlarga ajratish mumkin:

1. Amir Temurning ajdodlari nomlari: Barkul bahodur, Ilongiz bahodur, Injil, Qorajor Nuyon, Amir Suguchin, Irimchi Zalosxon, Qojuvli Bahodurxon, Tarbonxon.

2. Amir Temur onasining ismlari: Tegina begim, Takina begim, Takina Mohbegim.

3. Amir Temur otasining ismi: Amir Turagay Bahodur.

4. Amir Temur xotinlarining ismlari: Saroymulkxonim (Bibixonim), Turmush og'a, Uljoy Turkon og'a, Dilshod og'a, Tuman og'a, To'kal xonim va boshqalar.

5. Amir Temur o'g'illarining ismlari: Jahongir Mirzo, Umarshayx Mirzo, Mironshoh Mirzo, Shohruh Mirzo.

6. Amir Temur kelinlarining ismlari: Xonzoda xonim (Sevinch beka), Lalchechak beka (Sog'inch beka).

7. Amir Temur nevaralarining ismlari: Muhammad Sulton, Pir Muhammad Mirzo, Iskandar Mirzo.

Diniy antroponimlar:

1. Payg'ambarlarning ismlari: Odam, Nuh, Idris, Ibrohim, Sulaymon, Muso va boshqalar.

2. Xalifalarning ismi: Abu Bakr Siddiq, Usmon, Murtazo Ali va boshqalar.

Tarixiy shaxslarning nomi:

1. Hukmdorlarning ismlari: Iskandar, Jamshid, Afrosiyob, Rustam ibn Zol, Kaykovus, Dorod, Chingizxon, Yildirim Boyazid, To'xtamishxon va boshqalar.

2. Amirlarning ismlari: Baroqxon, Amir Choku, Muso Jaloyir, Bayon Sulduz, Yodgorshoh.

3. Ma'naviyat bag'ishlovchilarining ismlari: Sayfiddin Shayx ul Alam, Xo'ja Bahovuddin, Sadr ash-Shariat, Shayx Shamsiddin Kulol, Shayx Hasan, Shayx Xudoyberdi va boshqalar.

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[26] Худойберганова Д. Матннинг антопоцентрик тадқиқи. – Тошкент: Фан, 2013. – Б. 95.

Shuningdek, tadqiqot ishida mazkur antroponimlarning lingvomadaniy xususiyatlari yoritilgan. Masalan, oʻrta asrlarda urugʻ nomlari shaxslarga ism sifatida qoʻllanganligi *(Saroymulkxonim, Muso Jaloyir, Amir shoh barlos)*, tugʻilgan hudud ismga qoʻsimcha vosita sifatida uchrashi *(Gʻulom Jurjoniy, Allamoi Taftazoniy, Hofiz Sheroziy, Sharof Yazdiy)*, ayrim hollarda ayol va erkaklarga qoʻyilgan ismlar farqlanmasligi *(Dilshod, Kamol 84-bet)*, mazkur holat laqablar, unvonlarda ham mavjudligi *(ogʻo, oʻljoy, bahodir)*, ismlarda din (islom dini)ning aks etishi *(shayx, ota, sadr ash-shariat kabi qoʻshimchalar bilan qoʻllanilishi, shuningdek, Qurʼoni karimdagi ismlar davrning asosiy ismlar manbasi ekanligi)* kabilar shular jumlasidandir.

Ishning **"Temurnoma" asarining genderolingvistik xususiyatlari"** deb nomlangan uchinchi bobining birinchi paragrafida *"Lingvokulturologiyada "gender" masalasi"* yoritilib, jahon tilshunosligida soʻnggi yillarda genderolingvistika sohasida amalga oshirilgan tadqiqotlar borasida soʻz boradi. T.L.Bataron "XXI asrda genderning tashqi jozibadorligini ommaviy axborot vositalarida ogʻzakilashtirishning oʻziga xos xususiyatlari (rus va ingliz tillari materiallari asosida)" nomzodlik dissertatsiyasida lingvistikada gender nazariyasi, lingvokonseptologiya, lingvokulturologiya, diskursiv va media tilshunoslik xususida ilmiy-nazariy qarashlarni ingliz va rus tili materiallari asosida tadqiq qilgan.[27] Tadqiqotda goʻzallik konsepti, ayol va erkaklar nutqida "jozibadorlik", emotsiya, motivlarning ingliz va rus media diskursiv lingvistikadagi talqini yoritilgan. Shuningdek, S.A.Zikova "Dunyoning lingvistik manzarasida "erkaklik" konseptining oʻziga xos xususiyatlari (rus va ispan tillari misolida)" nomzodlik ishida "Konsepsiya" tushunchasiga taʼrif berilib, uning asosiy qoidalarini tavsiflangan. Gender tushunchasining lingvistik xususiyatlari izohlangan. "Erkaklik" tushunchasining ahamiyati, semantik maydonlari tadqiq etilib, rus va ispan tillaridagi assotsiativ aloqalari aniqlangan.[28] Mazkur dissertatsiyada ikki xalqning tilida mavjud "maskulinlik" genderga oid yirik atama sifatidagi maqomi ham genderlingvistik, ham lingvomadaniy jihatdan tahlilga tortilgani bilan ahamiyatli. Rus tilshunoslaridan A.V.Kirilina "Til va muloqotning gender aspektlari"[29] nomli doktorlik dissertatsiyasida gender tushunchasining ontologiyasi, genderning jamiyat bilan bogʻliqligi, jinsning rituallizatsiyasi, Fuko konsepsiyasi, genderning psixoanalitik xususiyatlari, genderning lingvistik xususiyatlari, til tarixida jins va muloqot munosabatlari, biologik determinizm, feministik lingvistika, maskulinlik tushunchasi, erkaklik va ayollik madaniyat tushunchasi sifatida, gender sterotiplari, "ayollik"va "erkaklik", "er" va "xotin"lik, "ota" va "ona"lik gender sterotiplarining til va muloqotda koʻrinishi xususida, shuningdek, "rus erkagi" va "rus ayoli" konseptlarining etno va lingvogenderologik miqyosda tadqiq qilgan. Ishda nemis, qozoq va rus madaniyati, genderologiyasi asosiy obyekt qilib tanlanib,

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[27] Батарон Татьяна Леонидовна. Специфика медиавербализации экстернальной привлекательности гендера в XXI веке (на материале русского и английского языков) автореферат диссертации на соискание ученой степени кандидата филологических наук. −Майкоп, 2021. – С. 21.

[28] Зыкова С. А. Специфика реализации концепта "мужественность" в языковой картине мира: на материале русского и испанского языков. Автореф. дис. доктор филологических наук. – Москва, 2003. – С. 32.

[29] Кирилина А.В. Гендерные аспекты языка и коммуникации. Автореф. дис. доктор филологических наук. – М., 2000. – С.50.

qiyosiy aspektda tahlil qilingan. K.Ismagulovaning "Gender munosabatlarining lingvomadaniy xususiyatlarining qiyosiy aspekti (Rus, nemis, qozoq tillari materiallari asosida)"[30] nomli nomzodlik dissertatsiyasida ham A.V.Kirilinaning doktorlik dissertatsiyasida solishtirilgan rus, nemis, qozoq tillarida gender munosabatlari xususida so'z boradi. Ahamiyatli jihati shundaki, ishda rus, qozoq, nemis yozuvchilarining asarlaridagi gender munosabatlardan foydalanilgan. Izlanishlar natijasida jahon tilshunosligida gender tadqiqotlari so'nggi o'n yillikda tillarning qiyosida olib borilayotganligi, genderlingvistikaning maqomi tobora o'rganilishi muhim bo'lgan sinxron yo'nalishlardan ekanligini tasdiqlamoqda.

Gender munosabatlari jamiyatda uzoq o'tmish an'ana va qadriyatlari bilan sug'orilib, chuqur ruhiy ong asosida shakllanadi, tartibga solinadi. Mazkur g'oyalar eng barqaror bo'lib, avloddan avlodga o'tadi. Barcha xalqlarda ayol va erkaklik turg'un gender sterotiplari mavjud.

7-jadval

<div align="center">Turg'un gender sterotiplari</div>

Erkak (erkakka xos)	Ayol (ayolga xos)
aqlli	go'zal
kuchli	mehribon (ona,singil)
jasur	uy bekasi
qo'rqmas	itoatkor xotin (islom madaniyati)

Tadqiqot ishimizda turg'un gender sterotiplari asosida Salohiddin Toshkandiyning "Temurnoma" asarida erkaklik (maskulinlik) va ayollik (femininlik) sterotiplarini quyidagicha tasnif qilish mumkin:

1. Tashqi ko'rinishi: kuchlilik, bahodirlik, mardlik, shijoat, qo'rmaslik, aql bilan ish ko'rish: *Amir Choku aydi: "Ey barzangi, qay yurtdinsan?" (Temurnoma 49-bet). Oblo bahodir, cheriklaring munga qochti. (Temurnoma 103-bet).* Mazkur o'rinda bahodir so'zi undalma sifatida ajratilgani uchun gender murojaat shakllarini namoyon qilmoqda. Misoldan ko'rinib turibdiki, barzangi, bahodir kabi murojaat shakli erkakka (qora tanlilik, kuchli, baquvvat, shuningdek, jangari shaxs) nisbatan qo'llanmoqda.

2. Muomala munosabatlari: Erkaklar nutqida "birodar", "bahodir", "xonim" kabi undalmalar uchrasa, ayollar nutqida "xonimi bekam", "xonzodam", shuningdek, turmush o'rtog'iga qarata "amirim" kabi murojaat shakllari mavjud. Asardagi ayollarning aksariyati malikalar bo'lganligi bois ularning nutqlari badiiy, jozibali, ifoda shakli ravon tasvirlangan. Asarda genderga xos bo'lgan xususiyatlardan insonning unvoni, yoshi va ijtimoiy kelib chiqishi personajlar ismlarida o'z aksini topadi. Masalan, *Alqissa, Tarag'ay Bahodir nokli Qorayur nuyondin edi. (Temurnoma 43-bet) Qozonxon andog' zolim erdiki, kishini talab qilsa, avval xotin va bolalariga vasiyat qilib, keyin Qozonxonni oldiga borur erdi. Amir Choku barlosda davlatmand edi. (Temurnomadan) Ammo Malikshoh bahodir ko'p g'ani boy kishi erdi. Har ijnos mollari bor erdi.* Yuqoridagi misollardan

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[30] Исмагулова Г. К. Лингвокультурологический аспект гендерных отношений: сопоставительный аспект: На материале русского, немецкого и казахского языков. Автореф. кандидат филологических наук. –К., 2005. – С. 44.

ma'lum bo'ldiki, Tarag'ay "bahodir" (harbiy sarkardalarga beriladigan unvon), Qozonxon "xon" leksemasi uning xon unvoniga egaligi va boshqa ko'plab uslubiy ma'no qirralari mavjud ekanligini dalillaydi. *O'ljoy Turkon og'o amir qarorgohiga yuzlandi.* (Temurnoma 52-bet). Mazkur o'rinda qo'llangan og'o leksemasi davr nuqtayi nazaridan ayollarga nisbatan qo'llangan. Hozirda esa Xorazm shevasida og'o, og'a aka ma'nosida iste'molda mavjud. M.Koshg'ariy-ning "Devon-u lug'otit turk" asarida og'o so'zi katta, ulug' deb izohlangan. Demak, og'o ham davr uchun turg'un gender sterotipidir.

3. Xarakterli xususiyatlar: Ayol kishi tabiatan nozik yaratilganligi sababli, suhbat jarayonida ham jozibador va bo'yoqdor leksemalarni, shaxsiy munosabat ifodalovchi so'zlarni, ayniqsa, ijobiylik semasiga ega bo'lgan leksemalarni ko'p qo'llaydi. Odatda, suhbat predmeti bir oz bo'rttirilgan holda ko'rsatiladi. So'zlashuv jarayonida ayollarda emotsionallik kuchliroq bo'ladi: hayratlanish, o'tinish" (yalinish), sevinish, xafa bo'lish, qo'rqish kabi ruhiy fiziologik holatlar yorqinroq aks etadi. *Tegina begim moh ko'b zori qilib aydi: "Ey bobo, mani o'ldurmoqni qanday xohlayursan, manda gunoh bo'lsa, qornimdagi bolaning nima gunohi bor?" (Temurnoma 48-bet).* Yuqoridagi misolda ham ruhiy fiziologik holat yaqqol namoyon bo'lmoqda. Nutqning ayolga xosligi misoldan ayon bo'ladi.

Uchinchi bobning ikkinchi paragrafida *"Temurnoma"da uchrovchi pretsedent nomlarning genderolingvistik tahlili"* amalga oshirilgan. Salohiddin Toshkandiyning "Temurnoma" asarida ham pretsedent nomlar talaygina. Tilshunos olimlarning fikricha, pretsedentlik manbayi va maqomiga xizmat qiluvchi quyidagi nomlar guruhini tadqiq qilish maqsadga muvofiq: antroponimlar, toponimlar, biblionimlar, gidronimlar, teonimlar, xrematonimlar, zoonimlar, mifonimlar, ertak qahramonlari nomlari, muqaddas kitoblarda keltirilgan ismlar, tashkilot va muassasa obyektlarining nomlari va boshqa nomlar[31]. Mazkur onimlar orasidan "Temurnoma" da quyidagi turlar pretsedent nom sifatida faol qo'llanadi: *Antroponimlar (*kishi ismlari)－"Temurnoma"da 500 dan ortiq shaxs nomlari qo'llangan. Ulardan 100 dan ortig'ini pretsedent antroponimik nom sifatida ko'rsatish mumkin. Amir Temur, Bahouddin Naqshbandiy, Iskandar Zulqarnayn, Rustam, Afrosiyob va teonimlar (xudo, ma'bud va payg'ambarlar nomlari) kabi. Asar diniy voqea va afsonalarga boy. Asarning o'qimishliligini oshirish, ta'sir maydonini kengaytirish maqsadida Salohiddin Toshkandiy payg'ambarlar, tabarruk zotlar, avliyolar nomlariga, ular bilan bog'liq voqeani yodga solishga harakat qilgan. Asarda hazrati Odam alayhissalom, Muso, Iso, Yaqub, Yusuf, Ayub alayhissalomlar va boshqalar pretsedent maqomida qo'llangan. *Toponimlar* (joy nomlari): asarda uning sujetidan kelib chiqib shuni aytish mumkinki, mashhur joy nomlari ham salmoqli o'rin egallagan. *Biblionimlar* (kitob va matn sarlavhalari): Tavrot, Zabur, Injil, shuningdek muqaddas Qur'oni Karim kitoblari asarda biblionomik pretsedent nom sifatida qatnashganligi dissertatsiyada misollar bilan dalillangan. Shuningdek, ishda leksik, morfologik pretsedent birliklarning lingvomadaniy va gender xususiyatlari sistematik tahlil qilingan.

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[31]Нахимова Е.А. Прецедентные онимы в современной российской массовой коммуникации: теория и методика когнитивно-дискурсивного исследования: монография. – Е.: ГОУ ВПО «Урал. гос. пед. ун-т», 2011. – С. 85-99.

Dissertatsiyaning uchinchi bob uchinchi paragrafi *"Asarda nutqiy muomala va nutqiy etiketning gender munosabatlari"* tahliliga bag'ishlangan.

Salohiddin Toshkandiyning "Temurnoma" asarida personajlar nutqi, muloqotga kirishish jarayonlari, shaxslararo kommunikativ muloqot shakllari alohida ahamiyatga ega. Asarda nutqiy etiketning individual, o'ziga xos ko'rinishlari namoyon bo'ladi. Tadqiqot ishimizda ularni quyidagicha tasnifladik:

1) oddiy nutqiy muloqot etiketi;

2) jangari bahodirlar o'rtasidagi nutqiy muloqot etiketi;

3) hukmdor doira atrofidagi nutqiy muloqot etiketi;

4) hukmdor va oddiy xalq nutqiy muloqot etiketi;

5) ayol personajlar nutqiy muloqot etiketi;

6) qalandar, avliyo, afsonaviy shaxslarning nutqiy muloqot etiketi kabi.

Semantik tasniflangan har bir nutqiy vaziyat shakli o'ziga xos gender xususiyatlarini aks ettiradi. Asardagi ayollarning aksariyati malikalar bo'lganligi bois ularning nutqlari badiiy, jozibali, ifoda shakli ravon tasvirlangan. Asarda genderga xos bo'lgan xususiyatlardan insonning unvoni, yoshi va ijtimoiy kelib chiqishi personajlar ismlarida o'z aksini topadi.Asarda ayol nutqiy etiketi suhbat jarayonida ham jozibador va bo'yoqdor leksemalarni, shaxsiy munosabat ifodalovchi so'zlarni, ayniqsa, ijobiylik semasiga ega bo'lgan leksemalarni ko'p qo'llashi bilan erkaklar nutqidan farqlangani yaqqol sezilib turadi.

XULOSA

1. "Temurnoma"da xalqimizning turmush tarzi, ijtimoiy-siyosiy holati, madaniyati, ma'naviyati, shuningdek, ko'plab rasm-rusum, urf-odatlari, milliy qadriyatlari namoyon bo'lgan. Asarda o'zbek xalqining milliy madaniyati aks etgan. "Temurnoma" kabi tarixiy asarlarning tilini lingvomadaniy xususiyatlarini tadqiq etish O'zbekiston tarixi, o'zbek madaniyati, qolaversa, o'zbek tilining naqadar boyligini ko'rsatishda, ona tilimizning milliyligi va o'ziga xosligini yoritishda, o'zbekona qadriyatlarimizni kelajak avlodlarga yetkazishda, ularni kelajakda komil inson bo'lib voyaga yetishlarida muhim ko'prik vazifasini o'taydi.

2. Jahon tilshunosligida olib borilayotgan lingvomadaniy tadqiqotlarda tarixiy, tarixiy-badiiy asarlarda milliy urf-odatlar, an'ana-qadriyatlar, diniy-ma'naviy qarashlar, ma'lum xalqning turmush tarzi, milliy sterotiplarning barcha turkumlari obyekt sifatida tahlil qilingan ishlar juda kam. Shuning uchun, "Temurnoma" kabi millatning tarixi, milliyligi, madaniy-ma'naviy hayotini ochib beradigan asarlarning antroposentrik izlanishlarning bosh mavzularidan biri bo'lishi muhim ahamiyat kasb etadi.

3. Tarixiy va milliy ko'rsatkichlarni yoritishda lingvomadaniy birliklar keng qo'llaniladi. Asarda ko'plab realiyalar jamlangan bo'lib, mazkur birliklar turkiy xalqlardagina kuzatiladi. Ularning etnografik jihatlari O'rta Osiyo xalqlari etnografiyasida mushtaraklik kasb etsa-da, realiyalardan ayrimlarining nomlanishi muayyan individuallikka ega.

4. "Temurnoma" asarida o'xshatishlarning turli ko'rinishlari qo'llangan, ular millatning borliqni idrok qilishi bilan bog'liq obrazli tafakkur tarzini ko'rsatuvchi

lingvomadaniy birlik sifatida namoyon bo'ladi. Asar matnidagi o'xshatishlar tahlilidan shu ma'lum bo'ldiki, o'xshatishlar, xoh an'anaviy, xoh individual bo'lsin, xalqning turmush-tarzi, orzu-umidlari, ishonch-e'tiqodlari, diniy e'tiqodi bilan bog'liq ravishda o'ziga xos doiraga ega bo'ladi. Mazkur lingvistik doira boshqa madaniyatlar bilan bo'lgan farqlarni yuzaga keltiradi.

5. Tahlillarimizda frazeologik birliklarning semantik tadqiqi va tasnifida lingvomadaniy uzv masalasiga alohida e'tibor bilan yondashildi. Frazeologizmlar semantikasi o'zida madaniy ma'lumotlarni mujassam etib, lingvokulturema miqyosiga ko'tariladi. Frazeologik birliklar tilning lingvomadaniy fondining asosiy boyliklaridan hisoblanadi.

6. "Temurnoma" asarida frazeologik birliklar muayyan bir qahramon shaxsiyatini ochib beruvchi vosita sifatida emas, balki jamiyat, jamiyatning ma'lum guruh vakillari faoliyatini ifodalash uchun qo'llanilganligini ko'rish mumkin.

7. Maqol va matallar o'zida milliy, madaniy ma'lumotlarni mujassam etib, lingvokulturema sifatida baholanadi. Mazkur birliklar ham frazeologizmlar kabi tilning lingvomadaniy fondining asosiy boyliklaridan hisoblanadi. Asarda matn talabi bilan ularning ham shakli o'zgartirilib, mazmuni berilishi kuzatiladi. Natijada maqollarning hudud hamda ijrochi bilan bog'liq variantlari yuzaga keladi. Asarda qo'llangan maqol va matallarning lingvomadaniy tahlili natijasida xalqimizning milliy-etnik, ijtimoiy-ruhiy qiyofasi o'zbek xalqining qadriyatlariga to'la mos ravishda aks etadi.

8. Asarda rasmiy va norasmiy murojaat shakllari bilan bog'liq nutqiy birliklar xalqimizning qadimdan shakllangan nutqiy etiketining ko'rinishlari, ularning genderolingvistik xususiyatga ega ekanligini turli lisoniy ifodalar bilan qo'llanganligiga guvoh bo'lamiz.

9. "Temurnoma" matnida qo'llangan shaxs nomlari tarixiy voqelik va shart-sharoit, shuningdek, milliy an'analarni o'zida aks ettiruvchi noyob manbalar jumlasiga kiradi. Shaxs nomlari paydo bo'lishi, rivojlanishi hamda vazifaviy xususiyatlariga ko'ra o'z etnohududiy tarixi va dunyaqarashiga ega bo'lgan xalqning taqdiri, til taraqqiyoti va turmush tarzi, xususan, milliy madaniyati bilan chambarchas bog'liq.

10. "Temurnoma"da qo'llangan pretsedent birliklarning ko'pchiligi tarixiy shaxslar, tarixiy voqealar, shuningdek diniy e'tiqodda mavjud onomastik pretsedent nomlarni qamrab olganligi, davrlar mobaynida shakllangan islom madaniyati, xalqimiz tarixini aks ettirgani bilan ko'plab tadqiqotlarga muhim manbaa vazifasini bajaradi.

11. "Temurnoma" asari matnida faol qo'llangan mifonimlar, etnonimlar, takrorlar, sintaktik figuralar, o'xshatishlar, evfemizmlar, pretsedent birliklar, etalonlar, gender sterotiplari, nutqiy etiketlar alohida tadqiqot obyekti sifatida monografik tarzda o'rganilishi maqsadga muvofiqdir.

SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREE PhD.03/04.06.2020.Fil.76.04 AT NAMANGAN STATE UNIVERSITY

NAMANGAN STATE UNIVERSITY

ASKAROVA MANZURA BAKHTIYOR KIZI

LINGVOCULTUROLOGICAL STUDY OF THE WORK "TEMURNOMA" BY SALAHIDDIN TASHKANDI

10.00.01 – Uzbek language

ABSTRACT
of dissertation of doctor of philosophy (PhD) on PHILOLOGICAL SCIENCES

Namangan – 2024

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INTRODUCTION (To the abstract of the Doctor of Philosophy (PhD) dissertation)

Actuality and relevance of the theme of the dissertation. Since the last quarter of the 20th century, in world linguistics, based on neolinguistic teachings, serious attention has been paid to studying language from an anthropocentric point of view in relation to a person's speech activity, social status, mentality, upbringing, and gender, and to studying the functional possibilities of language observed in the process of human speech activity. As a result of the anthropocentric approach to language, the inextricable connection of language with the personal factor, and at the same time the assessment of the human linguistic world as a central understanding, has accelerated the development of anthropocentric linguistics, becoming one of the main objects of study of the paradigm, reflecting its linguistic landscape, national-spiritual identity, cumulation, and appellative functions in close connection with the expression of its linguocultural characteristics. is gaining momentum.

In today's world linguistics, the study of the language of each nation in conjunction with its culture is increasing the importance of work aimed at scientifically identifying the history of nations and peoples, their cultural heritage, their differences and common aspects, developing cooperation trends, expanding the linguistic landscape of the world in the consciousness of the individual, and expanding the linguistic-cognitive worldview. Extensive work is being done on the fact that language is a tool of communication, an integral part of a particular people and ethnicity, and that it embodies national and cultural values, along with transmitting information and knowledge from generation to generation.

In modern Uzbek linguistics, a number of works devoted to the anthropocentric study of language have been developed, and in this regard, in particular, studies are being conducted on the linguistic and cultural analysis of artistic, historical, and historical-artistic works that reflect the national culture of our people. This is to "fundamentally increase the prestige of the Uzbek language in the social environment of our people and at the international level[1], to educate our growing children in the spirit of patriotism, loyalty to national traditions and values, to ensure the full introduction of the state language in our country, to preserve the many invaluable works of our great scholars and thinkers, the great poets, and the great poets at the present stage of the development of New Uzbekistan."[2] This research work is also relevant as one of the scientific and practical works on the implementation of such important tasks as "accelerating work on preserving, studying and safely transferring resources to future generations".

Resolution of the President of the Republic of Uzbekistan dated June 5, 2018 No. PQ-3775 "On additional measures to improve the quality of education in higher

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[1] O'zbekiston Respublikasi Prezidentining Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtrish chora-tadbirlari to'g'risida"gi 2020-yil 20-oktabrdagi PF-6084 Farmoni. Manbaa: https://lex.uz/docs/-5058351(Murojaat etilgan sana: 09.09.2022).

[2] O'zbekiston Respublikasi Prezidentining Qadimiy yozma manbalarni saqlash va tadqiq etish tizimini takomillashtirishga doir qo'shimcha chora-tadbirlar to'g'risida 10.02.2022 yildagi PQ-126-son qarori. Manbaa: https://lex.uz/uz/docs/-5854226 (Murojaat etilgan sana: 09.09.2022).

education institutions and ensure their active participation in the wide-ranging reforms being implemented in the country", Resolution of the President of the Republic of Uzbekistan dated October 21, 2019 No. PF-5850 "On the prestige and status of the Uzbek language as the state language on measures to radically improve the language, PF-6084 dated October 20, 2020 "On measures to further develop the Uzbek language and improve language policy in our country", PF-307 dated July 6, 2022 "On organizational measures to implement the Innovation Development Strategy of the Republic of Uzbekistan for 2022-2026 This research work will contribute to the implementation of the tasks set forth in the Decrees of the President of the Republic of Uzbekistan No. 126 dated February 10, 2022 "On Additional Measures to Improve the System of Preservation and Research of Ancient Sources," as well as other regulatory and legal documents related to this activity.

Compliance of the research with the priorities of the development of science and technology of the republic. This research work was carried out in accordance with the priority direction of the republican scientific and technological development I. "Formation of a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual and educational development of an information society and a democratic state".[3]

The level of study of the research problem. To date, the number of works on linguocultural research published in the world's leading scientific centers and universities in world linguistics exceeds 4,457 thousand of these, 1514 were devoted to the linguo-cultural study of specific works. Initially, the theoretical foundations of linguo-cultural studies were reflected in the views of Western linguists. Among them, Wilhelm von Humboldt, F.Boas, E.Sepir, B.Whorf, later Russian scientists F.I.Buslauev, A.N.Afanasuev, A.A.Potebnua, V.N.Teliua, Y.S.Stepanov, V.A.Maslova, Linguists such as M.L.Kovshova, V.V.Krasnykh, I.V.Zikova, D.B.Gudkov, I.V.Zakharenko, S.V.Kabakova[4] contributed to the development of this field to a certain extent. In our country, there is also growing interest in linguocultural research, as part of the field of anthropocentric linguistics[5]. In Uzbek

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[3] https://www.dissercat.com (2023-yil dekabr ma'lumoti)

[4] Гумбольдт В. фон. Избранные труды по языкознанию: Пер. с нем. – М.: Прогресс, 1984. – 39 с;
Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа "Языки русской культуры", 1996. – 288 с.; Воробьёв В.В. Лингвокультурология: Теория и методы. – М.: РУДН, 2008. – С. 36.; Маслова В.А. Лингвокультурология. Учебное пособие. 4-е изд. – Москва: Академия, 2010. 208 с. – С. 9.; Иванова С.В.Лингвокультурологический аспект исследования языковых еддиниц. автореф. дис. доктор филологических наук. – Уфа,2003. – С.364

[5] Шарипова А. А.Стилистик синонимлар таржимасининг лингвокультурологик хусусиятлари (инглиз ва ўзбек тиллари материаллари асосида) филология фан. фалсафа докт. диссер. автореф. – Тошкент, 2017. – 48 б.; Бахронова Д. Антропозооморфизмларнинг семантик ва лингвокультурологик хусусиятлари (ўзбек ва испан тиллари материалида): Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 48 б.; Тухтаходжаева Н. Бадиий таржимада лингвокультуремаларнинг ифодаланиши (инглиз ва ўзбек тиллари мисолида): Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 42 б.; Насиров А. Француз, ўзбек ва рус тилларидаги провербиал фразеологизмларнинг семантик-стилистик ва миллий-маданий хусусиятлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 96 б.; Насруллаева Г. Антропоцентрик метафоранинг когнитив, лингвомаданий, коммуникатив, прагматик аспекти: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Қарши, 2019.; Рустамова Д. Метафорик эвфемизациянинг лингвокультурологик ва социопрагматик аспектлари: Филол. фан. бўйича фалсафа доктори (PhD) диссер. автореф. – Тошкент, 2017. – 50 б.; Йўлдошев У. Р.Ҳажвий матнлар таржимасининг лингвостилистик ва лингвокультурологик хусусиятлари филология фанлари докторлик диссер.автореф.– Тошкент, 2017.–50б.; Рахматуллаева З. Ҳаракат тарзи шаклларининг лингвокультурологик ва социопрагматик хусусияти (ўзбек тили материали асосида) филология фан. фалсафа доктори диссер.автореф. –Қарши, 2018.;

linguistics, there are works that analyze historical and literary works from a linguistic, lexical-semantic, grammatical, stylistic, and comparative-textological perspective.[6]A number of studies have been conducted in literary studies, source studies, and folklore studies on the "Temurnoma" text, which is the object of our research.[7] However, although these works deal with the issues of plot and image, variants of the work, text, and anthroponymy, they do not provide a comprehensive study of the linguistic and cultural study of "Temurnoma". Therefore, the lack of monographic studies on the linguistic and cultural study of "Temurnoma" can serve as the basis for our research.

The connection of the research topic with the research plans of the higher education institution where the dissertation was completed. The dissertation work was carried out within the framework of the theme "Systematic and anthropocentric study of the Uzbek language" in accordance with the scientific research plans of Namangan State University.

The aim of the research consists of a linguistic study of the linguistic units used in Salahiddin Toshkandi's "Temurnoma" a linguoculturological perspective.

The tasks of the research are as follows:

To summarize the works on the linguistic aspects of historical and artistic works in Uzbek linguistics and to elaborate on the studies on linguistic and cultural analysis;

To explain, classify and compare the linguistic and cultural features of the work "Temurnoma" that express national and cultural identity within other versions of the work;

Analysis of the unique lexical layer used in "Temurnoma", national realities from a linguistic and cultural aspect;

Identification of the scope of use of metaphors, mythological and figurative language units in the work, analysis of their linguistic and linguistic characteristics;

Classification of the linguistic and gender linguistic characteristics of precedent units in "Temurnoma";

The main tasks of the work are to study the characteristics of speech, manners and speech etiquette used in the text of the work in the context of language and culture, to show the importance of subjective and objective factors in their analysis;

Тошева Д.А. Зооним компонентли мақолларнинг лингвокультурологик хусусиятлари филология фан. фалсафа доктори диссер. автореф. – Тошкент, 2017. – 50 б

[6] Холманова З. «Шайбонийхон» достони лексикаси (Пўлкан шоир варианти асосида): Филол. фан. номз... дисс. автореф. – Тошкент, 1998; Абдуллаева М. Д. Тарихий насрий асарлар бадииятининг қиёсий таҳлили ("Бобурнома" ва "Шажараи турк" мисолида): Филол. фан. номз... дисс. автореф. – Тошкент, 2008; Тўраева Б.Б.Тарихий романларда бадиий замон муаммоси (О.Ёқубов ва П.Қодиров романлари мисолида): филология фан. фалсафа докт... дисс. автореф. – Тошкент, 2018; Ўразбоев Д. Огаҳийнинг тарихий асарлари лексикаси: филология фанлари докт (DSc)... дисс. автореф. – Тошкент, 2018; Абдувалиева Д. А. Алишер Навоий тарихий асарлари лексикаси: филология фан. фалсафа докт... дисс. автореф. – Тошкент, 2017; Ҳамраева М. Тарихий ҳақиқат ва бадиий талқин (Насрий асарларда Амир Темур образи): Филол. фан. номз... дисс. автореф. – Тошкент, 2010; Дадабоев О. Ғарб ва Шарқ адабий контекстида Амир Темур шахси талқини: филология фан. фалсафа докт... дисс. автореф. – Тошкент, 2019; Пардаева И. М. Алишер Навоий тарихий асарлари бадиияти: филология фан. фалсафа докт... дисс. автореф. – Самарқанд, 2018;

[7] N. Muminova "Temuriylar davri antroponimiyasining leksik-semantik xususiyatlari" filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi // diss.natlib.uz; Sayitqulov I. "O'zbek xalq tarixiy nasrida epik syujet va obraz evolyutsiyasi ("Temurnoma" misolida) "filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi // diss.natlib.uz; Arslonov A. "Temurnoma"larning qo'lyozma manbalari va qiyosiy-tekstologik tadqiqi" filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi//diss.natlib.uz;

The main tasks of the work are to classify the semantic properties of anthroponymic units used in the text of "Temurnoma" on the basis of linguistic and cultural analysis.

The object of the research. Linguistic units from the work "Temurnoma"by Salahiddin Toshkandi were chosen as the research object.

The subject of research is the linguistic and cultural features of the lexical and linguistic units used in the work "Temurnoma".

Research methods. Description, classification, comparison, semantic, ethnolinguistic, linguistic and component analysis methods were used to cover the research topic.

The scientific novelty of the research consists of the following:

The position of linguistic units in the work "Temurnoma" as linguo-cultural units, the semantics of linguo-cultural units, as well as the classification of linguistic units expressing national-cultural identity in the work, are based on pragmatic, linguo-cultural, and gender-linguistic factors;

The unique vocabulary used in the text of "Temurnoma" - national realities, associative, ethnolinguistic and mental characteristics of national-cultural signs in the acquired units are identified;

Analogies, connotative meaning indicators, mythologized language units with national-cultural meaning are classified, and it is proven that the linguocultural codes of connotativeness and analogical standards are realized through historical-social, cultural signs of linguistic laws;

The work substantiates anthroponymic units, gender relations of speech behavior and speech etiquette, linguistic, linguocultural characteristics of precedent names, territorial, ethnic, historical, and mental linguocultural aspects.

The practical results of the study are as follows:

The collected sources related to the linguo-cultural features of the work "Temurnoma", the conclusions drawn as a result of the study of the issues raised, provide important scientific and theoretical information for linguistics, and are of great value to disciplines such as "Linguo-cultural studies", "Text linguistics", "Cultural studies", "Folklore studies", "Pragmalinguistics", "Cognitive linguistics", "Semasiology", "Lexicography" taught in higher education. It is based on the fact that the presented textbooks and teaching aids serve to improve;

the analysis of the linguistic and cultural units in the work proves that explanatory dictionaries can be used practically in translation.

The reliability of the research results is determined by the clear formulation of the problem, the drawing of scientifically sound theoretical conclusions appropriate to the research objectives based on the research methods used in linguistics, the fact that theoretical information is taken from official sources, examples from recently published scientific literature, and examples from Salahuddin Toshkandi's "Temurnoma", the description, classification, analysis and The fact that the analysis was based on comparative methods, the conclusion, the implementation of proposals and recommendations, and the confirmation of the results obtained by authorized structures are explained.

Scientific and practical significance of the research results. The scientific significance of the research results is determined by the fact that in Uzbek linguistics,

when studying the theoretical foundations of the study of folk culture through its language, the texts of historical works, in particular, the work of Salahiddin Toshkandiy "Temurnoma", serve as a scientific and theoretical source for creating research works related to them, and for conducting a linguocultural analysis of language units.

The practical significance of the research results is explained by the fact that they can be used as a resource in creating textbooks and manuals on the subjects of "Semasiology" and "Linguoculturology", in organizing special courses and seminars on semasiology, lexicology, language and culture for students of philological faculties of higher educational institutions, as well as in supplementing and improving explanatory and specialized dictionaries created on the basis of the texts of historical works.

Implementation of the research results Based on the scientific results obtained through the study of the linguistic and cultural characteristics of Salahiddin Toshkandi's "Temurnoma", the following conclusions were drawn:

The position of linguistic units in the "Temurnoma" as linguocultural units, the semantics of linguocultural units, as well as the classification of linguistic units expressing national and cultural identity in the work, based on pragmatic, linguocultural, and gender-linguistic factors. IL-21091433, funded for 2020-2022 within the framework of the "Creation of a Platform for the Database of Articles on Uzbek Realities (Based on the Criteria of the Wikipedia Electronic Encyclopedia)" was used within the framework of the practical project "Creation of a Platform for the Database of Articles on Uzbek Realities (Based on the Criteria of the Wikipedia Electronic Encyclopedia)". (Reference letter of the Tashkent State University of Uzbek Language and Literature No. 04/1-1601 dated June 20, 2024). As a result, the electronic platform was enriched with new theoretical perspectives on linguocultural research;

The unique vocabulary used in the text of "Temurnoma" - the associative, ethnolinguistic and mental characteristics of national and cultural signs in national realities, natural units, and the conclusions and conclusions were used in the framework of the practical project IL-21091506 – "Creation of an explanatory spelling dictionary and mobile application of Uzbek names" within the framework of the State Scientific and Technical Programs for 2022-2023. (Reference No. 04/1-1600 of the Tashkent State University of Uzbek Language and Literature dated June 20, 2024). As a result, the explanations and interpretations of the semantic properties of the anthroponymic units used in the application have been improved;

The ideas that have been proven that the linguistic and cultural codes of connotative and assimilation standards are based on historical and sociocultural, cultural signs, linguistic laws, and linguistic laws, are incorporated into the electronic manual "Explanatory Dictionary of Anthropocentric Linguistic Terms" (Intellectual Property Agency under the Ministry of Justice dated May 22, 2022 No. DGU 17006) certificate). As a result, the possibility of using the dictionary in the process of teaching and research in a public setting has emerged;

The conclusions substantiated in the work through anthroponymic units, gender relations of speech behavior and speech etiquette, linguistic, linguocultural characteristics of precedent names, territorial, ethnic, historical, mental

linguocultural aspects were used in writing the script for the "Presentation" show of the "History of Uzbekistan" TV and radio channel of the UzMTRK in 2023-2024. (Release of the State Institution of the TV and Radio Company of Uzbekistan "History of Uzbekistan" TV and Radio Channel No. 06-28-641 dated June 13, 2024). As a result, the scientific level of programs and broadcasts has increased, and the knowledge and ideas of listeners and viewers about the linguistic and linguistic-cultural characteristics of historical works have been enriched.

Approbation of research results. The results of this research were presented and discussed in the form of reports at 14, including 8 republican and 6 international scientific and practical conferences.

Publication of research results. Publication of research results. 22 scientific works on the topic of the dissertation, including 1 monograph in 6 languages, 1 DGU authorship certificate, 7 articles in scientific publications recommended for publication by the Higher Attestation Commission of the Republic of Uzbekistan on the main results of doctoral dissertations (3 in republican and 4 in foreign journals).

The structure and volume of the dissertation. The dissertation consists of an introduction, 3 chapters, a conclusion, and a list of references, with a total length of 128 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introductory part of the research, the relevance and necessity of the topic is based, the research level, goals and tasks, object and subject of the research are described, its compatibility with the priority direction of the development of science and technology of the republic is shown, research methods, scientific novelty and practical importance are revealed. information on the implementation of research results, published works and the structure of the dissertation is presented.

The first chapter of the dissertation entitled "Role, development and prospects of linguo-culturalism in the anthropocentric paradigm" consists of two paragraphs, the first paragraph of which analyzes the "Anthropocentric paradigm and its development". Studying the language system from an anthropocentric point of view, linguistic semantics, cognitive linguistics, psycholinguistics, pragmalinguistics, and the research of recent developments in linguistic and cultural studies are of great importance. and its compatibility with human concepts can be found in the works of W. von Humboldt, E. Benveniste, G. Shteuntal, A. Potebnois. The anthropocentric paradigm was formed as a result of the arrival of anti-positivist views on the study of language in an immanent way, without its owner. The anthropocentric paradigm was formed as a result of the arrival of anti-positivist views on the study of language in an immanent way, without its owner. In particular, N.Chomskiy, U.Cheuf, B.A.Serebrennikov, L.V.Shcherba, Y.N.Stepanov, I.R.Galperin, N.Y.Karaulov, A.A.Leontev, J.Lakoff, T.A.Van Deuk, A.Vejbitskaya, E.S.Kubruakova, E.Rosh, V.P.Beluanin, in the works of linguists such as V.Z.Demuankov, V.A.Maslova, T.M.Dridze, and K.F.Sedov[8], the language system was studied in connection with

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[8] *Chomsky N.* Syntactic Structures. — The Hague: Mouton, 1957. (Переиздание: *Chomsky N.* Syntactic Structures. — De Gruyter Mouton, 2002. — ISBN 3-11-017279-8); Cheyf U «Idiomaticity as an Anomaly in the Chomskyan Paradigm». Foundations of Language 4.109-127. 1968. Чейф У. Л. Значение и структура языка. Пер. с англ. Г. С. Щура, послесл. С. Д. Кацнельсона. — (Языковеды мира) — М.: Прогресс, 1975. (Переиздания:

the personality factor. V.V.Vorobyov's descriptions of linguo-cultural science, which is one of the directions of anthropocentric linguistics, are observed, and theoretical conclusions are given in the works of the scientist that linguo-cultural science is a field that studies the interaction and connection of language and culture[9].

Regarding Linguistics, S.A.Kosharnaya clarifies the existing ideas and establishes a suitable definition[10] as a science that studies the expression and re-understanding of the elements of the material and spiritual culture of the people through the national language. N.F. Alefirenko summarizes the above points and enumerates the problems studied by modern linguistic and cultural studies[11]. The research work of professors N.Mahmudov, S.Mominov, D.Khudoyberganova, I.A.Azimova, M.Kh.Hakimov, Sh.Safarov, D.Lutfullaueva and others among the Uzbek linguists reflected the initial views on anthropocentric linguistics.[12] One of

М.: Едиториал УРСС, 2003; 2009.); Серебренников Б.А. Роль человеческого фактора в языке: Язык и мышление. — М.: Наука,198. 8. — 242 с.; Л. В. Щерба Языковая система и речевая деятельность. издательство «наука» ленинградское отделение ленинград, 1974.; Степанов, Ю. С. Методы и принципы современной лингвистики. – Москва: Наука, 1975. – 351 с.; Гальперин И. Р. Текст как объект лингвистического исследования. https://www.livelib.ru/book/1000243824-tekst-kak-obekt-lingvisticheskogo-issledovaniya-i-r-galperin.; Караýлов Н. Ю Русский язык и языковая личность (1987; 4-е изд. 2004); Жинкин Н. И. Речь как проводник информации. — М.: Наука, 1982. — 157 с.; Леонтьев А.А. Возникновение и первоначальное развитие языка. — М.: Изд-во Акад. наук СССР, 1963.; *Лакофф Д., Джонсон М.* Метафоры, которыми мы живем, М. 2004.; Teun Van Dijk. *Ideology: A Multidisciplinary Approach*. London: Sage, 1998.; Вежбицкая А., Язык. Культура. Познание. / Перевод с английского, ответственный редактор М. А. Кронгауз, вступительная статья Е. В. Падучевой — М.: Русские словари, 1996—412 с. ISBN 5-89216-002-5.; Вежбицкая А., Понимание культур через посредство ключевых слов, М.: Языки славянской культуры, 2001—288 с. ISBN 5-7859-0189-7.; Вежбицкая А., Сопоставление культур через посредство лексики и прагматики, М., 2001. ISBN 5-7859-0190-0.; Кубрякова Е. С. Язык и знание: На пути получения знаний о языке: Части речи с когнитивной точки зрения. Роль языка в познании мира / РАН ИЯ. — М.: Языки славянской культуры, 2004. ; *Rosh E*. Basic Objets in Natural Categories // Cognitive Psychology. 1976. ; Rosh E. On the internal structure of perceptual and semantic categories // T. E. Moore (ed.), Cognitive Development and the Acquisition of Language. N. Y.: Academic Press, 1973; Natural categories // Cognitive Psychology. 1973, 4, 328— 350; Linguistic relativity // A. Silverstein (ed.), Human Communication: Theoretical Perspectives. Halsted, 1974; Cognitive representations of semantic categories // Journal of Experimental Psychology: General. 1975,104,192-233; Cognitive reference points // Cognitive Psychology. 1975, 1, 532—547; Family resemblances: Studies in the internal structure of categories // Cognitive Psychology. 1975,1, 573-605 (with C. B. Mervis); *Белянин В. П.* Психолингвистические аспекты художественного текста. — Москва: Изд-во Московского ун-та, 1988. — 123 с. — ISBN 5-211-00166-4:75к.; *Демьянков В.З.* Процедура преобразования словосочетаний естественного языка на язык числовых индексов (применительно к построению информационно-поисковых систем экономических показателей). – Диссертация на соискание ученой степени кандидата филологических наук. – М.: МГУ, филологический факультет, 1978. – 231 с. *Демьянков В.З. «Субъект», «тема», «топик» в американской лингвистике последних лет (Обзор 2)* // Изв. АН СССР. Сер. лит. и яз. 1979. Т.38. № 4. С. 368–380. *Демьянков В.З. Загадки диалога и культуры понимания* // Текст в коммуникации. М.: Институт языкознания АН СССР, 1991. С. 109–116. *Демьянков В.З. Когнитивная лингвистика как разновидность интерпретирующего подхода* // Вопросы языкознания, 1994. № 4. С. 17–33.; Маслова, В. А. Принцип противопоставления и его реализация в семантике языка: (на материале лекс. единиц): дис. ... канд. филол. наук / В. А. Маслова. – Ош, 1981. – 215 с., Маслова, В. А. Онтологические и психолингвистические аспекты экспрессивности текста: дис. ... д-ра филологических наук : 10.02.19 / В. А. Маслова. – Минск, 1992. – 425 л., Маслова, В. А. Русский характер сквозь призму языка и текста: лингвокультурологический анализ: [монография] / В. А. Маслова. – Saarbrucken: LAP LAMBERT Academic Publishing, 2011. – 123 с. Маслова, В. А. Когнитивный и коммуникативный аспекты художественного текста: монография / В. А. Маслова. – Витебск: ВГУ имени П. М. Машерова, 2014. – 104 с. Maslova, V. Linguistic-Culture: a Russian Picture of the World / V. Maslova; translated by Alfred Santos; Russian Academic Translations. – Columbia, SC: [s. n.], 2018. – [236 p.]

[9] Воробьёв В.В. Лингвокультурология: Теория и методы. – М.: РУДН, 2008. – С. 36.

[10] Кошарная С.А. Миф и язык: Опыт лингвокультурологической реконструкции русской мифологической картины мира. – Белгород: Изд-во БелГУ, 2002. – С. 24.

[11] Алефиренько Н.Ф. Лингвокультурология: ценностно-смысловое пространство языка: учебное пособие. 5-е изд. – М.: ФЛИНТА: Наука, 2016. 288 с. – Б. 29.

[12] Маҳмудов Н. Тил тилсими тадқиқи. Рисола. – Тошкент: MUMTOZ SO'Z, 2017. – 176 б.; Мўминов С. Ўзбек мулоқот хулқининг ижтимоий-лисоний хусусиятлари: Филол. фанл. док. ... дисс. – Тошкент, 2000. – 236 б.; Худойберганова Д. Матннинг антропоцентрик тадқиқи. – Тошкент: Фан, 2013. – 136 б.; Азимова, И. Ўзбек

the main features of anthropocentric studies in Uzbek linguistics is that it was able to rise to the next level based on the achievements of traditional and systematic-structural linguistics. In this respect, the importance of anthropocentric studies in Uzbek linguistics is increasing. In the second paragraph of the chapter, the emergence and development of linguocultural studies in world linguistics and Uzbek linguistics through "Linguocultural studies in world and Uzbek linguistics" are covered. The foundations of linguistic culture in world linguistics go back to Wilhelm von Humboldt[13]. He emphasized that the spirit, identity, and outlook of the nation are reflected in the language[14]. The understanding of language as a direct reflection of culture was developed by the American relativists F. Boas, E. Sepir, and B. Whorf. According to them, "language has an absolute and all-encompassing power. It establishes the norms of thinking and behavior, leads to the formation of logical categories and holistic concepts, penetrates into all aspects of human society and individual life, determines the forms of personal culture, at every step the theoretical ideas that accompany a person"[15] were recorded in their works. Although European linguists have many views on the subject, the term "Lingvokulturologia" was coined by Russian scientists Y.S.Stepanov, A.D.Arutyunov, V.V.Vorobyov, V.Shakleina, it came to the fore in connection with the work of V.A.Maslova[16] and other researchers. By the beginning of the 21st century, linguocultural science has become one of the leading trends in world Linguistics. Nationality becomes important by studying the folk culture reflected in the language and discourse and researching the myths, legends, customs, traditions, symbols, etc. of the culture.

In the research, the work of Russian linguists in the field of linguo-cultural studies was specially discussed. Among them, S.V.Ivanova in her doctoral dissertation entitled "Linguo-cultural aspect of the study of language units" (2003), the concept of culture, the nature of interaction between language and culture, language and thought, the conceptosphere and the linguistic landscape of the world, the connection of linguo-cultural research with cognitive linguistics, language personality, linguo-cultural research units, linguo-cultural code concept, types of cultural components, linguistic-cultural features of language level units, linguistic-cultural analyzes of linguistic and extralinguistic factors are highlighted.[17] In addition, among the studied sources, V.I.Tkhorik in his doctoral dissertation entitled "Linguistic personality in the linguistic and cultural aspect" (2000) speaks about the philosophical characteristics of the linguistic personality, understanding of linguistic

тилидаги газета матнлари мазмуний перцепциясининг психолингвистик тадқиқи. Филол. фан. номз...дис. автореф. – Тошкент, 2008.; Ҳакимов М. Ўзбек тилида матннинг прагматик талқини. Филол. фанлари д-ри…дис. автореф. – Тошкент, 2001.; Сафаров Ш. Прагмалингвистика. –Тошкент: "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2008. – 74 б.; Лутфуллаева Д.Э. Ассоциатив тилшунослик назарияси. – Тошкент: Meriyus, 2017.

[13] Гумбольдт В. фон. Избранные труды по языкознанию: Пер. с нем. – М.: Прогресс, 1984. – 398 с

[14] Ольшанский И.Г. Лингвокультурология в конце XX в:итоги, тенденции, перспективы//https://cyberleninka. ru/article/n/lingvokulturologiya-v-kontse-hh-v-itogi-tendentsii-perspektivy/viewerc

[15] Иванова С.В.Лингвокультурологический аспект исследования языковых еддиниц. Автореф. дис. доктор филологических наук. – Уфа,2003. – С.364.

[16] Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Школа "Языки русской культуры", 1996. – 288 с.; Воробьёв В.В. Лингвокультурология: Теория и методы. – М.: РУДН, 2008. – С. 36.; Маслова В.А. Лингвокультурология. Учебное пособие. 4-е изд. – Москва: Академия, 2010. 208 с. – С. 9.

[17] Иванова С.В. Лингвокультурологический аспект исследования языковых единиц. Автореф. дис. доктор филологических наук. – Уфа,2003. – С.364.

culture through philosophy, language and personality, aspects of the linguistic approach to linguistic thinking and says: "Language-culture - the triad of the nation lives in mutual relations. Every nation has its own culture, and this culture is reflected in its language. This triad has a philosophical character[18]. The scientist emphasizes that the issue of "language and culture" is one of the basic concepts of scientific disciplines such as sociolinguistics, ethnolinguistics, and comparative anthropology, but at the same time, it should be studied separately within the framework of linguoculturology, which differs from them. In addition to these, V.P.Sinyachkin "Linguo-cultural aspect of the concept of bread in Russian" (2022), T.V.Evsyukova "Linguistic cultural concept of the dictionary of culture" (2002), A.I.Rokhlina "Linguo-cultural study of text interpretation" (2005), O.G.Khokhlovskaya "Linguo-cultural in dialogic discourse" aspect"(2006), M.L.Zhitnikova "Home as the main concept of people's outlook: linguistic and cultural aspect (2006) V.S.Samarina "Gender in phraseology: cognitive-linguistic aspect" (2010), N.N.Frolova "Discursive functions, linguocultural and linguopragmatic aspects of defining names (brands) in Russian" (2011), M.M.Hasan Somoni "Phraseologisms-euphemisms of the Russian language against the background of the Arabic language: in the linguistic and cultural aspect (2020), F.Mitsziti "Periphrasis (socionyms) in Russian toponyms, cultural names) linguistic and cultural aspects of effective thematic groups (in the example of the Chinese language, 2020), S.S.Mukhtorova "Features of equivalence in the lexical space of Kazakh, Russian, English languages (based on literary translation materials, 2021), Y.V.Sainenko "The synchronicity of the economy of the Belgorod region in the linguistic and cultural image diachronic analysis (2023), O. Akila "Linguistic-cultural analysis of the lexeme "house" in Arabic, French and Russian" (based on proverbs, 2023), A.V.Candidate's and doctoral dissertation's[19] such as Krivitskaya "Ergonisms in the linguistic and cultural space of the city (based on the materials of drinking establishments of the Republic of Bashkortostan, 2023) were also reviewed during the research work. Also, in the work, some of the linguistic and cultural researches in Uzbek linguistics are described in detail and the reaction is expressed.The first paragraph of the second chapter of the dissertation entitled "Linguistic description of linguocultures in Temurnoma" and the second paragraph called "Linguistic classification and analysis of linguocultures in Temurnoma" highlight the semantic and cultural features of linguocultures.

Lingvokulturema include words, phraseological units, word combinations, sentences, paremies, complex syntactic units, texts, etc., which reflect a certain part of culture. Lingvokulturema has a content and expression plan, the expression plan is made up of the above-mentioned units, and the content plan is made up of the semantics of those units.

Phraseological units also occupy an important place in Salahiddin Toshkandi's work "Temurnoma". We witness the use of hundreds of expressions in the work. The phraseological fund of the language of historical works is a treasure of invaluable information about the culture and mentality of the people, which reflects people's ideas about legends, customs, traditions, and morality. Therefore,

[18] Тхорик, В. И. Языковая личность: Лингвокультурологический аспект: автореф. дис. доктор филологических наук. – Москва, 2000 – С.30.
[19] https://www.dissercat.com

nationalism and the image of a certain people are shown in the expressions.In "Temurnoma" wash your hands from the soul, rub the flesh from the skin, come as a pillow, bite the finger of surprise, throw the cup from the roof, fall into the head of the trade, bite the finger in surprise, come to one's senses, open one's lips to speak, be happy, pray, think about the price of salt, to take care of oneself, to put in words, to leave one's own way, not to open one's mouth to words, to give one's life, to succeed, to one who has created a risk, to have blood in one's eyes, to be alive in one's work, to tie one's waist, to lose one's hand, to catch one's hand, one's hands folded, one's hands hit one's eyes, one's eyes are opened, to put a neck, to discourage, to hit the soul, to fly away from the head, to cheer up. The semantics of phraseological units in the work is unique. There are more than ten phrases related to the hand alone. For example: ...if you have washed your hands of your souls, he said, come back. (Temurnoma, p. 100). It is known that washing hands is used both in its own sense and in the meaning of the phrase. According to the denotative meaning of this combination, it is used in relation to the daily routine for hygiene, and according to the connotative meaning of the phrase, it is synonymous with such combinations as to be disappointed, to lose hope. The phrase "to wash one's hands" is used in the work on an equal scale with the expressions "fed up with the soul" and "desperate from the soul".

In the language of "Temurnoma", words that create emotional and expressive meaning are actively used as a result of metaphorical use. The work contains original examples of metaphors, new findings were used by the writer. Therefore, it is proved by examples that the metaphor in the text of the work serves to express the feelings of the hero in impressive, bright colors, clearly and concisely.There are proverbs like *teva ko'rdingmi yo'q//tuya ko'rdingmi yo'q//ishi borning tishi bor//odam odamg'a ko'p yerda o'xshay berur//sadaqa raddi balo* in "Temurnoma". In the context of the work, among these paremiological units, in today's literary language environment, a person is like a person//sadaqa raddi balo//tuya kordang mi noi. Teva is an archaic form of the lexeme camel. Linguistically, it has been explained linguistically that the proverb "The one who has work has teeth" is an archaic form of paremiological units related to the position of a working person.The second paragraph of the second chapter is aimed at analyzing the linguistic and cultural forms of non-alternative lexical units used in "Temurnoma" and determining its specific features.

Table 1

Usage scope of expressions used in "Temurnoma"

Phraseologizm (phrase)	Archaic phrase	historical phrase (not in usage)	Kept original
jondan qo'l yuvmoq	"qo'l yuvmoq" // qo'l yuvib qo'ltiqqa urmoq		
qo'ldan ketmoq			Ayrilmoq, bekor qilmoqto (*break up, cancel*)
qo'lga tushurmoq			Tutmoq(catch)
qo'l yig'di		to'xtatmoq, tugatmoq (quit, finish)	

qo'l urmoq			Boshlamoq, tegmoq (take up, touch)
qo'l tortmoq			olmoq, tekkizma, (take, not touching)
hayrat barmog'in tishlamoq		Hayron bo'lmoq//lol qolmoq (be astonished)	
Taajjub barmog'in tishlamoq		Hayron bo'lmoq//lol qolmoq (be astonished)	
Ruh to'tisi tan qafasini tark etmoq		Evfemistik tarixiylashgan ibora (historical phrase)	
Tahayyur barmog'in tishlamoq		Evfemistik tarixiylashgan ibora (historical phrase)	
jong'a urmoq	Jonga tegmoq (be fed up)		

The irreplaceable lexicon reflects the phenomena specific to a particular national culture and consists of words representing the local people's concepts such as money, units of distance and length, household items, clothes, food and drink.[20] The irreplaceable lexical layer, along with being the leading linguistic unit in the preservation of nationality, acts as a "foreign" lexical layer for a foreign nation. Irreplaceable linguistic units are a specific sign for a certain cultural phenomenon, and they are the result of the cumulative (consolidating, collecting experience of the language owner) function of the language. It was analyzed in our research work that it can be considered as a treasure of knowledge existing in the minds of the speakers.

L.S.Barkhudarov describes the non-alternative lexicon as the fact that lexical units in one language do not have a full or partial alternative in another language and that there are three types of it.[21]

Table 2
L.S.Barkhudarov's classification

Proper nouns	Geografic place names, organisation, enterprise, newspaper etc.
Realia	Words that represent objects, concepts, and situations that do not exist in the practical experience of speakers of another language. For example, national food names, national dress names, etc. in material and spiritual culture.
Random lacunae	Lexical units in one language do not correspond to the lexical structure of another language for some reason.

O.Ivanov classified non-alternative lexis into groups such as referential, pragmatic and alternative in the "Alternative Lexicon" textbook. In the classification of D.Voroshkevich, the lexicon without alternative is divided into 6 types[22]:

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[20] Usmonova Sh. Lingvokulturologiya. –T.: 2009, –248 b.
[21] Бархударов Л.С. Язык и перевод: Вопросы обшей и частной теории перевода. –М.: Международные отношения, 1975. –240 с.
[22] Ворошкевич Д.В., Казанникова Д.П. Пособие по лингвокультурологическому анализу текста. – Москва: МПГУ, 2015. – 33 с.

1. Household: a) clothes - clothes; b) footwear; c) buildings and structures; e) things; f) measurement and monetary units. 2. Realities of the natural world: a) geographic-physical terms; b) endemics. 3. Ethnographic realities: a) traditions, rituals, games; b) mythology, cults. 4.Mass-political realities. 5.Onomastic-anthroponomic realities. 6.associates.

In Salahiddin Toshkandi's work "Temurnoma", non-alternative lexical units related to the household are united into semantic groups as follows: Clothing (can be divided into 3 groups) a) non-alternative lexical units denoting the name of headwear: *...Xon ko'rdikim, bir turk bacha, egnida chakmon, boshida telpak. (Temurnoma, p77) Ammo Nosir shum fidoiylardin o'n kishig'a yarog' va aslaha berub, boshiga salla, egniga janda kiydurub, qalandar kabi bo'lub, Mukno yig'ochin atrofida turdilar... (Temurnoma, p 69). b) badan uchun kiyim-kechak (ichki, ustki kiyimlar); ... Xon ko'rdikim, bir turk bacha, egnida chakmon, boshida telpak. (Temurnoma, p 77). Xonimcha hayron bo'lub, so'fi bila vidolashib, boshiga telfak, egniga to'n kiyub Buxoro sari yuzlandi. (Temurnoma, p112)....bir eski chopon churukini kelturdi (Temurnoma, p98).c) military uniforms such as armor, helmet, shield are mentioned in the work.*

The second semantic group of the internal classification of the household is buildings. In "Temurnoma", the writer talked about many buildings and structures, and wrote that Karshi (now the center of Kashkadarya region) means "high castle" in the Uyghur language: *Qarshi uyg'ur tilida, Qarshi deb qasri balandni aytur (Temurnoma, p100). Ko'rdikim, xandakdin sakrab o'tub shahr qo'rg'onidin oshib ketti (Temurnoma, p101). ...Amir Temur ikkovi kecha bila xandak yoqasig'a keldilar (Temurnoma, p 103). Handaq-* is a hole dug in the circumference of a city, castle, fortress, and defensive fortifications from the enemy's attack in ancient and medieval times. *Andin o'rda sarig'a bordilar (Temurnoma, p 103). O'rda, O'rdu -* the residence of a ruler, a khan in the Turkic and Mongolian peoples, a fortress. The term in this sense is mentioned for the first time in the ancient inscription of Orhun Enasoy "Irq Bitig". The Karakhani ruler's palace or the city of Koshgar was called *Ordukand.*[23] In addition, in our research, lexical units such as *o'ram, chodir, xayma, xonaqoh, do'kon, chorbog', sufa(supa)* have been explained.The third semantic group of household internal classification, objects, is used in many places in the work. Among them, lexemes as a linguistic and cultural unit are: *...turub, yerdin bir kesakni olub hojatg'a bordi. (Temurnoma, p 78). Meni sallam bila jig'amni tushurding... (Temurnoma, p79). Amirni iltifot birla qo'lidin ushlab yetti darvozadin kirguzub, barchasig'a* qufl urub, *birovig'a kelturdi (Temurnoma, p80). Anda rango-rang paloslar solingan, turli-turli to'shaklar solingan, anda darhol mo'm shamlarni oltin lagan uzra yoqib qo'ydilar (Temurnoma, p80), Sohibqiron qutichani olib ko'rsa, taryoq isi kelur... (Temurnoma, p82). Ziyodasini huqqasig'a soldi (Temurnoma, p83). ...ani bir yo'mriq bila bir urub o'ldurdi (Temurnoma, p85). Sayyid ota ko'kraklarida bir qumg'on suvni olib yotib erdilar (Temurnoma, p87). ...tanasig'a shizni surkab yetti kun oftob ro'yosig'a to'rt qoziq qoqib bog'lab, a'zosini dog'lab qo'ydilar (Temurnoma, p96). In addition in the work the following*

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[23] O'zME.Birinchi jild. –Toshkent, 2000-yil.

examples are also given: sanduq, po'ta, buryo, chirog', sabat(savat), kosa, piyola, dasturxon, xurjun, mesh.

Examples of the fourth semantic group of the internal classification of the household, units of measurement and currency, are found in the text of the work :ming choqluq (p89), yetti gaz (p109), ikki taqsim qildi (p110), odamlarni qalam qilib (p111), bir pora (p115), bir ushoq bola (p120), besh nut (p128), yigirma gaz (p144), gaz, qarish (p183), to'rt enlik (p186), lak pul birligi (p196), qabza tufroq (p195), botmon (p217), bir yumruq tufroq (p248), tanob (p296)

Table 3

Measurements and units of money used in the work				
weight	length	area	money	accounting words
misqol	gaz	tanob	lak	taqsim
botmon	qarish	botmon	miri	yumruq
qadoq			tanga	pora
put(pud)				to'rt enlik
qabza				qalam
nut (mud)				choqluq

The meaningful content of the units of measurement used in the work, the scope of consumption is analyzed in the dissertation work.

Table 4

Scope of usage of measurement units in the work "Temurnoma".

T/r	Weight scale name	Historical word	Archaic word	With linguocultural sign	Currently used
1	misqol	+			In some countries
2	botmon	+		+	In some countries
3	qadoq		+	+	
4	put(pud)	+			In some countries
5	qabza	+			

Table 5

T/r	Name of measuring word	Historical word	Archaic word	With Linguocultural sign	Currently used
1	taqsim			+	+
2	yumruq	+		+	
3	pora		+	+	+
4	to'rt enlik				+
5	qalam	+	+	+	+
6	choqluq				+

Also, this paragraph of the dissertation shows the national characteristics of ethnographic realities. It has been proven that the rich national-cultural heritage of the Uzbek people is reflected in the semantic and linguistic-cultural classification of

the lexeme "wedding". "Temurnoma" contains information about many weddings in the reign of Amir Temur. These weddings are mainly described in 3 different ways.

Figure 1. Semantic classification of the lexeme "wedding".

Public-political realities, onomastic-anthroponomic realities, national-cultural features of associations are highlighted in the work. At the end of the paragraph there is a diagrammatic analysis of the non-alternative lexical units used in the work.
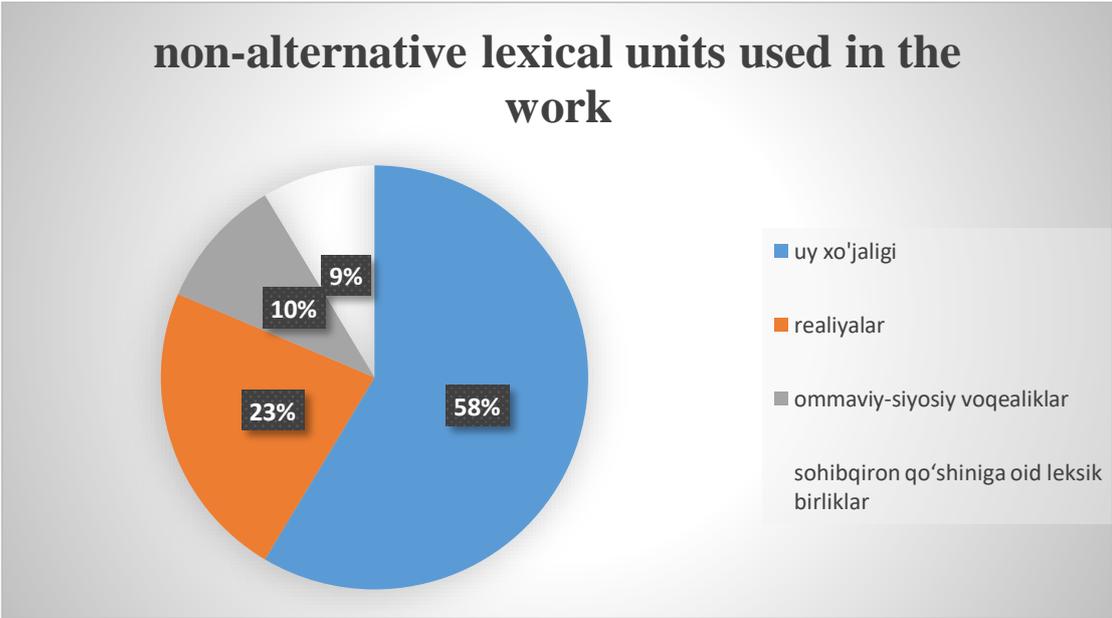

Figure 2. Representation of non-substitute lexical units in percentages

The third paragraph of the chapter is called "Linguistic-cultural characteristics of similes in the work". In this paragraph, the similes used in the work are analyzed.

In "Temurnoma" similes have a special position among linguistic and cultural units. The richness of similes as linguistic and stylistic tools of the work depends on the writer's observation, skill in using words, literary and artistic level. Salahiddin Tashkandi's efficient and skillful use of similes increases the artistic and educational quality of the work and provides the board of influence.

We found it necessary to classify the similes used in "Temurnoma" into the following groups:

Traditional similes: according to the thematic group of traditional similes used in the work 1) similes based on plant names (biomorphic code): *za'faronday, chechakday, sarvdek, sanobardek, xandon, ra'nodek;* 2) analogies based on the names of celestial bodies and natural phenomena (spatial code): *oyday, yulduzday, Hulkarday, shamolday, tumanday, seldayin, qizil dengizdek, falakdayin; 3) similes based on the names of animals and insects (zoomorphic code): ayiqday, arslondek, dengiz nahangidek, qulunday, quralaydek, yo'lbarsday, bo'riday, yovvoyi itdek, ilondek, kiyikdayin, chigirtkaday (chovurtkaday) chayondaorutyin, misli qumursqaday; 4) similes based on bird names (zoomorphic code): humoyundek, qushday, semurg'dek, shunqorday, bulbulday, quzg'unday, qarg'aday, qaqnusday, ruh to'tisidek; 5) similes based on object names (subject code): handalakdek, o'tday, miridek, chaqadayin, kumushdek, durdek, suvday, olmosdek, toshday, yoyday, misli o'q-yoy, tog'day; kabobday, xannot qofidek, tikonday, g'ishtdek, simobdek;* 6) analogies based on the names of religious concepts (spiritual code): *malakdayin, hur-u g'ilmondek, hurdek, Azroyilday, Yusuf tal'atli, Yusuf iqbolidek, Nuh to'fonidek, misli payg'ambar, mo'min ko'nglidek; tishlari durdek, o'zi bir hurdek qiz erdi* (Temurnoma, p.155). 7) similes based on legendary names (mythological code): *Rustam sifatli, Jamshid jomidek, ajdarhodek, uch boshli ilondayin, Xizrdek, adam diyoridek, adam cho'listoni*

2. Traditional stable similes. "Connotative stable compounds expressing the content of similarity between two objects, stored in the linguistic memory of language speakers in the form of certain templates, are defined as stable similes"[24]. Nationalism is important because these analogies express the customs and ceremonies, worldviews, values and traditions of the nation, in a word, the national culture. "Consequently, different standards are chosen for things and events due to living conditions and cultural norms"[25]. These standards are so firmly fixed that one cannot be substituted for the other. The fact that the writer uses camel, bear, wolf, deer, laklak, semurg, falcon, humo, qaqnus, and dragon lexemes based on stable similes, as well as the fact that most of them are mythological, shows that the people at that time believed in legends, myths, and strange talismans. In the work, we come across constant similes in many places, comparing the blood spilled on the battlefield to the flood of the red sea, as if a small apocalypse was taking place: *G'avg'o haddin oshib, qizil dengiz toshib har tarafga oqa boshladi, go'yo alar boshida qiyomati sag'ir bo'ldi* (Temurnoma, p.149). In this example, Sahibqiron Amir Temur's battle

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[24] Худойберганова Д. Лингвокультурология терминларининг қисқча изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – Б. 20.
[25] Усмонов Ф. Турғун ўхшатишларнинг айрим хусусиятлари // Ўзбек тили ва адабиёти. – Тошкент, 2019. – № 4. – Б. 51.

with Tokhtamysh Khan is depicted, the soldiers are dying in the battle, the blood spilling from them is like a red sea, it is compared to the moment when a small apocalypse is taking place.

3. Individual similes. In the play, the head is curled up like a black watermelon, the body is split like a cucumber, the arms and legs are alive like a comb, and the limbs are dismembered and dismembered, and they are playing everywhere. erdi (Temurnoma, p. 161). It is clearly noticeable that the author used individual similes to describe the state and behavior of the characters during the final battle in the work: *"Bul tarafdin turk, o'zbaklar, ul tarafdin hindu badraklar ul qorasaklar birla andog' urush qildilarkim, ikkala tarafda o'luklar xannot kofidek tub-tub bo'lub qolaverdi. Qazo do'konchilari bu yuklarni adam arobasig'a solaverdi. Tana folizidin kalla handalagi uzulub, jasad falagi cho'zulub qiru soyda yotaverdi. Qonlar jilg'a-jilg'a bo'lub oqaverdi. Ul kunda barchalarini aqli shoshib, qirg'inlari haddin oshib, qizil dengiz toshib, hindu badbaxtlarni boshi qora tarbuzdek yumalanub, jasadlari davang qabakdek yorilib, qo'l-oyog'lari tarrakdek tirillab, bodringdek dirillab, a'zolari uzv bo'lub, bo'lak-bo'lak juzv bo'lub, har yerda o'ynab yotur erdi"* (Temurnoma, p.161). Although the above individual similes are used many times in the literature to depict the time of battle, we also encounter different pictorial means in some similes. But in most cases, the picture is the same: *"Mirzoni askari andog, qirildikim, qonlar jilg'a-jilg'a bo'lub oqaverdi, ajal dehqoni jasad falakindin kalla handalakini uzub, falokat aravosig'a ortaverdi. Boshlar soy toshlaridek bo'lub, jasadlar xannot qofidek to'da-to'da to'flanub qolaverdi. Qazo vagonchisi adam relig'a bu yuklarni solaverdi"*. These similes reflect the artistry of the work, the writer's efficient use of individual similes.

Also, in our research, the similes in the work were analyzed based on the classification of similes related to the language owner, which was presented in the monograph "Anthropocentric study of the text" by D. Khudoyberganova.[26]

Table 6

Lexemes in the work "Temurnoma" are similes of human body parts

The name of human body parts	An element of analogy
Yuz (face)	oydek,quyoshdek, ra'nodek, guldek somondek sarg'aygan, la'l kabi
Tish (tooth)	durdek, injudek
ko'z (eye)	quralay, ko'zlari jodu, cho'lfondek, mash'aldek, ko'zlari charog' kabi
Qosh (Eyebrows)	qilich kabi tez, hilol, yoydek
Kiprik(eyelashes)	xunrez, o'q
Bosh(kalla) (head)	handalak, qora tarbuzdek, qovun-tarbuzdek
tan(jasad)/badan/bo'y(body)	xannot qofidek, nihol, sarvdek, sanubardek, kumushdek, hurdek, chinordek, davang qabaqdek, falak(palak)
Lab(lip)	aqiq, xandondek, marjondek
ko'ngil(soul)	Simobdek, mo'min ko'nglidek
qo'l/oyoq (hand/foot)	bodringdek, tarrakdek

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[26] Худойберганова Д. Матннинг антопоцентрик тадқиқи. – Тошкент: Фан, 2013. – Б. 95.

2. The fourth paragraph of the chapter describes the opinions and analyzes based on the linguistic and cultural forms of anthroponyms used in Temurnoma. The origin of the anthroponyms in the work "Temurnoma" is very complex and diverse in terms of language (Persian, Arabic, Uzbek), naming, construction. According to P. Ravshanov, who prepared the work for publication, the names of more than 500 persons are listed in "Temurnoma". Most of them are representatives of historical figures and dynasties familiar to us through Eastern mythology. This shows the scope of the work. The anthroponyms of the work can be divided into semantic groups as follows: 1. Names of Amir Temur's ancestors: Barkul Bahadur, Ilongiz Bahadur, Injil, Karajor Nuyon, Amir Suguchin, Irimchi Zaloskhan, Kajuvli Bahadurkhan, Tarbonkhan. 2. Names of Amir Temur's mother: Tegina Begim, Takina Begim, Takina Mohbegim.

3. Amir Temur's father's name: Amir Turagay Bahadur.

4. Names of Amir Temur's wives: Saraymulkhanim (Bibikhanim), Turmush agha, Uljoy Turkon agha, Dilshad agha, Tuman agha, Mrs. Tokal and others.

5. Names of Amir Temur's sons: Jahangir Mirza, Umarshaikh Mirza, Mironshah Mirza, Shahrukh Mirza.

6. Names of Amir Temur's daughters-in-law: Mrs. Khanzoda (Mrs. Happy), Lalchechak (Mrs. Longing).

7. Names of Amir Temur's grandsons: Muhammad Sultan, Pir Muhammad Mirza, Iskandar Mirza.

Religious anthroponyms:

1. The names of the prophets: Adam, Noah, Idris, Ibrahim, Solomon, Moses and others.

2. The name of the caliphs: Abu Bakr Siddiq, Usman, Murtaza Ali and others.

Name of historical figures:

1. The names of the rulers: Iskandar, Jamshid, Afrosiyab, Rustam ibn Zol, Kaikovus, Dorod, Genghis Khan, Yildirim Bayazid, Tokhtamish Khan and others.

2. The names of the emirs: Baraqkhan, Amir Choku, Musa Jaloyir, Bayon Sulduz, Yodgorshah.

3. The names of spiritual donors: Sayfiddin Sheikh ul Alam, Khoja Bahavuddin, Sadr ash-Shariat, Sheikh Shamsiddin Kulol, Sheikh Hasan, Sheikh Khudoiberdi and others.

Also, the linguistic and cultural features of these anthroponyms are highlighted in the research work. For example, in the Middle Ages, clan names were used as personal names (Saroymulkhanim, Musa Jaloyir, Amir shah barlos), the place of birth was added to the name (Ghulam Jurjani, Allamoi Taftazani, Hafiz Sherozi, Sharaf Yazdi), and in some cases, the names given to women and men were not differentiated. (Dilshad, Kamal p. 84) this condition is also present in nicknames and titles (Agho, Oljoy, Bahadir), the religion (Islamic religion) is reflected in the names (it is used with suffixes such as sheikh, father, sadr ash-Shariat, as well as in the Qur'an that names are the main source of names of the period) are among these.

The first paragraph of the third chapter entitled "Gender-linguistic features of the work Temurnoma" covers the "issue of "gender" in Linguistic Culture" and talks about the researches carried out in the field of gender-linguistics in recent years in world linguistics. T.L. Bataron in his candidate's thesis "Specific features of

verbalizing the external attractiveness of gender in the mass media in the 21st century (based on Russian and English language materials)" researched the scientific and theoretical views of gender theory, linguoconceptology, linguoculturalology, discursive and media linguistics in linguistics based on English and Russian materials.[27] In the study, the interpretation of the concept of beauty, "attractiveness" in women's and men's speech, emotions, motives in English and Russian media discursive linguistics is highlighted. Also, in S.A. Zikova's candidacy work "Specific features of the concept of "masculinity" in the linguistic landscape of the world (as examples of Russian and Spanish languages)", the concept of "Conception" was defined and its main rules were described.[28] Linguistic characteristics of the concept of gender were explained. The significance of the concept of "masculinity", its semantic fields were researched, and its associative relations in Russian and Spanish languages were determined. In this dissertation, the status of "masculinity" in the language of the two nations as a major term related to gender is significant because it is analyzed both gender-linguistically and linguistically. One of the Russian linguists, A.V.Kirilina, in her doctoral dissertation "Gender Aspects of Language and Communication"[29] (2000), the ontology of the concept of gender, gender in society ritualization of gender, Foucault's concept, psychoanalytical characteristics of gender, linguistic characteristics of gender, gender and communication relations in the history of language, biological determinism, feminist linguistics, the concept of masculinity, masculinity and femininity as cultural concepts, gender stereotypes, "femininity" and "masculinity" , researched the appearance of gender stereotypes of "husband" and "wife", "father" and "mother" in language and communication, as well as the concepts of "Russian man" and "Russian woman" at the ethno-linguogenderological level. In the work, German, Kazakh and Russian culture and genderology were selected as the main object and analyzed in a comparative aspect. In K. Ismagulova's candidate's thesis entitled "Comparative aspect of linguistic and cultural characteristics of gender relations (based on materials of Russian, German, Kazakh languages)" A.V.Kirilina's doctoral thesis deals with gender relations in comparative Russian, German and Kazakh languages. It is important that the work uses gender relations in the works of Russian, Kazakh, and German writers. As a result of the research, it is confirmed that gender studies in world linguistics have been conducted in comparison with languages in the last decade, and the status of gender linguistics is one of the synchronous directions that are increasingly important to study.

Gender relations in the society are infused with the traditions and values of the long past, formed and regulated on the basis of deep spiritual consciousness. These ideas are the most stable and pass from generation to generation. All nations have fixed gender stereotypes of women and men.[30]

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[27] Батарон Татьяна Леонидовна Специфика медиавербализации экстернальной привлекательности гендера в XXI веке (на материале русского и английского языков) автореферат диссертации на соискание ученой степени кандидата филологических наук. −Майкоп, 2021. – С.21

[28] С. А. Зыкова. Специфика реализации концепта "мужественность" в языковой картине мира: на материале русского и испанского языков. Автореф. дис. доктор филологических наук. – Москва, 2003. – С.32.

[29] А.В. Кирилина, Гендерные аспекты языка и коммуникации. Автореф. дис. доктор филологических наук. – М.,2000. – С.50.

[30] Г. К. Исмагулова, Лингвокультурологический аспект гендерных отношений: сопоставительный аспект: На материале русского, немецкого и казахского языков. Автореф. кандидат филологических наук.−К., 2005.−С.44.

Table 7

Fixed gender stereotypes

Male (Masculine)	Female (Feminine)
Intelligent	beautiful
strong	caring (mother,sister)
brave	housewife
fearless	submissive wife (Islomic culture)

In our research work, based on stable gender stereotypes, the stereotypes of masculinity (masculinity) and femininity (femininity) can be classified as follows:

Appearance: strength, dignity, bravery, courage, fearlessness, intelligence: *Amir Choku aydi: "Ey barzangi, qay yurtdinsan?" (Temurnoma page 49). Oblo bahodir, cheriklaring munga qochti. (Temurnoma page 103)*

In this place, the word *bahodir* is separated as an imperative, so gender forms of reference are missing. As can be seen from the example, the form of address such as barzangi, bahodir is applied to a man (black, strong, energetic, as well as a militant person).

Relationships: In men's speech, there are expressions such as "brother", "my dear", "ma'am", while in women's speech, there are forms of address such as "honimi bekam", "khonzodam", as well as "mirim" for the spouse. Since most of the characters in the play are queens, their speeches are beautiful, charming, and their expression is fluent. In the play, the title, position, and social origin of a person are reflected in the names of the characters. For example, *Alqissa, Tarag'ay Bahodir nokli Qorayur nuyondin edi. (Temurnoma 43-page) Qozonxon andog' zolim erdiki, kishini talab qilsa, avval xotin va bolalariga vasiyat qilib, keyin Qozonxonni oldiga borur erdi. Amir Choku barlosda davlatmand erdi. (Temurnomadan) Ammo Malikshoh bahodir ko'p g'ani boy kishi erdi. Har ijnos mollari bor erdi.*

Relationships: In men's speech, there are expressions such as "brother", "beloved", "lady", while in women's speech there are forms of address such as "honimi bekam", "khonzodam", as well as "mirim" for the spouse. Since most of the characters in the play are queens, their speeches are beautiful, charming, and their expression is fluent. In the play, the title, position, and social origin of a person are reflected in the names of the characters. For example, *Alqissa, Tarag'ay Bahodir nokli Qorayur nuyondin edi. (Temurnoma p43) Qozonxon andog' zolim erdiki, kishini talab qilsa, avval xotin va bolalariga vasiyat qilib, keyin Qozonxonni oldiga borur erdi. Amir Choku barlosda davlatmand erdi. (Temurnoma) Ammo Malikshoh bahodir ko'p g'ani boy kishi erdi. Har ijnos mollari bor erdi.*

2. From the above examples, it became clear that Taragau is a "value" (a title given to military commanders), the lexeme "khan" of Kazan Khan proves that he has the title of khan and many other stylistic and semantic aspects. The booty was brought to the residence of Turkon Ago Amir. (Temurnoma p. 52). The lexeme ogo used in this place is applied to auols from the point of view of the period. Currently, in the Khorezm dialect, it is used in the sense of aga, aga aka. In the work "Devon-u lug'otit turk" by M. Koshgari, the word "Agho" is explained as big, great. So, ogo is also a stable gender stereotype for the period.

Characteristic features: Since the person is sensitive by nature, he often uses attractive and meaningful lexemes, words expressing personality and attitude, especially lexemes with positive connotations. Usually the subject of the conversation is shown with a slight exaggeration. In the process of conversation, emotions become stronger: mental and physiological states, such as excitement, joy, sadness, fear, etc., are more vividly reflected: *Tegina begim moh ko'b zori qilib aydi: "Ey bobo, mani o'ldurmoqni qanday xohlayursan, manda gunoh bo'lsa, qornimdagi bolaning nima gunohi bor?" (Temurnoma p48)* In the above example, the mental and physiological condition is clearly deteriorating. The characteristic of a woman's speech is clear from an example.

In the second paragraph of the third chapter, a gender-linguistic analysis of precedent names found in "Temurnoma" is carried out. Salahuddin Toshkandi's work "Temurnoma" also has many precedent names. According to linguists, it is appropriate to study the following group of names that serve as a precedent source and status: anthroponyms, toponyms, biblionyms, hydronyms, theonyms, chrematonyms, zoonyms, mythonyms, names of fairy-tale characters, names mentioned in holy books, names of organizational and institutional objects and other names.[31]

Among these names, the following types are actively used as precedent names in "Temurnoma": Anthroponyms (personal names) - more than 500 personal names are used in "Temurnoma", more than 100 of them can be specified as precedent anthroponymic names. Amir Temur, Bahauddin Naqshbandi, Alexander Zulqarnain, Rustam, Afrosiyab, etc. Theonims (names of gods, goddesses and prophets) are written richly in religious stories and legends. In order to increase the educativeness of the work, to expand its sphere of influence, Salahiddin Tashkandiy tried to remember the names of prophets, holy people, saints, and the events related to them. Adam, Moses, Jesus, Yaqub, Yusuf, Ayub and others are used as precedents in the work. Toponyms (names of places) in the work based on its subject, it can be said that the names of famous places have an important place. The fact that biblionyms (book and text titles) Torah, Psalms, Bible, as well as the Holy Qur'an-e-Karim books are included in the work as biblionomic precedent names is proved by examples in our dissertation work. Also, the linguistic, cultural and gender characteristics of lexical and morphological precedent units were systematically analyzed in the work.

The third paragraph of the third chapter of the work is devoted to the analysis of "Speech behavior in the work and gender relations of speech etiquette".

In the work "Temurnoma" by Salahiddin Toshkandi, the speech of the characters, the processes of communication, and forms of interpersonal communication are of particular importance. The work shows individual, unique forms of speech etiquette. In our research, we classified them as follows:

1) simple speech etiquette;
2) the etiquette of speech communication between militant Bahadurs;

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[31] Нахимова Е.А. Прецедентные онимы в современной российской массовой коммуникации: теория и методика когнитивно-дискурсивного исследования: монография. Е.: ГОУ ВПО «Урал. гос. пед. ун-т», 2011. – С. 85-99.

3) speech etiquette around the ruling circle;
4) speech etiquette between the ruler and the common people;
5) speech etiquette of female characters;
6) the speech etiquette of Qalandar, saint, legendary persons;

Each semantically classified form of speech situation reflects specific gender characteristics. Since most of the characters in the play are queens, their speech is artistic, attractive, and the form of expression is fluently described. Among the features specific to gender, a person's title, position, and social origin are reflected in the characters' names. It is clearly noticeable that it is different from men's speech due to the frequent use of lexemes, words expressing personality and attitude, especially lexemes with a positive meaning.

CONCLUSION

1. In "Temurnoma" the way of life, socio-political situation, culture, spirituality of our people, as well as many customs, traditions, and national values were shown. The work reflects the national culture of the Uzbek people. Researching the linguistic and cultural characteristics of the historical works such as "Temurnoma" shows the history of Uzbekistan, Uzbek culture, and the richness of the Uzbek language, illuminates the nationalism and uniqueness of our mother tongue, conveys our Uzbek values to future generations, and perfects them in the future, it serves as an important bridge for them to grow into human beings.

2. In the linguistic and cultural studies conducted in world linguistics, there are very few works in which national customs, traditions, values, religious and spiritual views, the lifestyle of a certain people, and all categories of national stereotypes are analyzed as objects in historical, historical-artistic works. Therefore, the fact that works like "Temurnoma" reveal the history, nationality, cultural-spiritual life of the nation, become one of the main topics of anthropocentric researches is of new and urgent importance.

3. Linguistic and cultural units are widely used in the coverage of historical and national indicators. Many realities are collected in the work, and these units are observed only in the Turkic peoples. Although their ethnographic aspects are common in the ethnography of the peoples of Central Asia, the naming of some of the realities has a certain individuality.

4. Different forms of similes are used in the work "Temurnoma", they are manifested as a linguistic and cultural unity that shows a figurative way of thinking related to the nation's perception of existence. From the analysis of similes in the text of the work, it became clear that similes, whether traditional or individual, are related to people's lifestyle, dreams, hopes, beliefs, and religious beliefs. will have its own scope. This linguistic framework creates differences with other cultures.

5. In our analysis, in the semantic study and classification of phraseological units, special attention was paid to the issue of linguistic and cultural elements. The semantics of phraseologisms incorporates cultural information and rises to the level of linguokulturema. Phraseological units are one of the main assets of the linguistic and cultural fund of the language.

6. In the work "Temurnoma", it can be seen that phraseological units are used not as a means of revealing the personality of a certain hero, but to express the activities of society, representatives of a certain group of society.

7. Proverbs and sayings embody national and cultural information and are evaluated as linguokulturema. These units, like phraseology, are the main assets of the linguistic and cultural fund of the language. In the work, it is observed that their form is changed and their content is given according to the demand of the text. As a result, there are variants of proverbs related to the region and the performer. As a result of the linguistic and cultural analysis of the proverbs and sayings used in the work, the national-ethnic, social-spiritual image of our people is fully reflected in the values of the Uzbek people.

8. In the work, we can see that speech units related to formal and informal forms of address are used in various linguistic expressions to show the forms of speech etiquette formed by our people since ancient times, and that they have a gender-linguistic character. A separate study of speech etiquette and its gender characteristics in the work is of urgent importance.

9. The personal names used in the text of "Temurnoma" are among unique sources that reflect historical reality and conditions, as well as national traditions. The appearance, development, and functional characteristics of personal names are closely related to the fate, language development, and lifestyle, especially national culture, of a nation that has its own ethno-regional history and worldview.

10. Most of the precedent units used in "Temurnoma" cover historical figures, historical events, as well as onomastic precedent names existing in religious beliefs, they reflect the Islamic culture formed over time, the history of our nation, and serve as an important source for many studies.

11. Mythonyms, ethnonyms, repetitions, syntactic figures, similes, euphemisms, precedent units, standards, gender sterotypes, speech etiquettes actively used in the text of "Temurnoma" should be monographically studied as a separate object of research.

НАУЧНЫЙ СОВЕТ PhD.03/04.06.2020.Fil.76.04 ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ НАМАНГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ

НАМАНГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ

АСКАРОВА МАНЗУРА БАХТИЁР КИЗИ

ЛИНГВОКУЛЬТУРОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ ПРОИЗВЕДЕНИЯ САЛАХИДДИНА ТАШКАНДИ "ТЕМУРНОМА"

10.00.01 – Узбекский язык

АВТОРЕФЕРАТ
диссертации доктора философии (PhD) по ФИЛОЛОГИЧЕСКИМ НАУКАМ

Наманган – 2024

Тема диссертации на соискание степени доктора философии (PhD) зарегистрирована под номером №B2022.4.PhD/Fil2809 в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан.

Диссертация выполнена в Наманганском государственном университете.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) Ученого совета. сайт (www.namdu.uz) и информационно-образовательный портал «Ziyonet» (www.ziyonet.uz) размещен.

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Официальные оппоненты:	**Искандарова Шарифа Мадалиевна** доктор филологических наук, профессор
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Ведущая организация:	**Андижанский государственный университет**

Защита диссертации состоится «_____» _____ 2024 года в _____ часов на заседании Научного совета PhD.03/04.06.2020.Fil.76.04 при Наманганском государственном университете. (Адрес: 160107, город Наманган, улица Бабуршах, дом 161, Тел.: (+99869) 227-06-12; Тел: (+99869) 228-85-01, факс: (+99869) 228-85-02. Web-sayt: www.namdu.uz,e-mail: info@namdu.uz, факс: (+99869) 227-07-61; www.namdu.uz,e-mail: info@namdu.uz).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Наманганского государственного университета (зарегистрирована за № _____). (Адрес: 160107, город Наманган, улица Бабуршах, дом 161. Тел.: (+99869) 228-85-01).

Автореферат диссертации разослан «_____» _____ 2024 года.
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ВВЕДЕНИЕ (аннотация докторской диссертации PhD)

Цель исследования: Целью исследования является лингвистическое изучение языковых единиц, используемых в произведении Салахиддина Тошканди «Темурнома», с лингвокультурологической точки зрения.

Задачи исследования:

Обобщение работ по лингвистическим аспектам историко-художественных произведений в узбекской лингвистике и конкретизация исследований по лингвокультурологическому анализу;

Объяснение, классификация и сравнение лингвокультурологических особенностей произведения «Темурнома», выражающих национально-культурную идентичность в других вариантах произведения;

Анализ уникального лексического пласта, использованного в «Темурнома», национальных реалий в лингвокультурологическом аспекте;

Выявление сферы использования метафор, мифологических и образных языковых единиц в произведении, анализ их лингвистических и языковых характеристик;

Классификация лингвистических и гендерно-лингвистических характеристик прецедентных единиц в «Темурнома»;

Основные задачи работы: изучение особенностей речи, манер и речевого этикета, используемых в тексте произведения в контексте языка и культуры, показ значимости субъективных и объективных факторов при их анализе;

Основными задачами работы являются классификация семантических свойств антропонимических единиц, используемых в тексте «Темурнома» на основе лингвокультурологического анализа.

Объект исследования. В качестве объекта исследования были выбраны языковые единицы из произведения «Темурнома» Салахиддина Тошканди.

Научная новизна исследования заключается в следующем:

Положение языковых единиц в произведении «Темурнома» как лингвокультурных единиц, семантика лингвокультурных единиц, а также классификация языковых единиц, выражающих национально-культурную идентичность в произведении, основаны на прагматических, лингвокультурных и гендерно-лингвистических факторах;

Выявлен уникальный словарный состав, используемый в тексте «Темурнома» - национальные реалии, ассоциативные, этнолингвистические и ментальные характеристики национально-культурных знаков в освоенных единицах;

Классифицированы аналогии, коннотативные показатели значения, мифологизированные языковые единицы с национально-культурным значением, доказано, что лингвокультурные коды коннотативности и аналоговые стандарты реализуются через историко-социальные, культурные знаки языковых законов;

В работе обосновываются антропонимические единицы, гендерные связи речевого поведения и речевого этикета, лингвистические, лингвокультурные характеристики прецедентных имен, территориальные, этнические, исторические и ментальные лингвокультурные аспекты.

Внедрение результатов исследований. На основе научных результатов, полученных в ходе изучения лингвокультурных особенностей «Темурнома» Салахиддина Тошканди, сделаны следующие выводы:

Положение языковых единиц в «Темурнома» как лингвокультурных единиц, семантика лингвокультурных единиц, а также классификация языковых единиц, выражающих национально-культурную идентичность в произведении, на основе прагматических, лингвокультурных и гендерно-лингвистических факторов. IL-21091433, финансируемый на 2020-2022 годы в рамках практического проекта «Создание платформы для базы данных статей об узбекских реалиях (на основе критериев электронной энциклопедии Википедия)», использовался в рамках практического проекта «Создание платформы для базы данных статей об узбекских реалиях (на основе критериев электронной энциклопедии Википедия)». (Справочное письмо Ташкентского государственного университета узбекского языка и литературы № 04/1-1601 от 20 июня 2024 г.). В результате электронная платформа обогатилась новыми теоретическими перспективами лингвокультурологических исследований;

Уникальная лексика, используемая в тексте «Темурнома» - ассоциативные, этнолингвистические и ментальные характеристики национально-культурных знаков в национальных реалиях, натуральные единицы, а также выводы и заключения были использованы в рамках практического проекта ИЛ-21091506 - «Создание толкового орфографического словаря и мобильного приложения узбекских имен» в рамках Государственных научно-технических программ на 2022-2023 годы. (Справочное письмо Ташкентского государственного университета узбекского языка и литературы № 04/1-1600 от 20 июня 2024 г.). В результате усовершенствованы объяснения и интерпретации семантических свойств антропонимических единиц, используемых в приложении;

Доказанные идеи о том, что лингвокультурные коды коннотативных и ассимиляционных норм базируются на историко-социокультурных, культурных признаках, языковых законах, лингвистических закономерностях, заложены в электронное учебное пособие «Толковый словарь антропоцентрических языковых терминов» (сертификат Агентства по интеллектуальной собственности при Министерстве юстиции от 22 мая 2022 г. № ДГУ 17006). В результате появилась возможность использования словаря в процессе преподавания и проведения научных исследований в публичной обстановке;

Выводы, обоснованные в работе через антропонимические единицы, гендерные отношения речевого поведения и речевого этикета, лингвистические, лингвокультурные характеристики прецедентных имен, территориальные, этнические, исторические, ментальные лингвокультурные аспекты, были использованы при написании сценария передачи «Презентация» телерадиоканала «История Узбекистана» УзМТРК в 2023-2024 годах. (Выпуск Государственного учреждения телерадиокомпании Узбекистана «Телерадиоканал «История Узбекистана» № 06-28-641 от 13 июня 2024 г.) В результате повысился научный уровень программ и передач,

обогатились знания и представления слушателей и зрителей о языковых и лингвокультурологических особенностях исторических произведений.

Структура и объем диссертации. Диссертация состоит из введения, 3 глав, заключения и списка литературы общим объемом 128 страниц.

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

I bo'lim (part I; часть I)

1. Askarova M.B. The lexical-semantic features of "Temurname" by Salokhiddin Tashkendi. Monografiya. – Germany: LAMBERT academic publishing. 2022. – 89 p.

2. Asqarova M.И. Antroposentrik tilshunoslik terminlarining izohli lug'ati // O'z.Res. Intellektual mulk agentligi. Mualliflik dasturiy guvohnomasi: № DGU 17006. 23.06.2022.

3. Abdurahmanov Sh., Askarova M.B. Historical anthroponymis of uzbek language (Based on Salohiddin Tashkendi's "Temurnoma") // International scientific journal ISJ theoretical & Applied science. – Philadelphia, USA, volume 91 issue 11. November 30.2020. – P. 440-443 (Crossref №. 36/20, Research Bib №.36/11, Research Gate №. 36/24).

4. Abdurahmanov Sh., Askarova M.B. Cognitive-semantic features of historical words (historisms) of the XIV-XV centuries (by the material of the works of Salokhiddin Tashkendi "Temurnoma") // International Journal of Early Childhood Special Education (INT-JECSE) DOI:10.9756/INTJECSE/V14I7.63 ISSN: 1308-5581 Vol 14, Issue 07 2022. – P. 673-677. (Web of science №.1).

5. Askarova M.B. Genderoenantiosemic processes of linguistic units used in historical works (in the example of Salokhiddin Tashkendi's work "Temurnoma") // Current research journal of philological sciences. Volume 03 issue 08. August 08.2022. – P. 31-35. (Crossref №. 36/20).

6. Askarova M.B. Linguistic analysis of lingvoculturemes used in historical works (based on the work "Temurnama" by Salakhiddin Tashkendi)// American Journal of Philological Sciences.Volume 04 Issue 08-06, August 06.2024. – P. 35–44. https://doi.org/10.37547/ajps. (Crossref №. 36/20), Research Gate №. 36/24)

7. Asqarova M.B. Arxaiklashgan leksemalarning kognitiv-semantik xususiyatlari (Salohiddin Toshkandiyning "Temurnoma" asari misolida) // O'zMU xabarlari. – Toshkent, 2022, 1/8/1. – B. 211-213. (10.00.00. №. 15).

8. Asqarova M.B. "Temurnoma" asarining leksik qatlami // Ta'lim va innovatsion tadqiqotlar. –Buxoro, 2022, № 7. – B. 68-72. (10.00.00. №. 66).

9. Asqarova M.B. Gender sterotiplarining lingvistik xususiyatlari (Salohiddin Toshkandiyning "Temurnoma" asari misolida) // NamDU Ilmiy axborotnoma. – Namangan, 2024, № 4. – B. 533-536. (10.00.00. №.26).

10. Askarova M. Anthropocentric paradigm is the neobranch of modern Linguistics // International Conference on Advance Research in Humanities, Applied Sciences and Education. – New York, USA, 5th – ICARHSE. August 28.2022. – P. 58-60

11. Asqarova M.B. Tarixiy asarlarda qo'llangan lingvistik birliklarning gendero-enantiosemik jarayonlari xususida (Salohiddin Toshkandiyning

"Temurnoma" asari misolida) // "MODERN SCIENTIFIC RESEARCH: ACHIEVEMENTS, INNOVATIONS AND DEVELOPMENT PROSPECTS". –Germany, 15 AUGUST 2022. Session 1, Part 4.

12. Asqarova M.B. "Temurnoma" da qo'llangan terminlarning leksik-semantik tadqiqi // "Oriental art and culture" ilmiy-metodik jurnali O'zbekistonda ilm-fan va ta'lim" konferensiyasi. – Qo'qon, 2020. 1-qism. –B. 257-260. (Research Bib №.36/11).

13. Asqarova M.B. "Temurnoma" asarida qo'llangan shaxs nomlarining gender xususiyatlari // "Филологиянинг долзарб масалалари" мавзусидаги халқаро илмий-амалий конференция материаллари. – Фарғона: ФарДУ, 2022. –Б. 254-258

II bo'lim (part II; часть II)

14. Asqarova M.B. Jahon va o'zbek tilshunosligida lingvokulturologik tadqiqotlar xususida // "Antroposentrik tilshunoslikning dolzarb masalalari" mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari II kitob. – Farg'ona, 2023. – B. 190-193.

15. Asqarova M.B. "Temurnoma" asaridagi arxisemalarning leksik-semantik tadqiqi // Namangan davlat universiteti iqtidorli talabalar ilmiy axborotnomasi. Namangan, 2019-y. 2-son. – B. 70-75.

16. Абдураҳманов Ш., Асқарова М.Б. Темурномада белги билдирувчи лексемалар хусусида // Ўзбек ва тожик филологиясининг долзарб масалалари конференция материаллари. – Хўжанд, 2023. – Б. 19-22.

17. Asqarova M.B. Temurnoma asaridagi ayrim eski qatlamga oid birliklar tadqiqi // Ўзбекистонда илмий-амалий тадқиқотлар // Республика XXI асрда инновация ва илм-фан. Республика илмий-онлайн конференцияси. –Тошкент, 2019. № 11. – Б. 180-183.

18. Asqarova M.B. "Temurnoma" asarining til xususiyatlari // O'zbekistonning ijtimoiy-iqtisodiy rivojlanishida yoshlarning o'rni mavzusidagi 4-an'anaviy anjuman materiallari. – Namangan, 2020. – B. 356-360.

19. Asqarova M.B. "Temur tuzuklari" asaridagi jang qurollari nomlarining leksik-semantik xususiyatlari // Ўзбек филологиясининг долзарб муаммолари V (Ўзбек филологияси факультети профессор-ўқитувчилари, илмий тадқиқот-чилар ва талабалари илмий конференцияси материаллари). – Наманган, 2016. – Б. 237-241.

20. Asqarova M.B. "Temurnoma"da shaxs konsepti masalasi // O'zbekistonda ilmiy-amaliy tadqiqotlarda talabalarning o'rni mavzusidagi onlayn konferensiyasi. – Toshkent, 2020. – B. 221-226

21. Asqarova M.B. "Temurnoma" asarining genderolingvistik xususiyatlari // Respublika ilmiy tadqiqotlar sammiti materiallari. – Toshkent, 2022. –B.230-236.

22. Asqarova M.B. "Temurnoma" asari leksikasi xususida // Образование и наука в XXI веке. – выпуск №. 13. 2021. – С.70-75.

Avtoreferatning o'zbek, rus va ingliz tillaridagi nusxalari
Namangan davlat universitetining "Ilmiy xabarnoma" jurnali
tahririyatida tahrirdan o'tkazildi.
(04.12.2024-yil)