O'ZBEK TILI, ADABIYOTI VA FOLKLORI INSTITUTI HUZURIDAGI ILMIY DARAJALAR BERUVCHI DSc.02/30.12.2019.Fil.46.03 RAQAMLI ILMIY KENGASH

O'ZBEK TILI, ADABIYOTI VA FOLKLORI INSTITUTI

MUQIMOVA ZOHIDA RASULOVNA

LINGVOMADANIY KODLARNING OLAMNING LISONIY MANZARASIDAGI O'RNI
(o'zbek tili barqaror birliklari misolida)

10.00.01 – O'zbek tili

FILOLOGIYA FANLARI DOKTORI (DSc) DISSERTATSIYASI AVTOREFERATI

Toshkent – 2025

Fan doktori (DSc) dissertatsiyasi avtoreferati mundarijasi
Content of the abstract of doctoral (DSc) dissertation
Оглавление автореферата докторской (DSc) диссертации

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Filologiya fanlari doktori (DSc) dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasida B2022.2.DSc/Fil.402 raqam bilan ro'yxatga olingan.

Dissertatsiya O'zbek tili, adabiyoti va folklori institutida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, rus, ingliz (rezyume)) O'zbek tili, adabiyoti va instituti veb-sahifasining www.tai.uz hamda "Ziyonet" axborot-ta'lim portalining www.ziyonet.uz manzillariga joylashtirilgan.

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Dissertatsiya avtoreferati 2025-yil "*19*" *fevral* kuni tarqatildi.
(2025-yil "*19*" *fevral* dagi *1* raqamli reyestr bayonnomasi).

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KIRISH (doktorlik (DSc) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida til va madaniyatning o'zaro munosabatini tadqiq etuvchi lingvomadaniyatshunoslik sohasiga alohida e'tibor berilmoqda. Til va madaniyat, olamning lisoniy manzarasi, lingvomadaniy kodlar borasida turli tilshunosliklarda muhim ishlar amalga oshirilmoqda. Har bir xalq madaniy o'ziga xosligini saqlab qolishga jiddiy e'tibor qaratayotgan bugungi globallashuv davrida madaniyat belgilarining tilda ifodalanishini tadqiq etish dolzarb masalalardan hisoblanadi.

Dunyo tilshunosligida til va madaniyat, til va tafakkur o'rtasidagi aloqaga, har bir xalqning o'z milliy madaniyati, qadriyat va urf-odatlarini saqlab qolish, yoyish, milliy til umrboqiyligini ta'minlashga, uning milliy madaniyatining yorqin ifodasi bo'lgan barqaror birliklarga, ular tarkibidagi tayanch qism bo'lgan lingvomadaniy kodlarga qaratilgan lingvomadaniyatshunoslikka oid tadqiqotlar doirasini kengaytirishga alohida ahamiyat berilmoqda. Ushbu tadqiqotlar har bir millatning moddiy va ma'naviy madaniyati til bilan bog'liq tarzda o'zining ilmiy-nazariy asosini topishini isbotlamoqda.

O'zbek tilshunosligida ham tilning milliy madaniyat bilan aloqasini o'rganuvchi lingvomadaniyatshunoslik sohasida samarali ishlar olib borilmoqda. Biroq xalqning milliy ongi, milliy tafakkurini namoyon etuvchi barqaror birliklarning lingvomadaniy tadqiqi doirasidagi izlanishlar yetarli darajada emas. O'zbek tili barqaror birliklarida xalqning milliy ongi, milliy tafakkuri, yashash tarzining mavjud bosqichlari, urf-odatlari, axloqiy qarashlari yorqin aks etadi. "Turkiy tillarning katta oilasiga mansub bo'lgan o'zbek tilining tarixi xalqimizning ko'p asrlik kechmishi, uning orzu-intilishlari, dard-u armonlari, zafarlari va g'alabalari bilan chambarchas bog'liqdir. Ajdodlarimiz, ota-bobolarimiz aynan ona tilimiz orqali jahonga o'z so'zini aytib kelganlar. Shu tilda buyuk madaniyat namunalarini, ulkan ilmiy kashfiyotlar, badiiy durdonalar yaratganlar"[1]. Shu nuqtayi nazardan o'zida o'zbek xalqining ulkan ma'naviy merosini saqlab, avloddan avlodga meros sifatida olib o'tuvchi o'zbek tilining lingvomadaniy xususiyatlarini, jumladan, barqaror birliklarda lingvomadaniy mazmun shakllanishida eng muhim omil hisoblanuvchi lingvomadaniy kodlarni tadqiq qilish o'zbek tilshunosligining dolzarb ilmiy masalalaridan biri hisoblanadi.

O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi PF-4947-son "O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar strategiyasi to'g'risida"gi, 2019-yil 21-oktyabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risida"gi, 2020-yil 20-oktyabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi, 2020-yil 29-oktyabrdagi PF-6097-son "Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida"gi farmonlari; 2019-yil 4-oktyabrdagi PQ-4479-son "O'zbekiston Respublikasining "Davlat tili haqida"gi qonuni qabul

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[1] Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг ўзбек тилига давлат тили мақоми берилганининг ўттиз йиллигига бағишланган тантанали маросимдаги нутқи // Халқ сўзи, 2019 йил, 22 октябрь.

qilinganligining o‘ttiz yilligini keng nishonlash to‘g‘risida"gi qarori; O‘zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 12-dekabrdagi 984-son "Davlat tilini rivojlantirish departamenti to‘g‘risidagi Nizomni tasdiqlash haqida"gi qarori hamda mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga ushbu tadqiqot muayyan darajada xizmat qiladi.

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

Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy-tadqiqotlar sharhi[2] Muayyan xalqning milliy-madaniy tasavvurlari, obrazli tafakkuri mahsuli hisoblangan lingvomadaniy kodlarning tadqiqi masalasiga oid ilmiy izlanishlar jahonning yetakchi ilmiy markaz va oliy ta'lim muassasalarida, jumladan, Moskva davlat universiteti (Московский государственный университет), Sankt-Peterburg davlat universiteti (Санкт-Петербургский государственный университет), Samara universiteti (Самарский университет), Boshqir davlat universiteti (Башкирский государственный университет), Kembrij universiteti (Cambridge university), Amsterdam universiteti, Kabardino-Balkar davlat universiteti (Кабардино-Балкарский государственный университет), Novosibirsk davlat universiteti (Новосибирский государственный университет), shuningdek, O‘zbekiston Fanlar akademiyasi O‘zbek tili, adabiyoti va folklori instituti, O‘zbekiston Milliy universiteti, Toshkent davlat sharqshunoslik universiteti, Toshkent davlat o‘zbek tili va adabiyoti universiteti, O‘zbekiston davlat jahon tillari universitetida olib borilmoqda.

Jahon tilshunosligida madaniy kodlarning lingvomadaniy tahlili doirasidagi tadqiqotlar asosida quyidagi ilmiy umumlashma natijalarga erishilgan: madaniy kodlar muayyan madaniy mazmunni kodlashtirish maqsadida qo‘llanuvchi turli moddiy va formal vositalardan iborat ikkilamchi belgilar tizimi ekanligi (Московский педагогический государственный университет), ular verbal shaklda ham, noverbal shaklda ham bo‘lishi mumkinligi, olamni qismlarga ajratishi, tartiblashtirishi, shaklga solishi hamda baholashi (Московский государственный университет), madaniyatni tushunish kaliti bo‘lib, u biror-bir shaklda kodlangan madaniy axborotni aniqlash imkonini berishi (Государственный институт русского языка им. А.С.Пушкина), ma'lum bir madaniyatda o‘rinlashgan obrazning mazmunini tushunish uchun uning kodini anglash zarurligi, muayyan shaklda kodlangan madaniy axborot; olam manzarasidagi naturfaktlar, artefaktlar hamda insonning ichki ruhiy olamini anglatuvchi tushunchalarni kodlangan tarzda ifodalovchi moddiy yoki ideal belgilar tizimi (O‘zbek tili, adabiyoti va folklori instituti), o‘zida madaniyat

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[2] Dissertatsiya mavzusi bo‘yicha xorijiy ilmiy-tadqiqotlar sharhi udep.edu.pe/hoy/2016/la-metafora-como-fenomeno-cognitivo-estructura-nuestro-pensamiento-y-actuar; cyberleninka.ru/article/n/antropomorfnyy-i-somaticheskiy-kody-kultury-v-modelirovanii-landshafta-i-ih-otrazhenie-v-bashkirskoy-toponimii/viewer; https://7universum.com/ru/philology/archive/item/4930 (дата обращения: 02.11.2021); https://www.uaa.mx/portal/, https://www.upenn.edu/, https://dialnet.unirioja.es/servlet/articulo?codigo=3086103, https://www.uzswlu.uz/, http://www.tsutmb.ru va boshqa manbalar asosida amalga oshirildi.

ustuvorliklarini aks ettiruvchi asosiy tushuncha, qadriyat va me'yorlar yig'indisi (Andijon davlat universiteti) ekanligi tadqiq etilgan.

Jahon tilshunosligida lingvomadaniy kodlar bo'yicha quyidagi ustuvor yo'nalishlarda tadqiqotlar olib borilmoqda: muayyan etnos tilida lingvomadaniy kodlarning antropotsentrik tadqiqini amalga oshirish, olamning lisoniy manzarasi yaratilishida lingvomadaniy kodlarning tutgan o'rnini aniqlash, qardosh va qardosh bo'lmagan tillardagi lingvomadaniy kodlarni qiyoslash, chog'ishtirish asosida muayyan tillarning lingvomadaniy xususiyatlarini aniqlash, tilning barqaror birliklarida, jumladan, maqol, ibora, turg'un o'xshatish, topishmoq, tasviriy ifodalarda lingvomadaniy kodlarning voqelanishini o'rganish.

Muammoning o'rganilganlik darajasi. Keyingi yillarda dunyo filologlarining diqqat markazida bo'lgan lingvomadaniy kodlarning o'rni masalasi ham tilshunoslikda alohida ahamiyatga egadir. Bu borada jahon tilshunosligida ham, o'zbek tilshunosligida ham muayyan tadqiqotlar qilingan.

Jahon tilshunosligida V.fon Gumboldt, V.N.Teliya, V.V.Vorobyov, S.V.Ivanova, V.A.Maslova, M.V.Pimenova, Y.E.Brazgovskaya, V.V.Krasnix, V.V.Kolesovlarning[3] lingvomadaniyatshunoslik doirasidagi ishlari ilmiy qimmatga ega. O'zbek tilshunosligida N.Mahmudov, D.Xudoyberganova, Sh.Usmanova, G.Nasrullayeva, Sh.Mahmaraimova, F.Musayeva, F.Usmonov, Sh.Qalandarov, B.R.Kadirova[4] va boshqa olimlarning o'zbek tilining lingvomadaniy xususiyatlariga doir tadqiqotlari diqqatga sazovor.

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[3] Гумбольдт В.фон. Язык и философия культуры. – М.: Прогресс, 1985. – 2-е изд. М., 2000. – 450 с.; Колесов В.В. Концепт культуры: образ–понятие – символ // Вестник Санк-Петербургского университета. – М., 1992. – Сер. 2. – Вып 3. – С. 41–49.; Колесов В.В. Язык и ментальность. – СПб.: Изд-во Петербургского Востоковедения, 2004; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Шк. Языки русской культуры, 1996. – 288 с; Воробьев В.В. Лингвокультурология (теория и методы). – М.: РУДН, 1997. – 331 с.; Маслова В.А. Лингвокультурология: Учеб. пос. для студ. вузов. – М.: Академия, 2001. – 208 с.; Красных В.В. Коды и эталоны культуры (приглашение к разговору // Язык, сознание, коммуникация: Сб.статей. – М.: МАКС Пресс, 2001. – С.5-19.; Красных В.В. Этнопсихолингвистика и лингвокультурология: Курс лекций. – М.: Гнозис, 2002. – 284 с.; Иванова С.В. Культурологический аспект языковых единиц. – Уфа, 2002. – 114 с.; Пименова М.В. Коды культуры и принципы концептуализации мира / М.В. Пименова // Студиа лингвистика когнитиве. Вып.1. Язык и познание: Методологические проблемы и перспективы. – М.: Гнозис, 2006. – С. 172–187; Бразговская Е.Е. Языки и коды. Введение в семиотику культуры. – Пермь: ПГПУ, 2008. – 201 с.; Маслова В.А., Пименова М.В. Коды лингвокультуры: Учебное пособие. – 3-е изд., стер. – М.: Флинта: Наука, 2018. – 180 с.

[4] Маҳмудов Н. Ўхшатишлар – образли миллий тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3. – Б. 19–24; Shu muallif. Тилнинг мукаммал тадқиқи йўлларини излаб... // Ўзбек тили ва адабиёти. – Тошкент, 2012. – № 5. – Б. 3–16; Shu muallif. Оламнинг лисоний манзараси ва сўз ўзлаштириш // Ўзбек тили ва адабиёти. – Тошкент, 2015. – № 3. – Б. 6; Shu muallif. Ўхшатишлар ва миллий нигоҳ // Тил тилсими тадқиқи. – Тошкент: Mumtoz so'z, 2017. – Б. 166–175; Маҳмудов Н., Худойберганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – 320 б.; Худайберганова Д. Ўзбек тилидаги бадиий матнларнинг антропоцентрик талқини: Филол. фан. доктори ... дисс. – Тошкент, 2015. – 240 б.; Shu muallif. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – 46б.; Shu muallif. Тил, тафаккур, маданият: Илмий рисола. – Тошкент: Nodirabegim, 2020. – 120 б.; Usmanova Sh. Tarjimaning lingvomadaniy aspektlari. – Toshkent, 2017. – 255 b.; Shu muallif. Lingvomadaniyatshunoslik. – Toshkent, 2019. – 245 b.; Насруллаева Г. Антропоцентрик метафоранинг лингвомаданий, коммуникатив, прагматик аспекти: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. – Қарши, 2018. – 147 б.; Махмараимова Ш.Т. Оламнинг миллий лисоний тасвирида метафора (Ўзбек тили теоморфик метафораси материаллари асосида): Монография. – Тошкент: Nodirabegim, 2019. – 128 б.; Shu muallif. Ўзбек тили метафораларининг антропоцентрик тадқиқи (номинатив аспект): Монография. – Термиз: Сурхон-нашр, 2020. – 220 б.; Мусаева М. Ўзбек шеваларининг лингвомаданий тадқиқи. – Тошкент: Фан, 2019. – 120 б.; Усмонов Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол. фан. бўйича

Jahon tilshunosligida lingvomadaniy kodlar haqida hamda ularni lingvistik jihatdan tahlil qilib beruvchi asarlar, ilmiy tadqiqotlar yaratilgan[5]. O'zbek tilshunosligida D.Xudoyberganova lingvomadaniyatshunoslik terminlariga bag'ishlangan lug'atida *madaniyat kodlari* termini hamda bu bilan bog'liq bir qancha terminlarning ilmiy ta'rifini berdi[6]. Keyinchalik u o'zbek tili birliklari lingvomadaniy kodlar nuqtayi nazaridan o'rganilishi kerakligi xususidagi qarashni ilgari surdi[7]. F.Usmonov tadqiqotining 2-bobida o'xshatishlar lingvomadaniy birliklar bilan uzviylikda tadqiq etildi[8]. Ammo aytish joizki, o'zbek tilshunosligida lingvomadaniy kodlar shu vaqtga qadar monografik yondashuvda o'rganilgan emas.

Tadqiqotning dissertatsiya bajarilgan ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya O'zR FA O'zbek tili, adabiyoti va folklori instituti ilmiy-tadqiqot ishlari rejasiga muvofiq "O'zbek tilining ko'p jildli izohli lug'atini yaratish" mavzusidagi tadqiqot doirasida bajarilgan.

Tadqiqotning maqsadi o'zbek tilidagi lingvomadaniy kodlarning yuzaga chiqish mexanizmi qonuniyatlarini aniqlash hamda o'zbekcha olamning lisoniy manzarasidagi o'rnini belgilashdan iborat.

Tadqiqotning vazifalari:

o'zbek tilidagi xalqning milliy idroki va tafakkur tarzini aks ettirishga xizmat qiluvchi lingvomadaniy kodlarning olam lisoniy manzarasidagi o'rnini aniqlash;

xalq maqollari, topishmoqlar, iboralar, turg'un o'xshatishlar va tasviriy ifodalarning olamning o'zbekcha lisoniy manzarasini yaratishdagi ahamiyatini yoritish;

фалсафа доктори (PhD) ... дисс. – Тошкент, 2019. – 160 б.; Қаландаров Ш.Ш. Ўзбек лингвомаданий муҳитида халқ мақоллари эвфемизацияси: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. автореф. – Фарғона, 2019. – 40 б.; Кадирова Б.Р. Белги билдурувчи лексемаларнинг лингвокультурологик хусусиятлари: Монография. – Тошкент: Nodirabegim, 2020. – 132 б.

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o'zbek tilida asosiy lingvomadaniy kodlar hisoblangan somatik lingvomadaniy kodlar, narsa-buyum lingvomadaniy kodlari, makon lingvomadaniy kodlari, vaqt lingvomadaniy kodlari hamda ma'naviy lingvomadaniy kodlarning barqaror birliklarning lingvomadaniy mazmuni shakllanishida tayanch qism vazifasida kelishini asoslash;

o'zbek tilidagi biomorf lingvomadaniy kodlarning lisoniy-madaniy xususiyatlarini aniqlash;

tabiat tushunchasi bilan bog'liq so'zlarning lingvomadaniy kod sifatida voqelanishining lingvistik jihatlarini yoritish.

Tadqiqotning obyekti sifatida o'zbek tili barqaror birliklarida lingvomadaniy mazmunning shakllanishida tayanch qism vazifasini bajaruvchi lingvomadaniy kodlar tanlangan.

Tadqiqotning predmetini o'zbek tilidagi lingvomadaniy kodlarning lingvomadaniy xususiyatlari tashkil etadi.

Tadqiqotning usullari tavsiflash, tasniflash, leksik-semantik, lingvomadaniy tahlillardan iborat.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat: *boshi osmonda, boshing toshdan bo'lsin* (ibora)*; paxtaday oq*, *sandiqdek katta*, *tandirdek qizimoq*, *musichaday beozor* (turg'un o'xshatish); *ekinning qoni*, *bahor elchisi* (tasviriy ifoda)*; Asal aynimas, sariyog' sasimas; O'z yurting – o'lan to'shaging, O'zga yurt bo'lmas beshiging* (maqol)*; Qorong'u uyda O'ttiz sadaf* (*Og'iz, tish*); *Bir hujra, Bir hujraning ichida hujra, Qirq hujraning ichida mullabachchalar* (*Anor va uning donachalari*) (topishmoq) kabi o'zbek tili barqaror birliklari tilshunoslikning lingvomadaniyatshunoslik sohasiga oid nazariy qarashlarga asoslangan holda dalillangan;

o'zbek tili barqaror birliklari: ibora, maqol, topishmoq, turg'un o'xshatish, tasviriy ifoda kabilar o'zbek xalqi tafakkurining in'kosi sifatida xalqning milliy-obrazli tafakkuri, dunyoqarashi va milliy qadriyatlarini aks ettiruvchi olamning o'zbekcha lisoniy manzarasini yuzaga keltirishga xizmat qilishi isbotlangan;

o'zbek xalqning o'zbekona milliy tafakkuri; bag'rikenglik, olijanoblik, mardlik, vatanparvarlik kabi milliy madaniyati bilan uzviy bog'liq bo'lgan va millat idrokini belgilab, uni in'ikos etishga xizmat qiluvchi *quyosh*, *oy*, *danak*, *mag'iz*, *chinor*, *gul*, *sher*, *bo'ri*, *belbog'*, *tegirmon* kabi lingvomadaniy kodlarning olam lisoniy manzarasidagi o'rni aniqlangan hamda lingvomadaniy kodlar voqelanishida metaforaning eng faol vosita ekanligi asoslangan;

lingvomadaniy kod vazifasini bajargan *arslon, yo'lbars, musicha, qo'y, burgut, ayiq, lochin, qaldirg'och, ot, it, tulki, gul*, *chechak*, *nihol*, *danak, chinor, olma*, *ona*, *kelin*, *qul*, *Hasan-Husan*, *Fotima-Zuhra*, *Sariboy akam*, *Esonboy akam* singari birliklar kodlar tipologiyasiga asosan guruhlashtirilib, ularning dovyuraklik, vafodorlik, beozorlik, yuvoshlik, mardlik; shafqatsizlik, ayyorlik, tajovuzkorlik kabi xalq milliy-madaniy tasavvurlarini yuzaga keltiruvchi vosita bo'lishi dalillangan;

o'zbek tili barqaror birliklari tarkibida tayanch vazifa bajaruvchi asosiy lingvomadaniy kodlar: *barmoq*, *bosh*, *oyoq*, *qo'l*, *soch*, *til*, *o'pka* kabi somatik lingvomadaniy kodlar; *beshik, ko'rpa, kaltak, pichoq, tegirmon, tovoq, ketmon,*

o'roq, *non*, *do'ppi*, *to'n*, *qarmoq*, *qamchi*, *to'rva*, *qopqon*, *belbog'* kabi narsa-buyum lingvomadaniy kodlari; *bog'*, *bozor*, *devor*, *tom*, *to'qay*, *uya*, *yurt*, *o'rmon* singari makon lingvomadaniy kodlari; *bahor*, *kuz*, *shom*, *xufton* kabi vaqt lingvomadaniy kodlari; oila hamda u bilan bog'liq tushunchalar tayanch qism bo'lgan ma'naviy lingvomadaniy kodlar; *arslon*, *ayiq*, *yo'lbars*, *ot*, *it*, *tulki; gul*, *chechak*, *nihol*, *chinor*; *kampir*, *kelin*, *qul*, *Hasan-Husan*, *Fotima-Zuhra*, *Sariboy akam*, *Esonboy akam* singari biomorf lingvomadaniy kodlar va *osmon*, *quyosh*, *oy*, *yulduz*, *tog'*, *tosh*, *buloq*, *daryo* kabi tabiat tushunchasi bilan bog'liq lingvomadaniy kodlarning ijtimoiy-madaniy, madaniy-tarixiy, lisoniy-madaniy xususiyatlari ochib berilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

o'zbek tili barqaror birliklarida tayanch qism bo'lgan lingvomadaniy kodlar bo'yicha to'plangan materiallar, ularning tadqiqi natijasida chiqarilgan xulosa va talqinlar lingvomadaniyatshunoslik, semantika, leksikologiya, frazeologiya uchun muhim zaruriy, ilmiy ma'lumot berishi hamda bu yo'nalishga doir tadqiqotlar yaratishda manba bo'lib xizmat qilishi asoslangan;

o'zbek tili lingvomadaniy kodlari xalqning milliy-madaniy tasavvurlari, obrazli tafakkuri in'ikosi sifatida olamning o'ziga xos o'zbekcha lisoniy manzarasini yuzaga keltirganligi lingvomadaniy nuqtayi nazardan ochib berilgan;

o'zbek tili lingvomadaniy kodlari bo'yicha to'plangan materiallar izohli, lingvomadaniy lug'atlarga material hamda manba sifatida xizmat qilishi isbotlangan.

Tadqiqot natijalarining ishonchliligi nazariy ma'lumotlar va faktik materiallarni qo'llashda ishonchli ilmiy manbalardan foydalanilgani, misollarning o'zbek tilidagi lug'atlar hamda ilmiy, badiiy adabiyotlardan olinganligi, ishning o'rganilish doirasi aniq belgilangani, konseptual tahlil, tavsiflash, lingvomadaniy tahlil kabi usullar vositasida asoslanganligi, nazariy fikr va xulosalarning amaliyotga joriy etilganligi, mamlakatimiz va xorijiy olimlar fundamental tadqiqotlaridan foydalanilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati.

Tadqiqot natijalarining ilmiy ahamiyati to'plangan materiallar va olingan natijalar lingvomadaniyatshunoslik, semantika, tarjimashunoslik, leksikologiya, frazeologiyaga doir izlanishlarga, shuningdek, kelgusida o'zbek tili olam manzarasi tadqiqiga oid milliy-madaniy, baholovchi-aksiologik tadqiqotlar olib borishga hamda monografiyalar, o'quv qo'llanmalarning mukammallashuviga xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati "Lingvomadaniyatshunoslik", "Tilshunoslikning zamonaviy yo'nalishlari", "Matn lingvistikasi" kabi fanlarni o'qitishda, seminar, maxsus kurslar tashkil etishda, o'zbek tilini o'rgatish uchun dasturlar, darslik, o'quv qo'llanmalari tayyorlashda, lingvomadaniy lug'atlar tuzishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Lingvomadaniy kodlarning olamning lisoniy manzarasidagi o'rnini tadqiq etish bo'yicha olingan ilmiy natijalar asosida:

boshi osmonda, *boshing toshdan bo‘lsin* (ibora); *paxtaday oq*, *sandiqdek katta*, *tandirdek qizimoq*, *musichaday beozor* (turg‘un o‘xshatish); *ekinning qoni*, *bahor elchisi* (tasviriy ifoda); *Asal aynimas, sariyog‘ sasimas*; *O‘z yurting – o‘lan to‘shaging*, *O‘zga yurt bo‘lmas beshiging* (maqol); *Qorong‘u uyda O‘ttiz sadaf* (*Og‘iz, tish*); *Bir hujra, Bir hujraning ichida hujra, Qirq hujraning ichida mullabachchalar* (*Anor va uning donachalari*) (topishmoq) kabi o‘zbek tili barqaror birliklari tilshunoslikning lingvomadaniyatshunoslik sohasiga oid nazariy qarashlarga asoslangan holda dalillangani hamda o‘zbek tili barqaror birliklari: ibora, maqol, topishmoq, turg‘un o‘xshatish, tasviriy ifoda kabilar o‘zbek xalqi tafakkurining in’kosi sifatida xalqning milliy-obrazli tafakkuri, dunyoqarashi va milliy qadriyatlarini aks ettiruvchi olamning o‘zbekcha lisoniy manzarasini yuzaga keltirishga xizmat qilishi isbotlanganiga oid xulosalardan OT-F1-78 raqamli "Hozirgi globallashuv davrida o‘zbek tili, uning tarixiy taraqqiyoti va istiqbollari (vazifaviy uslublar tahlili asosida)" mavzusidagi fundamental loyihaning o‘zbek tilining ilmiy uslubi taraqqiyoti haqidagi qismlarida fan sohalari yangi terminologik birliklar bilan boyiganligini asoslash uchun foydalanilgan (O‘zbekiston Respublikasi Fanlar akademiyasining 2024-yil 20-iyundagi 3/1255-1372-sonli ma’lumotnomasi). Natijada loyiha materiallarining lisoniy birliklar vositasida asoslanganlik darajasi oshgan hamda mazmunan boyigan;

o‘zbek xalqning o‘zbekona milliy tafakkuri; bag‘rikenglik, olijanoblik, mardlik, vatanparvarlik kabi milliy madaniyati bilan uzviy bog‘liq bo‘lgan va millat idrokini belgilab, uni in’ikos etishga xizmat qiluvchi *quyosh, oy, danak, mag‘iz, chinor, gul, sher, bo‘ri, belbog‘, tegirmon* kabi lingvomadaniy kodlarning olam lisoniy manzarasidagi o‘rni aniqlangan hamda lingvomadaniy kodlar voqelanishida metaforaning eng faol vosita ekanligi asoslangani hamda lingvomadaniy kod vazifasini bajargan *arslon, yo‘lbars, musicha, qo‘y, burgut, ayiq, lochin, qaldirg‘och, ot, it, tulki, gul, chechak, nihol, danak, chinor, olma, ona, kelin, qul, Hasan-Husan, Fotima-Zuhra, Sariboy akam, Esonboy akam* singari birliklar kodlar tipologiyasiga asosan guruhlashtirilib, ularning dovyuraklik, vafodorlik, beozorlik, yuvoshlik, mardlik; shafqatsizlik, ayyorlik, tajovuzkorlik kabi xalq milliy-madaniy tasavvurlarini yuzaga keltiruvchi vosita bo‘lishi dalillanganiga doir xulosalardan Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutida bajarilgan "Qoraqalpoq folklorida dunyoning etnolingvistik tasvirini monografik aspektda tahlil qilish" mavzusidagi fundamental loyihada foydalanildi (O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy-tadqiqot institutining 2024-yil 26-iyundagi №248/1-sonli ma’lumotnomasi). Natijada loyiha zamonaviy o‘zbek tilshunosligidagi yangi nazariy qarashlar, lingvomadaniy tushunchalar bilan boyishida tadqiqot ishi zaruriy manba vazifasini o‘tadi.

o‘zbek tili barqaror birliklari tarkibida tayanch vazifa bajaruvchi asosiy lingvomadaniy kodlar: *barmoq, til, o‘pka, bosh, soch, qo‘l, oyoq* kabi somatik lingvomadaniy kodlar; *beshik, ko‘rpa, kaltak, pichoq, tegirmon, tovoq, ketmon, o‘roq, non, do‘ppi, to‘n, qarmoq, qamchi, to‘rva, o‘roq, qopqon, belbog‘* kabi narsa-buyum lingvomadaniy kodlari; *bog‘, uya, bozor, yurt, o‘rmon, to‘qay, tom, uya, devor* singari makon lingvomadaniy kodlari; *bahor, kuz, shom, xufton* kabi

vaqt lingvomadaniy kodlari; oila hamda u bilan bogʻliq tushunchalar tayanch qism boʻlgan ma'naviy lingvomadaniy kodlar; *arslon, ayiq, yoʻlbars, ot, it, tulki; gul, chechak, nihol, chinor; kampir, kelin, qul, Hasan-Husan, Fotima-Zuhra, Sariboy akam, Esonboy akam* singari biomorf lingvomadaniy kodlar va *osmon, quyosh, oy, yulduz, togʻ, tosh, buloq, daryo* kabi tabiat tushunchasi bilan bogʻliq lingvomadaniy kodlarning ijtimoiy-madaniy, madaniy-tarixiy, lisoniy-madaniy xususiyatlari ochib berilgani xususidagi xulosalardan Oʻzbekiston milliy teleradiokompaniyasi "Oʻzbekiston" telekanalida efirga uzatilgan "Oydin hayot live" koʻrsatuvining ssenariysini tayyorlashda foydalanilgan (Oʻzbekiston milliy teleradiokompaniyasi "Oʻzbekiston" teleradiokanali"ning 2024-yil 29-maydagi 01-44-53-son ma'lumotnomasi). Natijada ushbu telekoʻrsatuv uchun tayyorlangan materialning mazmuni mukammallashgan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 9 ta, jumladan, 6 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida qilingan ma'ruzalarda jamoatchilik muhokamasidan oʻtkazilgan.

Tadqiqot natijalarining e'lon qilinishi.

Dissertatsiya mavzusi boʻyicha 25 ta ilmiy ish, jumladan, Oliy attestatsiya komissiyasining doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 15 ta maqola (10 ta maqola respublika, 5 ta maqola xalqaro va Scopus bazasidagi jurnallarda) nashr etilgan. Natijalar 1 ta monografiyada aksini topgan.

Dissertasiyaning tuzilishi va hajmi. Dissertatsiya kirish, besh bob, xulosa va foydalanilgan adabiyotlar roʻyxatidan tashkil topgan boʻlib, hajmi 237 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

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

Tadqiqotning birinchi bobi **"Lisoniy birliklarga lingvomadaniy yondashuvning ustuvor masalalari"** deb nomlangan. Bobning ***"Oʻzbek tilshunosligida lingvomadaniyatshunoslikning shakllanishi"*** deb nomlangan dastlabki faslidan tilshunoslikda antropotsentrik yondashuvdagi tadqiqotlarning zarurati, olamning lisoniy manzarasi oʻrni, til va madaniyatning oʻzaro munosabati, lingvomadaniy birliklarni tadqiq etish muammolari hamda lingvomadaniyatshunoslikning vazifasi kabi masalalar xususidagi mulohazalar oʻrin olgan. XX asrning soʻnggi choragida oʻzbek tilshunosligida antropotsentrik paradigma ustuvorlik qila boshlagani, lisoniy birliklarni millat madaniyati bilan aloqadorlikda oʻrganuvchi lingvomadaniyatshunoslik yetakchi hamda istiqbolli yoʻnalishlardan biriga aylanayotgani, tilshunoslikning mustaqil yoʻnalishi sifatida

tan olingani yoritilgan. Lingvomadaniyatshunoslikning asosiy maqsadi u yoki bu lingvomadaniy hamjamiyat vakillarining olamni idrok etishidagi o'ziga xos jihatlarining tilda aks etishini o'rganishdan iborat ekanligi ta'kidlangan. Tilshunosligimizda tilning lingvomadaniy tahlilini jiddiy va tizimli ravishda amalga oshirish borasida qilingan ishlar haqida fikr bildirilgan.

O'zbek tilshunosligida lingvomadaniyatshunoslikka oid tadqiqotlar, asosan, quyidagi yondashuvlar doirasida olib borildi: o'zbek tili lingvomadaniy birliklarining antropotsentrik tadqiqini amalga oshirish, olamning lisoniy manzarasi yaratilishida lingvomadaniy birliklarning tutgan o'rnini aniqlash, muayyan konsept voqelanishini lingvomadaniy jihatdan o'rganish.

Tilshunosligimizda tilning lingvomadaniy tahlilini amalga oshirish XXI asrning ikkinchi o'n yilligidan boshlandi. Lingvomadaniyatshunoslikka oid dastlabki maqolalar "O'zbek tili va adabiyoti" jurnalida N.Mahmudov, E.Begmatov, A.Nurmonov tomonidan e'lon qilindi[9]. Professor N.Mahmudovning "Tilning mukammal tadqiqi yo'llarini izlab…"[10] nomli maqolasida lingvomadaniyatshunoslik sohasining mohiyati va bu boradagi muammolar chuqur va asosli yoritib berilgan. Maqolada lingvomadaniyatshunoslikka oid nazariyaning shakllanishi uchun xizmat qilgan omillar, undagi asosiy tushunchalar, ularning talqinidagi har xilliklar haqida asosli mulohazalar aytilgan"[11]. Mazkur maqola "tilni shaxs omili asosida o'rganishni maqsad qilgan tadqiqotchilar uchun muhim asos bo'lib xizmat qilmoqda"[12]. D.Xudoyberganovaning "O'zbek tilidagi badiiy matnlarning antropotsentrik talqini" mavzusidagi doktorlik dissertatsiyasi milliy tilshunosligimizdan lingvomadaniyatshunoslikka oid qarashlarning o'rin olishida muhim ahamiyat kasb etdi. Mazkur tadqiqotda lingvomadaniyatshunoslik sohasining shakllanishi, uning tadqiqot obyekti, vazifalari xususida ma'lumot berilgan, sohaga oid *lingvomadaniy birliklar, lingvomadaniy konsept, pretsedent birliklar, matn-metaforalar, matn-o'xshatishlar, til egasi* kabi terminlarning mohiyati yoritilgan, tilning akkumulyativlik xususiyatiga e'tibor qaratilib, o'zbek tilini lingvomadaniy aspektda tahlil qilishda barqaror obrazli birliklarga tayanish xususidagi qarashlar ilgari surilgan[13]. Aytish joizki, ushbu dissertatsiya o'zbek tilshunosligida lingvomadaniyatshunoslikka doir qator tadqiqotlarning yuzaga kelishiga ijobiy ta'sir ko'rsatdi.

D.Rustamovning "Leksemalar milliy-madaniy xoslangan sememasining lingvomadaniy aspekti" nomli tadqiqotida ayrim til birliklarining milliy va

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[9] Маҳмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3. – Б. 19–24; Бегматов Э. Антропонимлар – антропоцентрик тадқиқ объекти // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 3. – Б. 35–39; Нурмонов А. Лингвистик нисбийлик ва лингвистик детерминизм назариялари ҳақида мулоҳазалар // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 5. – Б. 10–19.

[10] Маҳмудов Н. Тилнинг мукаммал тадқиқи йўлларини излаб... // Ўзбек тили ва адабиёти. – Тошкент, 2012. – № 5. – Б. 3–16.

[11] Худойберганова Д. Ўзбек лингвомаданиятшунослигининг устувор вазифалари // Ўзбек тили ва адабиёти. – Тошкент, 2020. – № 5. – Б. 4.

[12] Мадвалиев А., Одилов Ё. Ўзбек тилшунослиги мустақиллик йилларида // Ўзбек тили ва адабиёти. – Тошкент, 2016. – № 4. – Б. 49.

[13] Худайберганова Д. Ўзбек тилидаги бадиий матнларнинг антропоцентрик талқини: Филол. фан. док. ... дисс. – Тошкент, 2015. – 240 б.

madaniy komponentlari tahlilga tortilgan[14]. Sh.Usmanovaning “Lingvokulturologiya” kitobida til va madaniyat uzviy aloqada ekanligi, biri ikkinchisini muntazam to‘ldirib turishi, ikkinchisisiz biri yashay olmasligi, tilning boyishi, rivoji uning sohibiga hamda ular tafakkuriga, tiliga mansub madaniy kodlarning shakllanishi omiliga bog‘liqligi ixcham shaklda, lo‘nda ifodalarda aks ettirilgan[15]. F.Usmonov “O‘zbek tilidagi o‘xshatishlarning lingvomadaniy tadqiqi”[16] mavzusidagi tadqiqot ishida o‘zbek tilidagi turg‘un o‘xshatishlar semantikasida milliy-madaniy konnotatsiyaning o‘rni aniqlab berilgan, o‘xshatish etaloni vazifasini bajaruvchi obrazlar lingvomadaniy yondashuvda guruhlashtirilgan va lingvomadaniy kodlar nuqtayi nazaridan yoritilgan, o‘zbek tilidagi turg‘un o‘xshatishlarning tahlili asosida o‘zbek millatining madaniy me’yorlari hamda aksiologik munosabatiga xos jihatlar aniqlangan[17].

O‘zbek tilshunosligida antropotsentrik tadqiq tamoyillari lug‘atlarda ham o‘z aksini topa boshladi. N.Mahmudov boshchiligida tuzilgan “O‘zbek tili o‘xshatishlarining izohli lug‘ati”[18]da birinchi marta tilimizdagi 500 dan ziyod turg‘un o‘xshatishlarning lingvomadaniy xususiyatlari yoritib berildi. D.Xudoyberganovaning “Lingvokulturologiya terminlarning qisqacha izohli lug‘ati”[19] nafaqat o‘zbek tilshunosligida, balki turkiyshunoslikda ham lingvomadaniyatshunoslikka oid ilk lug‘at hisoblanadi. Unda ayni sohaning asosiy terminlari izohlangan. Mazkur lug‘atda tadqiq obyektimiz bo‘lgan *lingvomadaniy kod* termini hamda uning turlari izohlangan. Shu o‘rinda aytish joizki, D.Xudoyberganovaning joriy yilda chop etilgan “Zamonaviy tilshunoslik terminlarining izohli lug‘ati”[20]da lingvomadaniy kodga, uning har bir turiga aniq va maqbul ta’rif berilgan. “O‘zbek tili assotsiativ lug‘ati (milliy-madaniy birliklar)”[21] esa o‘zbek tilidagi milliy-madaniy birliklar bilan assotsiativ munosabatga kirishuvchi til birliklari haqida ma’lumot beruvchi dastlabki lug‘atdir. Mazkur lug‘atda milliy-madaniy birliklar haqida nazariy ma’lumotlar berilgan, o‘zbek tili milliy-madaniy birliklarining namunalari keltirilgan. Ushbu lug‘at o‘zbek milliy-madaniy birliklari haqidagi tasavvurimizni boyitishi bilan ahamiyatlidir. Z.Xolmonova, D.Toshevalarning “Zoonim komponentli paremalarning izohli lug‘ati”[22]da o‘zbek tilidagi zoonim komponentli maqollarning mazmuni lingvomadaniy nuqtayi nazardan izohlangan.

[14]Qarang: Рустамов Д. Лексемалар миллий-маданий хосланган семемасининг лингвомаданий аспекти: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. – Фарғона, 2018. – 129 б.

[15] Usmanova Sh. Lingvokulturologiya. – Toshkent, 2019. – 245 b.

[16] Усмонов Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. – Тошкент, 2019. – Б. 160.

[17] Khudaybergranova D., Mukimova Z., Karimova F. The role of linguistic anthropocentrism theories in uzbek national linguistics. ISSN: 2764-4170. Miami, v.11. – P: 01-15. e02524/ 2023. https: //www. scopus.com/sourceid.

[18] Маҳмудов Н., Худойберганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – 320 б.

[19] Худойберганова Д. Лингвокультурология терминларининг қичқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – 41 б.

[20] Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lug‘ati. – Toshkent: Bookmany print, 2024. – 112 b.

[21] Лутфуллаева Д., Давлатова Р., Тожибоев Б. “Ўзбек тили ассоциатив луғати” ҳақида / Ўзбек тили ассоциатив луғати (миллий-маданий бирликлар). – Тошкент: Навоий университети, 2019. – Б. 16.

[22] Холманова З., Тошева Д. Зооним компонентли паремаларнинг изоҳли луғати. – Тошкент: Турон замин зиё, 2016. – 360 б.

Bobning "*Olamning lisoniy manzarasi termini xususida*" deb nomlangan faslida olimlarning *olamning lisoniy manzarasi* termini haqidagi ta'rifi, fikrlari keltirilgan, ularga munosabat bildirilgan, til yordamida olam manzarasi yaratilishi yoritilgan. Tilshunoslik, madaniyatshunoslik, etnografiya, psixolingvistika sohalari hamkorligida yuzaga kelgan lingvomadaniyatshunoslik ana shunday madaniyat "tili" talqini bilan shug'ullanuvchi antropotsentrik soha sifatida fanga lingvomadaniy birlik, lingvomadaniyat, milliy-madaniy konnotativlik, madaniy sema, lisoniy ong, olamning lisoniy manzarasi kabi bir qator yangi tushunchalarni olib kirdi. Ular qatorida madaniyat kodlari tushunchasi alohida mavqega ega. Ilmiy adabiyotlarda olamning lisoniy manzarasi tushunchasi bilan yonma-yon tarzda *olamning konseptual manzarasi*, *olamning bevosita manzarasi*, *olamning bilvosita manzarasi*, *olamning badiiy manzarasi*, *olamning ilmiy manzarasi* terminlari kuzatiladi. Bu terminlar aynan bir tushunchani ifodalamaydi. *Olamning lisoniy manzarasi* – (L.Vaysgerber termini) "Tegishli til jamoasi ongida tarixan shakllangan va uning tilda barqarorlashgan dunyo haqidagi tasavvurlar, dunyoni anglash va bo'laklash usullarining jami" demakdir[23]. Olamning lisoniy manzarasi – turli madaniyat vakillarining dunyoni o'zlariga xos tarzda idrok etishlari, his qilishlari natijasida yuzaga kelgan dunyoning o'ziga xos va noyob qiyofasi, dunyo haqidagi g'oyalar (qadriyatlar, me'yorlar, axloq normalari) majmuyi, real olamning til vositalari yordamida yaratilgan tasviridir. Olamning lisoniy manzarasi o'zi mansub bo'lgan millatning milliy madaniyatini o'zida yaqqol namoyon qiladi va har bir xalqning madaniyatiga xos bo'lgan o'ziga xosliklarni o'rganish, anglash, shu bilan birga, bir madaniyatni boshqasidan ajratish imkonini beradi.

Bobning uchinchi fasli "*Olamning obrazli manzarasini yaratishda metaforaning o'rni*" deb atalib, bunda metaforaning lingvomadaniy xususiyati tahlilga tortilgan. Metafora olamni bilishning eng qudratli qurollaridan biri hamda olamni anglash vositasi bo'lib, u inson tafakkurining xususiyatlarini o'zida aks ettiradi. Metafora dunyoni bilish usuli, u vositasida til, ong va madaniyatning o'zaro ta'siri namoyon bo'ladi. Olamni bilishning universal vositasi sifatida metafora, shubhasiz, madaniy ma'lumotlarni to'plash va saqlash imkonini beradi.

Metafora lingvomadaniy kodlarni hosil qiluvchi usullardan biridir. Metaforaning ushbu xususiyati barqaror birlik sanaluvchi topishmoqlarda yanada yaqqol ko'zga tashlanadi. Ularda borliqdagi predmetlar insoniy qiyofada namoyon bo'ladi. Tadqiqotchilar qayd etganidek, topishmoqlarning aksariyati metaforik matndan iborat[24]: *Oq yer ochdim, qora bug'doy sochdim (Qog'oz, yozuv)*; *Qora sigir qarab turar, Sariq sigir yalab turar (Qozon, olov)* kabi topishmoqlar matnida ifodalangan mazmun boshqa bir tagma'noga ishora qilib keladi. Bunga M.Saparniyazova o'z tadqiqotida *Fotima-Zuhra urishadi, Merosini bo'lishadi (Qaychi)* topishmog'ini misol sifatida keltirgan[25]. Bu kabi matnlar voqelikni obrazli idrok etishning ixcham ko'rinishlari hisoblanadi. Topishmoqlarga xos yana

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[23] Маҳмудов Н. Оламнинг лисоний манзараси ва сўз ўзлаштириш // Ўзбек тили ва адабиёти. – Тошкент, 2015. – № 3. – Б. 6.
[24] Сапарниязова М. Ўзбек халқ топишмоқларининг синтактик-семантик хусусиятлари: Филол. фан. номз. ... дисс. – Тошкент, 2005. – Б. 58.
[25] Сапарниязова М. Ko'rsatilgan dissertatsiya. – B. 60.

bir xususiyat shundaki, ularda lingvomadaniy kodlardan foydalanish yuqori darajadadir. Shu o'rinda aytish joizki, tildagi biror so'zning metaforik ma'nosi bilan lingvomadaniy kod sifatida voqelangan so'zning ma'nosi o'rtasida muayyan farq bor: lingvomadaniy kodni ifodalovchi so'z o'zi qatnashgan matn yoki jumla mazmuniga mustahkam bog'langan bo'ladi, uning ko'chma ma'noda qo'llanishida kontekstning roli muhimdir.

Bobning "*Madaniy kodlar – madaniyatni tushunish kaliti*" deb nomlangan faslida *kod, kodlash, madaniy kod, lingvomadaniy kod* terminlarining mazmun-mohiyati yoritilgan.

Kod termini o'z qo'llanish doirasiga ko'ra alohida mazmun kasb etadi; qaysi sohada qo'llanishiga ko'ra o'z ta'rifiga egadir. Hozirda kundalik hayotimizda kompyuter, telefon apparatidan barchamiz deyarli foydalanamiz. Bilamizki, kompyuter yoki telefon apparati egasi tomonidan kodlansa, undan o'zga kishi foydalana olmaydi. Ularni ishlatish uchun kodlangan qulfning kodini (kalitini, raqamini) bilish zarur. "O'zbek tilining izohli lug'ati"da *kod* so'zi "...istalgan axborotni uzatish, qayta ishlash va saqlash uchun qo'llanadigan, ma'lum tartibdagi shartli belgi, ramz (simvol)lar yoki signallar tizimi" (O'TIL, II, 2022:871) deb izohlangan. *Madaniy kod* termini XX asrdan boshlab deyarli barcha sohalarda faol ishlatilmoqda. *Kod* va *madaniy kod* haqidagi ma'lumotlarga tayanib ayta olamizki, *kod* so'zi insoniyatning qadim tarixida shu shaklda qo'llanmagan bo'lsa-da, biroq insoniyat tafakkurining izchil rivoji natijasida borliqni anglash, voqelikni idrok etish tamoyili shakllangach yuzaga kelgan. Ma'lumki, lingvomadaniy kod – lingvomadaniyatshunoslikning birligi. Lingvomadaniyatshunoslik esa til, tafakkur va madaniyatning o'zaro uzviy bog'liqligini o'rganadigan soha. Aytish mumkinki, "tilning nomlash vazifasi tufayli tafakkuriy tushunchalar shakllanadi va farqlanadi"[26]. Lingvomadaniy kodlar madaniy kodlarning bir turi bo'lib, uning verballashgan ko'rinishidir. Lingvomadaniy kodlar tilda, asosan, xalqning obrazli tafakkurini namoyon etuvchi barqaror birliklarda voqelanadi. Lingvomadaniy kodlarda insonlarning moddiy va ma'naviy olam haqidagi tasavvurlari, milliy tafakkuri in'ikos etadi. Lingvomadaniy kodlar turg'un birliklarning shakllanishida asosiy o'rin tutadi. Masalan, somatik ligvomadaniy kodlar (*bosh, ko'z, qo'l, oyoq, jigar, o'pka, panja*) va zoomorf lingvomadaniy kodlar (*it, mushuk, qo'y, xo'roz*) ko'plab frazeologizmlarning shakllanishida asosiy komponent bo'lgan. Umuman olganda, har bir obrazli turg'un bog'lanish ma'lum bir lingvomadaniy kodga asoslanadi. O'zbek tili barqaror birliklarini shu nuqtayi nazardan o'rganib, uni lingvomadaniy kodlar asosida tasniflash orqali o'zbek tafakkurining modellarini yaratish, millatning lisoniy ongiga xos bo'lgan mexanizmlarni yoritish mumkin.

Tadqiqotning ikkinchi bobi "**Barqaror birliklar lingvomadaniy birlik sifatida**" deb nomlangan. Unda ibora, maqol, topishmoq, o'xshatish, tasviriy ifoda barqaror lingvomadaniy birlik sifatida tadqiqqa tortildi. O'zbek tili barqaror birliklarining lingvomadaniy jihatdan o'rganilishi tilimizning ochilmagan qirralarini ko'rsatishga xizmat qilishi ta'kidlandi.

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[26] Одилов Ё. Тил ва тафаккурнинг ўзаро муносабати // Ўзбек тили ва адабиёти. – Тошкент, 2021. – № 6. – Б. 4.

Bobning "***Olamning lisoniy manzarasida iboralarning o'rni***" deb atalgan faslida iboralar haqidagi tadqiqotlarda ilgari surilgan nazariy fikrlarga munosabat bildirildi va mazkur lisoniy birliklar lingvomadaniy birlik sifatida tahlilga tortildi. Iboralar o'zi tegishli xalqning tarixi, tafakkuri, dunyoqarashi hamda qadriyatlarining o'ziga xosligini yaqqol namoyon etish, fikrni yorqinroq ifoda etish, voqelikni obrazli tasvirlash vositasi ekanligi asoslandi.

Iboralar, birinchidan, til birligi sifatida muayyan tushunchani ifodalash xususiyatiga ega bo'lsa, ikkinchidan, har bir xalqning ko'p asrlik turmush tarzi, madaniyati, ma'naviyati, urf-odatlari va an'analarini aks ettiruvchi, shu bilan bir vaqtda muayyan holat, voqelik ifodasining obrazli, ta'sirchan bo'lishini ta'minlovchi vosita ham hisoblanadi. Xalqimizda oilada bir inson olamdan o'tsa, oila a'zolari uni eslab, duo qilib, uning uy-joyini obod qilib o'tirishadi. Bu holat *chirog'ini yoqmoq* frazemasi orqali ifodalanadi. *Chirog'ini yoqmoq* iborasidagi *chiroq* narsa-buyum lingvomadaniy kodi aloqadorlik ma'nosini anglatib, ya'ni uyni yorug' qilmoq – yaqin kishisi olamdan o'tgan insonni yolg'izlatmaslik, ko'nglini ko'tarib turish, unga dalda bo'lish ma'nolarini o'zida aks ettiradi. *O'g'il yoqqan chiroqni qiz ham yoqar* maqoli fikrimizni yanada isbotlaydi.

Qo'y lingvomadaniy kodi qo'yning boshqa uy hayvonlariga nisbatan yuvoshligini o'zida ifodalab, u vositasida beozor, mo'min kishilar xarakteri tasvirlanadi. *Qo'y* lingvomadaniy kodi asosida hosil bo'lgan *Qo'y og'zidan cho'p olmaslik* iborasi ham *nihoyat darajada beozor, mo'min* ma'nosini anglatadi.

"***Xalq maqollarida lingvomadaniy kodlarning voqelanishi***" faslida maqollar lingvomadaniy birlik ekanligi, ularning tarkibidagi lingvomadaniy kodlar maqollardagi madaniy mazmunning voqelanishida tayanch vazifani bajarishi yoritildi.

Xalq madaniyatini ko'rsatishda maqollar eng faol vositalardan biri sifatida bugungi kunda tilshunoslikda lingvomadaniy izlanishlar jarayonining muhim mavzularidan biriga aylanmoqda. Har bir maqol xalqning turmush tarzini qisqa va lo'nda, umuman olganda, to'laligicha ifodalay oladigan ko'zgudir. Nutqda ko'p qo'llanuvchi *Asal aynimas, sariyog' sasimas* maqolida *asal, sariyog'* oziq-ovqat lingvomadaniy kodlari eng yaxshi fazilatlar egasi bo'lgan haqiqiy inson ma'nosida qo'llangan. Bunda odob-axloqi, sabr-u irodasi, yillar davomida orttirgan hayot tajribasi bilan ma'naviy kuch-qudratga erishgan mukammal inson qanchalab mehnat evaziga etishtiriladigan asal-u sariyog'ga o'xshatilgan. *Asal, sariyog'* oziq-ovqat lingvomadaniy kodlari vositasida mukammal insonning turmush qiyinchiliklarida yengilmasligiga, har qanday sinovlarda "aynmas, sasimas"ligiga ishora qilingan.

O'zbek xalq maqollarida *arslon, echki, qarg'a, toycha, ari, ilon, it, bo'ri, eshak, sichqon* kabi so'zlar xalq tajribasi natijasida yuzaga kelgan xulosalarni metaforik mazmun shaklida ifodalashda lingvomadaniy tayanch vazifasini bajaradi. Masalan: *Har toycha o'zi suv ichgan bulog'ini maqtar*; *Yuki yengil eshak yotag'on bo'lar; Arslon bolasi arslon bo'lur, Sichqon bolasi – sichqon; Arslonning o'ligi – sichqonning tirigi*; *Go'ngqarg'a bo'lib ming yil yashagandan, Sher bo'lib bir yil yashagan afzal*; *Echki yuzga yetmas, Yuzga yetsa ham kuzga yetmas; Podshoh qarg'a bo'lsa, eganing go'ng bo'lar; Yomon ilon tegirmon boshida*

aylanar; Burgaga achchiq qilib, ko‘rpaga o‘t qo‘yma; *It hurar, karvon o‘tar.* Bunday maqollarni tushunishning asosiy sharti ushbu so‘zlar ortida yashiringan ma’noni, madaniy kontekstni anglash, ya’ni lingvomadaniy kodlar mohiyatini tushunishdan iborat.

Bobning uchinchi fasli “***Topishmoqlarning lingvomadaniy xususiyati***” deb nomlanadi. Topishmoqlar tilshunoslikda turg‘unlashgan barqaror birlik sifatida o‘rganiladi. Ularning tilini, lingvomadaniy xususiyatini o‘rganish ham o‘zbek tilining o‘ziga xos qirralarini yoritishda, belgilashda katta ahamiyat kasb etadi.

Topishmoqlarning lingvomadaniy nuqtayi nazardan yondashib berilgan ta’rifi D.Xudoyberganovaning lug‘atida qayd etilgan: “Til sohiblarining milliy-obrazli tafakkur tarzini va aksiologik munosabatini namoyon etuvchi, aksariyat hollarda lingvomadaniy kodlar vositasida shakllantirilgan, topilishi talab etiladigan narsa yoki hodisani boshqa narsa yoki hodisaga o‘xshatish, o‘zaro qiyoslash, taqqoslash orqali gavdalantiriladigan, she’riy yoki nasriy shakldagi janr; olam lisoniy manzarasining kichik bir qismi”[27]. Ma’lumki, topishmoqlarda tasvir obyekti yoki aytilmoqchi bo‘lgan fikr yashirin tarzda beriladi. Topishmoq javobini topish uchun uning til xususiyatlarini, undagi obrazli metaforik ifodani anglamoq, tayanch vazifani bajarayotgan lingvomadaniy kodni “ochmoq” zarur. O‘zbek xalq topishmoqlarida o‘zbek voqeligi, o‘zbek tabiati ifodalanadi. O‘zbek xalqi yaratgan topishmoqlar uning ijtimoiy hayoti va turmushining barcha tomonlarini qamrab oladi. Ularning katta qismi dehqonchilik, polizchilik, uy yumushlari bilan bog‘liq bo‘lib, o‘simliklar va hayvonot dunyosini, uy xo‘jaligiga oid ko‘plab narsalarni, xalq hayotini, turmush tarzini, urf-odatlarini ham yorqin aks ettiradi.

O‘zbek xalq topishmoqlari olamning lisoniy manzarasini yaratish usullari bilan boshqa barqaror birliklardan alohida ajralib turadi. Ularda antropomorfizm, lingvomadaniy kodlarning rang-barangligi, qiyoslash va metaforiklik (метафоричность) yuqori darajada amal qiladi. Masalan: *Bir qozondan qirq tuya suv ichadi* (*Chuchvara*); *Qorong‘u uyda O‘ttiz sadaf* (*Og‘iz, tish*); *Oq sandiq, og‘zi yo‘q sandiq* (*Tuxum*); *Katta xotin uy poylaydi, kichkina xotin yo‘qlovga ketadi* (*Qulf, kalit*); *Zar gilam, zar-zar gilam, Ko‘taray desam og‘ir gilam* (*Yer*) topishmoqlarida o‘zgacha tasvir ifodalangan.

Topishmoqda til sohiblarining olamni idrok etishdagi milliy o‘ziga xoslik yaqqol ko‘zga tashlanadi. Jumladan, *Ko‘k ko‘ylakka G‘o‘za yoydim* (*Osmon, yulduzlar*) topishmog‘ida osmon ko‘k ko‘ylakka, yulduzlar g‘o‘zaga yoki *O‘ttiz ikki bo‘ri bir bir joyga makon qo‘ydi, O‘nta xizmatkor, ikkita qarovul qo‘ydi* (*Tish, barmoqlar, ikki ko‘z*) topishmog‘ida tishlar bo‘rilarga, barmoqlar xizmatkorga, ko‘zlar qorovulga o‘xshatilib gavdalantirilgan bo‘lsa, *Ustidagi ko‘ylagi, Xuddi qog‘ozga o‘xshar. To‘g‘rasang, jahli chiqib, ko‘zingni darrov yoshlar* (*Piyoz*) topishmog‘ida yashiringan narsaning, ya’ni piyozning ko‘rinishi, alohida belgisi qiyoslangan. *Yer ostida oltin qoziq* topishmog‘ida topishmoq javobi – *sabzi* qoziqqa taqqoslangan. Sabzining bir necha belgilari taqqoslanish orqali

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[27] Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lug‘ati. – Toshkent: Bookmany print, 2024. – B. 83.

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tavsiflangan. Ya'ni sabzining shaklan qoziqqa o'xshashi, uning rangi oltinni eslatishi va uning yer ostida o'sishi uyg'un tarzda qayd etilgan.

Voqelik unsurlariga ijobiy yoki salbiy munosabatni aks ettirish ham topishmoqlarga xos xususiyatdir. "O'zbek xalq topishmoqlaridan birida insonning ismi qamchiga qiyoslanadi. Bu qamchi oddiy qamchi emas, zar qamchidir. U asrlar davomida ham chirimaydi: *Otam bergan zar qamchi Ming yilda ham chirimas (Ism)*. Ko'rinadiki, ushbu topishmoqda xalqning ismlarni avloddan avlodga meros sifatida olib o'tishi, milliy qadriyat sifatida ardoqlanishi o'z aksini topgan"[28].

Bobning to'rtinchi fasli *"O'xshatishlarda kodlangan axborotning ifodalanishi"* deb atalib, xalqning milliy tafakkuri uning o'xshatishlarida ham reallashishi bayon qilingan. Ma'lumki, dunyo tillarining barchasida turg'un o'xshatishlar mavjud. Bu barqaror birlik o'zi mansub millat madaniyatining o'ziga xosligini u yoki bu tarzda namoyon qiladi. Tilshunos olim N.Mahmudov ta'kidlaganidek, "…obrazli ifodalar xalqning obrazli nigohi, idroki va tafakkuri mahsuli o'laroq dunyoga keladi"[29]. Obrazli tafakkur tarzining mahsuli bo'lgan o'zbek tili turg'un o'xshatishlari ham o'zbek xalqining idroki va tafakkuri hosilasidir. O'xshatishlar uchun asos qilib olinadigan obrazlar inson hayotining an'anaviy turmush tarzi va faoliyati bilan bog'liq. Obraz yorqin bo'lishi uchun u dolzarb, lisoniy jamoaning barcha a'zolari uchun tushunarli bo'lishi lozim. Obrazli kod vazifasini reallikning har qanday hissiy qabul qilinadigan qismi bajarishi mumkin: landshaft, osmon jismlari, tabiat hodisalari, o'simlik va hayvonlar, inson tanasi a'zolari, artefaktlar (xo'jalik buyumlari, mehnat qurollari, qurol, uy-joy), shuningdek, ular bilan sodir bo'ladigan hodisalar.

Aytish joizki, o'xshatishlarda biomorf lingvomadaniy kodlar orqali insonning deyarli barcha xususiyatlari: tashqi ko'rinishi, xatti-harakati, fe'l-atvori to'kis aks ettiriladi.

O'zbek tilidagi o'xshatishlarning lingvomadaniy tadqiqini amalga oshirgan F.Usmonov o'xshatishlar uchun asos vazifasini o'tagan obrazlar, ya'ni lingvomadaniy kodlarni o'rganib, o'zbek tilidagi turg'un o'xshatishlarda eng ko'p qo'llanuvchi etalon leksemalar maishiy turmush realiyalarini ifodalovchi narsa-buyum lingvomadaniy kodlari bilan bog'liqligini qayd etadi. Tadqiqotda "o'xshatishlarda aks etuvchi lingvomadaniy kodlar maishiy turmush realiyalari (115 ta), fauna (83 ta), flora (41 ta), tabiat hodisalari va unsurlari (61 ta), inson (61 ta), diniy, mifologik va folklor personajlari hamda boshqalar (62 ta) guruhlariga kiruvchi etalonlar"[30] misolida aniqlangan .

O'xshatishlarda kodlangan mazmunni anglash uchun ko'p hollarda o'xshatish etaloni haqidagi etnik stereotiplar – turg'unlashgan tasavvurlardan boxabar bo'lish taqozo etiladi. Masalan, *mehmonday e'zozlamoq* o'xshatishini anglash uchun o'zbeklar uchun mehmon eng qadrli va izzatli shaxs hisoblanishini, bu doimiy stereotipga aylanganini bilish lozim bo'ladi. Bu kabi milliy-madaniy o'ziga

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[28] Худойберганова Д. Ўзбек лингвомаданиятшунослигининг устувор вазифалари // Ўзбек тили ва адабиёти. – Тошкент, 2020. – № 5. – Б. 7–8.
[29] Маҳмудов Н. Ўхшатишлар ва миллий образ // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 1. – Б. 3–8.
[30] Усмонов Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол фан. бўйича фалсафа доктори (PhD) ... дисс. автореф. – Тошкент, 2019. – Б. 12.

xosliklar *paxtaday oq*, *tulkiday ayyor*, *bulbulday sayramoq*, *sandiqdek katta*, *do‘ppidek tor*, *tandirdek qizimoq*, *musichaday beozor*, *qo‘ydek yuvosh*, *atlasday tovlanmoq* kabi ko‘plab o‘xshatish qurilmalarida o‘z aksini topgan.

Bobning **“Tasviriy ifodalar – lingvomadaniy birlik maqomida”** deb nomlangan faslida tasviriy ifodalar til boyligi bo‘lib, bular ham o‘zi mansub xalqning madaniyatini yaqqol namoyon qilishi tadqiq qilingan. “Dunyo tilshunosligida turg‘un so‘z birikmalari hali me’yor darajasida o‘rganilgani yo‘q. Hozirgacha parafraza, tarkibli atamalar, murakkab terminlar va ularning idiomatik ma’noli turlari frazema nomi bilan ozmi-ko‘pmi o‘rganilib kelinmoqda”[31]. Bu haqda o‘zbek tilidagi ayrim adabiyotlar[32]da, tadqiqot ishlari[33]da, ayrim maqolalar[34]da ma’lumotlar kuzatildi. Jumladan, sof turg‘un so‘z birikmalari (tarkibli atama va murakkab terminlar, parafrazalar) ham, ularda idiomatik ma’no kuzatilmasa-da, frazema maqomida talqin etilmoqda[35].

Parafraza haqida A.Hojiyevning “Lingvistik terminlarning izohli lug‘ati”da quyidagi izoh keltirilgan: “Narsa, hodisani o‘z nomi bilan emas, tasviriy usul bilan ma’lum kontekst, situatsiyadagi xarakterli belgi-xususiyati orqali ifodalaydigan stilistik priyom. Masalan, *dala malikasi (makkajo‘xori)*”[36]. M.Mirtojiyevning ta’kidlashicha: “Parafrazalar ma’lum bo‘lagi yoki bo‘laklari ko‘chma ma’noda bo‘lib, ular ma’nosi sintezidan tashkil topgan, bir tushunchani bildiruvchi lug‘aviy birlikdir”[37].

O‘zbek tilshunosligida parafrazalarni monografik tarzda ilk bor I.Umirov o‘rgangan[38]. Olim tadqiqotida parafrazalarning nutqiy hodisa ekanligi haqida fikr yuritgan. Parafrazalarning turlarini aniqlab, ularning tabiati, mohiyatini ochib bergan. Shuningdek, parafzalarning hosil bo‘lishi, yondosh hodisalarga munosabati, uning tasnifi kabi masalalarni yoritib bergan. D.Aytboyev esa “O‘zbek tilidagi perifrazalarning motivlashuvi va leksikografik talqini”[39] mavzusidagi ishida asosiy e’tiborini perifrazalarning motivlashuvi hamda leksikografik talqiniga qaratgan.

Tasviriy ifodalar bir qancha xususiyatlari bilan iboraga yaqin turadi, undagi nominatsiya faqat bir so‘zga teng bo‘lganligi bois bevosita leksikologiyaning obyekti sifatida qabul qilinadi. Ibora va perifrazalar yaqinligini quyidagi misollar

[31] Шодиев С. Турғун сўз бирикмаларининг синтактик деривацияси: Филол. фан. бўйича фалсафа доктори (PhD) … дисс. автореф. – Самарқанд, 2020. – Б. 5.

[32] Ҳожиев А. Тилшунослик терминларининг изоҳли луғати. – Тошкент: Ўзбекистон миллий энциклопедияси, 2002; Йўлдошев М. Бадиий матнинг лисоний таҳлили. – Тошкент, 2007. – Б. 101.

[33] Холмурадова М. “Қутадғу билиг” лексикаси: Филол. фан. бўйича фалсафа доктори (PhD) … дисс. – Тошкент, 2019. – Б. 159; Шодиев С. Турғун сўз бирикмаларининг синтактик деривацияси: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. автореф. – Самарқанд, 2020. – 46 б.

[34] Одилов Ё. Тасвирий ифода – бетакрор истифода // Тил ва адабиёт таълими – Тошкент, 2015. – № 9. –Б.48–49; Қодирова З. Перифраза – образли идрок маҳсули // Илм сарчашмалари. – Урганч, 2019. – Б. 54–57; Юсуф Б. Навоий асарларида парафразалар // Ўзбек тили ва адабиёти. – Тошкент, 2020. – № 1. – Б. 77–80; Ахмадова У. Перифраза ва сўз // Innovative achievements in science. – Тошкент, 2020. – Б. 695–698.

[35] Шодиев С. Турғун сўз бирикмаларининг синтактик деривацияси: Филол. фан. бўйича фалсафа доктори (PhD) … дисс. автореф. – Самарқанд, 2020. – Б. 5.

[36] Ҳожиев А. Лингвистик терминларнинг изоҳли луғати. – Тошкент, 1985. – Б. 67.

[37] Миртожиев М.М. Ўзбек тили лексикологияси ва лексикографияси. – Тошкент, 2000. – Б. 42.

[38] Умиров И. Ўзбек тили парафразалари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1996. – 24 б.

[39] Айтбоев Д. Ўзбек тилидаги перифразаларнинг мотивлашуви ва лексикографик талқини: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2007. – 26 б.

bilan dalillashga harakat qilamiz: "1. Har ikkalasi ham badiiy boʻyoqdorlikka ega: *bagʻri tosh* (ibora), *moʻyqalam sohiblari* (tasviriy ifoda). 2. Har ikkalasi ham kamida ikki qismdan iborat boʻlishi kerak: *yerga ursa osmonga sapchiydi, gʻazal mulkining sultoni*"[40].

Bu maʼlumotlarga tayanib ayta olamizki, tasviriy ifodalar (parafrazalar) barqaror birlikdir. Bu birlik ham dastlab yakka shaxs tomonidan yaratilib, vaqt oʻtishi bilan, ehtiyojga koʻra ommalashadi. Xalq nutqida turgʻun shaklda qoʻllanilib, keyinchalik uning til boyligiga aylanadi. Quyidagi tasviriy ifodalar fikrimiz isbotidir. *Amiri kabir* – Alisher Navoiy, *bahor darakchisi* – boychechak, *bahor elchisi* – qaldirgʻoch, *baland choʻqqilar xoʻjayini* – burgut, *baraka urugʻi* – chigit, *bilim bulogʻi* – kitob, *dala malikasi* – makkajoʻxori, *dehqonning qanoti* – traktor, *ekinning qoni* – suv, *falakning gardishi* – taqdir taqozosi, *hayotimiz qomusi* – Konstitutsiya, *ilm kaliti* – kitob va hokazo.

Lingvomadaniy kodlarning antropomorf lingvomadaniy kod, narsa-buyum lingvomadaniy kod turlari tasviriy ifodada koʻp kuzatildi. Masalan, antropomorf lingvomadaniy kodlar: *Malik ul-kalom* – Lutfiy, *Malikush-shuaro* – Muhammad Solih, *mavjudodlar sultoni* – inson, *moʻyqalam sohibi* – rassom, *Odam ush-shuaro* (*shoirlar odam atosi*) – Rudakiy, *oq chashma sohibalari* – sut sogʻuvchilar; narsa-buyum lingvomadaniy kodlari: *davlat ustunlari* – hukumat rahbarlari, *ilm kaliti* – kitob, *koʻkning fonusi* – oy, *kumush choyshab* – qor, *kumush tola* – pilla (ipak), *oq oltin* – paxta, *qora oltin* – neft, koʻmir, *Sharqning oltin darvozasi* – Toshkent kabi.

Tadqiqotning uchinchi bobi **"Oʻzbek tilida asosiy lingvomadaniy kodlarning ifodalanishi"** deb nomlangan. Mazkur bobda oʻzbek tili barqaror birliklaridagi asosiy lingvomadaniy kodlar tahlilga tortilgan.

Ilmiy adabiyotlarda lingvomadaniy kodlarning turlari sifatida somatik kod, makoniy kod, temporal kod, narsa-buyum kodi, biomorf kod, maʼnaviy kod, antropomorf kod, fazoviy kod, urushga doir kod, tibbiy kod, meʼmoriy kod, sport kodi, geometrik kod, gastronomik kod, kiyim-kechak kodi, mifologik kod, teomorf kod, rang-tus kodi kabilar qayd etiladi. Lingvomadaniyatshunoslikda *asosiy lingvomadaniy kodlar* termini mavjud boʻlib, uni V.V. Krasnix sohaga tatbiq etgan. "Asosiy lingvomadaniy kodlar eng qadimiy va insonning nutqiy faoliyatida eng koʻp qoʻllanadigan kodlar boʻlib, narsa-buyum madaniy kodi, biomorf madaniy kodi, makon madaniy kodi, maʼnaviy madaniy kod, somatik madaniy kod, vaqt madaniy kodi"[41] ushbu tushuncha doirasiga kiritilgan .

Mazkur bobning "***Somatik lingvomadaniy kodlar***" deb nomlangan birinchi faslida somatik kodlar lingvomadaniy jihatdan tahlilga tortildi. Lingvomadaniy kodlarning eng keng tarqalgan turlaridan biri somatik lingvomadaniy koddir. Ushbu termin adabiyotlarda "antropomorf kod, tanaga oid kod, fiziologik-jismoniy kod"[42] deb ham yuritiladi. Biz esa inson organizmi aʼzolarini anglatuvchi tayanch qism boʻlgan lingvomadaniy kodlarni *somatik lingvomadaniy kod* termini ostida tadqiq qildik.

[40] Қодирова З. Перифраза – образли идрок маҳсули // Илм сарчашмалари. – Урганч, 2019. – Б. 54–57.
[41] Красных В.В. Коды и эталоны культуры (приглашение к разговору) // Язык, сознание, коммуникация: Сб. статей. – М.: МАКС Пресс, 2001. – С. 6.
[42] Красных В.В. Koʻrsatilgan maqola. – В. 6.

Somatik lingvomadaniy kodlar insoniyatning qadimgi tafakkur usullaridan birini namoyon qiladi. Ya'ni bunda inson o'z ichki olami yoki tashqi voqelik unsurlarini o'z tana a'zolari haqidagi tushunchalar vositasida ifodalaydi. Buni o'zbek tilida *ko'z, bosh, qo'l* so'zlarining iboralarda asosiy komponent bo'lib kelganligi ham isbotlaydi. O'zbek lingvomadaniyatida *qo'l, ko'z, bosh, yurak, til, og'iz, qosh, burun* kabi so'zlar barqaror birliklarda lingvomadaniy mazmunning shakllanishida asosiy o'rin tutganligi kuzatildi.

Mazkur so'zlar qatnashgan frazemalar somatik iboralar deb ataladi. A.Isayevning ta'kidlashicha, turkiy tillarda, xususan, o'zbek tilida somatik so'zlar juda mahsuldor. "Birgina *bosh* somatizmi orqali turkiy tillarda 160 ta frazeologizm tuzilgan"[43].

Bir kalla – kalla, Ikki kalla – tilla; *Besh qo'l barobar emas*; *Ko'p og'iz ko'p gapirar*; *Besh barmoqning birini tishlasang, bari og'rir*; *Ey til, yaxshilikni bil*; *Uzoqdagi quyruqdan yaqindagi o'pka yaxshi*; *Egilgan boshni qilich kesmaydi* maqollarida *kalla, barmoq, til, o'pka, bosh* somatik lingvomadaniy kodlari odam, kishi ma'nosini ifodalaydi. *Beli og'rimagan bel bo'lmas, Birovning xizmatin bilmas* maqolida *bel* somatik lingvomadaniy kodi *og'rimagan* so'zi bilan birga ish-yumushga qayishmagan, mehnatdan qochgan odamga ishora qiladi.

Yo'lda yursang tuya ishlat, Elda yursang – miya maqolida tuya bilan miya tenglashtirilib, kishiga biror ko'zlangan manzilga yetishishida tuyaning katta yordami tegishi, turmush tarzida esa miya (aql)ning o'rni muhimligi ta'kidlangan. *Miya* somatik lingvomadaniy kodi metonimik tarzida aqlni, mustaqil fikrni ifodalaydi.

Quduqqa sochimni yoydim (*Ugra*) topishmog'ida *soch* somatik lingvomadaniy kodi topishmoq javobi bo'lgan ugraning badiiy ifodasidir. *Soch* somatik lingvomadaniy kodi vositasida ugraning soch tolasiga o'xshab uzun va ingichka bo'lishi tasvirlangan.

Otga boqma, to'nga boq, Ichidagi jonga boq maqolida insonning tashqi ko'rinishiga – suratiga emas, balki siyratiga – aql-zakovati, bilimi va qobiliyatiga qarab baholamoq lozimligi uqtirilgan. Bunda *ot* zoomorf lingvomadaniy kodi mol-dunyo, amal-martaba, *to'n* narsa-buyum lingvomadaniy kodi amal-martabali kishining tashqi ko'rinishini, *jon* somatik lingvomadaniy kodi insonning siyratini anglatadi.

Bobning "***Narsa-buyum lingvomadaniy kodlari***" deb nomlangan ikkinchi faslida narsa-buyum lingvomadaniy kodlari tahlilga tortildi. O'zbek tili barqaror birliklarida narsa-buyum lingvomadaniy kodlari ko'p kuzatildi. Jumladan, *beshik* narsa-buyum lingvomadaniy kodi yoshlik; vatan, yurt, makonni: *Beshikda tekkan, kafanda ketar; Ona yurting – oltin beshiging; Elning ichi – oltin beshik; O'z yurting – o'lan to'shaging, O'zga yurt bo'lmas beshiging*; *ko'rpa* narsa-buyum lingvomadaniy kodi vatan, yurtni: *Ko'rpang qayerda bo'lsa, Ko'ngling shu yerda*; *kaltak* narsa-buyum lingvomadaniy kodi tarbiya, pand-nasihatni: *Ahmoqqa – kaltak, donoga – ishorat*; *qaychi* narsa-buyum lingvomadaniy kodi qirquvchi,

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[43] Исаев А. Соматические фразеологизмы узбекского языка: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1977. – С. 6.

ayiruvchi narsani: *Qarz – muhabbatning qaychisi; kema* narsa-buyum lingvomadaniy kodi biror bir tadbir, qiyinchilikni: *Kemaga tushganning joni bir*; *pichoq* narsa-buyum lingvomadaniy kodi keskirlikni: *Ota so'zi – pichoq, Ona so'zi – qumaloq*; *tegirmon, tovoq* narsa-buyum lingvomadaniy kodi ro'zg'orni: *Tegirmoningni o'zing tort; Mehnat tovoq to'ldirar, Minnat tog' kuydirar*; *ketmon, o'roq, ter, non* narsa-buyum lingvomadaniy kodi mehnatni: *Ketmon chopdim – non tishladim; O'roq o'rmoq – o'ynamoq; Nonni tandirning qizig'ida yop; Kumushdek ter to'ksang, Gavhardek dur olarsan; do'ppi, to'n* narsa-buyum lingvomadaniy kodlari boylikni: *Bosh omon bo'lsa, do'ppi topilar; Omon bo'lgan ot minar, Ola parcha to'n kiyar* ifodalaydi. Bu kabi barqaror birliklarni kuzatish shundan dalolat beradiki, o'zbek lingvomadaniyatida uy-ro'zg'or buyumlarini bildiruvchi so'zlar narsa-buyum lingvomadaniy kodi sifatida ko'p uchraydi. Bu til sohiblarining uy-ro'zg'or ashyolarining boshqa predmet va hodisalar bilan mushtarak tomonlarini yaxshi ilg'aganidan va mazkur qiyosni o'z nutqi orqali ifodalashga ko'proq e'tibor qaratganligidan dalolat beradi.

Bobning "**Makon lingvomadaniy kodlari**" deb atalgan uchinchi faslida makon lingvomadaniy kodlarning lingvomadaniy xususiyati yoritildi. Makon lingvomadaniy kodi ham lingvomadaniyatshunoslikda asosiy kodlardan biri hisoblanadi. Makon lingvomadaniy kodi mantiqiy ravishda vaqt lingvomadaniy kodiga bog'liq, chunki zamon va makon tushunchalari inson shuurida assotsiativ tarzda anglanib, bir-birini taqozo etadi.

O'zbek xalq maqollarida makon lingvomadaniy kodlari ham o'z o'rniga ega. O'zbek lingvomadaniyatida *uya, bog', tog', bozor, yurt* kabi so'zlar makon lingvomadaniy kodi sifatida ko'p qo'llanadi. Masalan: *Boqsang – bog', boqmasang – tog'; Bog'bonga tog' yarashmas, Biyobonga – bog'; Bog'ni boqsang – bog' bo'lur, Botmon dahsar yog' bo'lur; Arslonni ovlamoq uchun arslon uyasiga kirmoq kerak; Qush uyasida ko'rganini qiladi; Otang – bozor, onang – bozor* kabi.

Yomg'ir yog'sa to'ning ho'l bo'lar, otang o'lsa, uying cho'l bo'lar maqolida *cho'l* makon lingvomadaniy kodi fayzsiz xonadonni ifodalagan. Aytilmoqchiki, ota bo'lgan joy – gullab-yashnagan obod makon, yashil daraxtlar bilan burkangan bog', otasizlik – cho'l-u sahro, ya'ni mehrga tashnalik demakdir. *Cho'l* makon lingvomadaniy kodi vositasida ota farzandi uchun suyanch, mador ekanligi, uni borida qadrlash lozimligi, agar buning aksi bo'lsa, farzand hayoti ota tirikligidagiday emas, balki armon bilan o'tishi ta'kidlangan.

O'zbek tili barqaror birliklarida *ko'l, o'rmon, to'qay, bog', tom, uya, devor* makon lingvomadaniy kodlari tug'ilgan joy, vatan, oila ramzi sifatida ifodalanadi. Jumladan, *Elidan bezgan er o'ngmas, Ko'lidan bezgan g'oz o'ngmas; Yolg'iz daraxt o'rmon bo'lmas; To'qayga o't tushsa, ho'l-u quruq baravar yonar; Baxtli bilan bahslashma, Tomlik bilan tenglashma; Baxilning bog'i ko'karmas; Yomondan dog' qoladi, yaxshidan bog' qoladi; Qush uyasida ko'rganini qilar* maqollari va *to'rt devor ichida yashamoq* iborasi bunga dalildir.

O'zbek xalq topishmoqlarida ham makon lingvomadaniy kodlari kuzatildi. Masalan: *Bir hujra, Bir hujraning ichida hujra, Qirq hujraning ichida mullabachchalar* (*Anor va uning donachalari*) topishmog'ida anor va uning oq mayin parda bilan o'ralgan qismlari *hujra* makon lingvomadaniy kodi bilan, anor

mevasi donalari *mullabachchalar* antropomorf lingvomadaniy kod orqali yorqin tasvirlangan. Bu topishmoq Uvaysiyning mashhur anor haqidagi chistonini yodga soladi. Ma'lumki, bu chistonda *gumbaz* so'zi lingvomadaniy kod vazifasini bajarib kelgan edi.

Bobning to'rtinchi fasli "***Vaqt lingvomadaniy kodlari***" deb ataladi. Bunda o'zbeklar uchun vaqt – eng g'animat, qadrli narsalardan biri ekanligi haqida fikr yuritildi hamda vaqtni atovchi birliklar lingvomadaniy kod bo'lib kelgan barqaror birliklarning xususiyati yoritildi. Vaqt lingvomadaniy kodining barqaror birliklarda ifodalanishi o'quvchiga kuchli ta'sir etadi va u vositasida mazmun chuqurroq anglashiladi. *O'tmish* va *kelajak*, *daqiqa*, *lahza*, *on*, *kun-u tun*, *bugun* va *erta* so'zlari *vaqt* so'zi atrofida birlashadi.

Dono xalqimiz vaqtni o'tkinchi hodisa deb bilib, undan oqilona foydalanish lozimligini ta'kidlaydi. O'zbek tili sohiblari ongidan vaqtga doir bir qator stereotiplar o'rin olgan. Jumladan, o'zbeklar uchun *Vaqt – oqar suv*, u odamning ko'z o'ngida tezlik bilan "oqib o'tadi". Vaqtdan iborat umrning o'z "fasllari" bor – *umr bahori*, *umr kuzi*. Shuningdek, uning ertasi va oqshomi ham bor – *umr oqshomi*. Vaqt – eng qimmatli narsalardan biri, turli jarayonlar bu qimmatbaho narsani "o'g'rilashi" mumkin: *Qimmatli vaqtlarini ayamasdan ishimni o'qib chiqqanlari uchun hurmatli opponentimga o'z tashakkurimni bildiraman* (Dissertantlar nutqidan); *Bu ortiqcha ishlar vaqtimni o'g'riladi* (So'zlashuvdan). O'zbeklar uchun vaqt – eng g'animat, qadrli narsalardan biridir: *Vaqting ketdi – naqding ketdi*. *Vaqtni boy bermaslik* insonning asosiy maqsadlaridan biri bo'lmog'i lozim. Biz kuzatgan barqaror birliklarda mana shu tasavvurlar turli lingvomadaniy kodlar vositasida o'z aksini topgan. Jumladan, *Vaqt g'animat, O'tsa – nadomat* maqolida ham vaqtning qimmati va o'tkinchi ekanligi, shuningdek, o'z vaqtida qilinmagan ish uchun afsus chekilishi mumkinligi haqida so'z borgan. Kishi umrining hamma soatlarini, hattoki daqiqalarini foydali narsalarga bag'ishlashi lozim, shundagina baxtiyor yashashga erishadi. *O'tgan kun topilmas*, *Kelar kun sotilmas* maqolini ham ushbu fikrlarning dalili sifatida ko'rishimiz mumkin.

Kayfiyati buzuq ma'nosiga teng *ta'bi xufton* iborasida *xufton* vaqt lingvomadaniy kodi ko'ngil g'ashligi ma'nosini ifodalaydi. O'zbek tilida *yetti* (*to'qqiz*) *xufton* iborasi kunning zimiston vaqtini ifodalaydi. *Umr shomi* iborasida esa *shom* vaqt lingvomadaniy kodi shu ma'nolarni bildirib, umrning oxirgi, tugash pallasi shom paytiga o'xshatilgan. Ushbu *shom* vaqt lingvomadaniy kodi xalqimizning inson umrini to'rt fasl: bahor, yoz, kuz, qishga qiyoslashiga o'xshab ketadi. Ya'ni bolalik bahorga, yigitlik (o'rta yoshlik davri) yozga, keksalik kuzga, qarilik qishga qiyoslanganidek, inson umrining so'nggi pallalari shom paytiga o'xshatilgan.

Kuni bitmoq iborasida *kun* vaqt lingvomadaniy kodi umr ma'nosini anglatadi.

Butamasang – meva oz, Butasang – yeysan qish-u yoz maqolida *qish-yoz* vaqt lingvomadaniy kodi *hamisha*, *doimo* ma'nolarini o'zida aks ettiradi.

Umr bahori, *hayot bahori*, *sevgi bahori* birliklarida paytni bildiruvchi *bahor* vaqt lingvomadaniy kodi umrning, hayotning yashnagan, kamolga yetgan payti, shunday chog'lar ramzidir. *Yaxshi xotin – hamisha bahor* maqolida esa *bahor* vaqt

lingvomadaniy kodi baraka timsolidir. *Bahor* vaqt lingvomadaniy kodi vositasida fayzlilik, go'zallik kabi assotsiatsiyalarni yuzaga keltiradi.

Bobning "***Ma'naviy lingvomadaniy kodlar***" deb nomlangan faslida ma'naviy lingvomadaniy kodlarning lingvomadaniy xususiyati yoritilgan. Ma'naviy lingvomadaniy kodlar insonning ma'naviy-axloqiy qarashlari va u bilan bog'liq tushunchalarni nomlovchi lisoniy birliklar vositasida voqelanadi. O'zbek tili barqaror birliklari fondida oila hamda u bilan bog'liq tushunchalar tayanch qism bo'lgan ma'naviy lingvomadaniy kodlar kuzatildi: Masalan, *Oila – qo'sh ustunli ayvon*; *Er-xotin – qo'sh ho'kiz*. *Oila – qo'sh ustunli ayvon* maqolida "Qo'sh ustunning biri olib tashlansa, ayvon qulab tushgani kabi, ersiz yo xotinsiz ro'zg'or ham ro'zg'or bo'lmay qolishi"[44] uqtirilgan. Oila qo'sh ustunli ayvonga o'xshatilgan. *Er-xotin – qo'sh ho'kiz* maqolida oila boshliqlari – er-xotin esa qo'sh ho'kizga o'xshatilgan. Biroz qo'polroq o'xshatish bo'lsa-da, aytilmoqchi bo'lgan fikr teran ifodalangan. Bunda "Qo'sh ho'kiz omochni teng tortgani singari, er-xotin ham uy-ro'zg'or ishlarini baravar qilishi, tirikchilik "yuki"ni barobar tortishi, bir-biriga ko'maklashishi, hamkorlik qilish"[45] kerakligi ta'kidlangan.

Kitobsiz aql – qanotsiz qush maqolida *aql* ma'naviy lingvomadaniy kodi insonni anglatadi. Ushbu maqolda aql egasi, ya'ni insonning ma'naviyatini boyitishda kitobning ahamiyati kattaligi ko'rsatilgan. Kitobsiz aql egasi qanotsiz qushga o'xshatilgan.

Tadqiqotning to'rtinchi bobi **"O'zbek tilida biomorf lingvomadaniy kodlarning ifodalanishi"** deb nomlanadi. O'zbek tili barqaror birliklarining bir qanchasida asosiy lingvomadaniy kodlarga kiruvchi biomorf lingvomadaniy kodlar tayanch qism bo'lganligi kuzatildi. Shuni inobatga olib, ushbu bobda biomorf lingvomadaniy kodlar alohida tadqiq qilindi.

Biomorf lingvomadaniy kodlar 3 guruhga ajratildi. 1. Hayvonot olami bilan bog'liq kodlar – zoomorf lingvomadaniy kodlar. 2. O'simliklar dunyosi bilan bog'liq kodlar – fitomorf lingvomadaniy kodlar. 3. Odam yoki unga tegishli bo'lgan harakat- xususiyatlarni bildiruvchi antropomorf lingvomadaniy kodlar.

Ushbu bobning "***Zoomorf lingvomadaniy kodlar***" deb atalgan faslida zoomorf lingvomadaniy kodlar xususiyati yoritildi. Biomorf lingvomadaniy kod "Zamonaviy tilshunoslik terminlarining izohli lug'ati"da "Muayyan madaniy axborotning verbal usulda kodlashtirilishida milliy-madaniy jihatdan odamga, hayvonot va o'simliklar dunyosiga tegishli tushunchalarni anglatuvchi so'z (yoki so'zlar, so'z birikmasi) tayanch komponent bo'lgan lisoniy (nutqiy) birlik; lingvomadaniy kod turlaridan biri. Ushbu kodning antropomorf kod (q.), zoomorf kod (q.) va fitomorf kod (q.)lardan iborat 3 ta kichik turi bor"[46] deb izohlangan.

O'zbek tilida qadimdan hozirgi kungacha nafaqat hayvonlar, balki, ularning harakati va holatida ham obrazli tasavvur imkoniyatlari keng bo'lib, bu xususiyat, ayniqsa, barqaror birliklarda aks etadi va etnos tabiatini to'laqonli ochib bera oladi.

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[44] Шомақсудов Ш., Шораҳмедов Ш. Маънолар махзани. – Тошкент: Ўзбекистон миллий энциклопедияси, 2018. – Б. 401.
[45] Шомақсудов Ш., Шораҳмедов Ш. Ko'rsatilgan kitob. – B. 401.
[46] Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lug'ati. – Toshkent: Bookmany print, 2024. – B. 17.

Zoonim komponentli frazeologik birliklarning rivojlanishi insonlarning hayvonot olami xususidagi totemistik qarashlari va turmush tarziga borib taqaladi. O‘zbeklar, asosan, chorvachilikning mol boqish turi bilan shug‘ullangan. Bu jarayon uning tilida ham aks etadi. Asosan, zoomorf lingvomadaniy kodlar jonli mavjudotlarni ifodalashga xizmat qiladi hamda til sohiblarining bu xususidagi tasavvurlarini o‘zida yaqqol gavdalantira oladi. Shu ma’noda zoomorf lingvomadaniy kodli barqaror birliklarni o‘rganish o‘ziga xos dolzarblik kasb etadi.

O‘zbek madaniyatida yangi uyga ko‘chib kirishda hovli darvozasiga otning taqasi qoqiladi. Bu bilan xonadon turmushi ot taqasiday mustahkam, mol-holga boy-badavlat bo‘lishi niyat qilinadi. Uy hayvoni bo‘lgan ot o‘zbek millati uchun salomatlik ramzi bo‘lib ham xizmat qiladi. Bu munosabat sog‘lig‘i yaxshilanayotgan bemorning *otdayman* so‘zini qo‘llashida ham ko‘rinadi.

O‘zbek tili barqaror birliklarida *ot* zoomorf lingvomadaniy kodi sadoqatli hamroh, madadkor yo‘ldosh, *it* zoomorf lingvomadaniy kodi esa xiyonatkor, jafokor, ikkiyuzlamachi hamda nafs, ochko‘zlik, kibr, gina, hasad kabi qator illatlarni o‘zida jamlagan kishilar ramzi ifodasi sifatida ko‘p uchradi. Masalan, *Ot o‘limi – itga to‘y*; *Eshak o‘lsa – itga to‘y*. *It* leksemasi har ikki barqaror birlikda salbiy bo‘yoqni ifodalagan. “O‘zbek tili o‘xshatishlarining izohli lug‘ati”da *it* so‘zi etalon bo‘lib kelgan turg‘un o‘xshatishlarning 10 tasida insonga xos salbiy harakatlar yoki bu harakatlarga bo‘lgan salbiy munosabat itga nisbatlangan holda tavsiflangan: *itday qopmoq, itday akillamoq, itday yugurmoq, itday sanqimoq, itday ergashmoq, itday xor bo‘lmoq, itday quturmoq, itday ichmoq, musofir itday dumini qisib yurmoq, itday turmush kechirmoq*[47]. Bu shundan dalolat beradiki, til sohiblari insonga xos xulq-atvor, xatti-harakatlarni tavsiflashda o‘ziga yaqin bo‘lgan uy hayvoni – it obrazini tanlagan. It odamning sadoqatli hamrohi, qo‘riqchisi bo‘lishiga qaramay, ba’zan o‘z egasini ham tishlab olishi, “it baribir itligini qilishi” xalq ongida it haqida salbiy stereotiplarning shakllanishiga sabab bo‘lgan. Mazkur stereotiplar esa lisoniy shaklda barqaror birliklarga ko‘chgan. It salbiylik bilan bir qatorda sodiqlik, vafodorlikni ham assotsiatsiyalaydi. Buning misoli sifatida *It – vafo, xotin – jafo* maqolini, *itday vafodor* turg‘un o‘xshatishini keltirish mumkin.

Boshiga it kunini solmoq iborasi *rosa qiynamoq, o‘ta azob-qiynoqqa solmoq* ma’nosini bildiradi. Barcha itlar ham egasi tomonidan asralmaydi. Ba’zilari topsa suyak g‘ajiydi, topmasa och-nochor holda qolaveradi, lekin shu holda ham yuklangan vazifani bajaraveradi. Xo‘rlangan, o‘z vaqtida qorni to‘ymagan, azoblangan kishilarning holati itning shu holiga o‘xshatilgan. *Bo‘ynidan bog‘langan it ovga yaramas* maqolida *it* zoomorf lingvomadaniy kodi orqali xohishi bo‘lmagan kishini majburlab ish qildirolmaslik holati bayon qilingan.

Burgut barqaror birliklarda yirik, chaqqon va kuchli kishilar ramzi bo‘lib keladi. *Burgut chivin tutmas* maqolida *burgut* zoomorf lingvomadaniy kodi buyuk maqsadlarni ko‘zlovchi, *chivin* zoomorf lingvomadaniy kodi esa mayda-chuyda

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[47] Маҳмудов Н., Худойберганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – Б. 99–101.

tashvishlar bilan oʻralashib yuruvchi kimsalar obrazidir. "Maqolning oʻz maʼnosi ikki metrli kuchli qanotlarga ega boʻlgan burgutlar jayron, xonaki echki, kaklik, tovushqon, yumronqoziq, baʼzan boʻrilarni ovlab kun kechirishi, burgutning tana tuzilishi chivin-pashshalarni ovlashga mutanosib emasligi, bunday mayda hasharotlar burgut bolalariga ham oziqa boʻlolmasligini anglatgan boʻlsa"[48], uning majoziy maʼnosidan buyuk maqsadi bor inson mayda-chuyda tashvishlarga aralashmasligi tushuniladi.

Ushbu bobning ikkinchi fasli "**Fitomorf lingvomadaniy kodlar**" deb nomlanib, ularning lingvomadaniy xususiyati yoritildi. Oʻzbek lingvomadaniyatida muayyan tushunchani oʻsimliklar vositasida ifodalash juda koʻp uchraydi. Albatta, bu birinchi navbatda dehqonchilik oʻzbek xalqining asosiy mashgʻulotlaridan biri ekanligi bilan izohlanadi.

Terakka qarab, *tol oʻsar*; *Mevali daraxt yerga engashar, Mevasiz daraxt koʻkka tirmashar*; *Uzumini ye, bogʻini soʻrama*; *Magʻiz achchiq boʻlsa, poʻstiga ham urar; Dushman orttiraman desang, Chaqirtikan boʻl*; *Olma olmadan rang olar* barqaror birliklari tarkibidagi fitomorf lingvomadaniy kodlar muayyan lingvomadaniy mazmunni ifodalashga xizmat qilgan. *Terakka qarab*, *tol oʻsar* maqolida *terak* fitomorf lingvomadaniy kodi otani, *tol* fitomorf lingvomadaniy kodi uning farzandini ifodalab kelgan. Farzandning otasidan "boʻy" olishi terakka qarab tolning oʻsishiga oʻxshatilgan.

Oʻzbek xalqi gullar bilan bogʻliq birliklardan qizlarning ismini qoʻyishda keng foydalanadi. Umuman, qiz bola, ayniqsa, maʼshuqa gulga oʻxshatiladi. Maʼlumki, gulning turi koʻp: hidli-hidsiz, tikanli-tikansiz, foydali-bebahra. Jamiyatdagi insonlar ham gullarga oʻxshab har turli. Turli toifa kishilarning siyrati-yu suvrati barqaror birliklardagi fitomorf lingvomadaniy kodlar vositasida yanada aniq-tiniq ifodalanadi. *Bevafo doʻstdan tayoq yaxshi, bebahra guldan yaproq yaxshi* maqolida ham buni kuzatish mumkin. Tayoq badanga tegsa, jonning ogʻrishi aniq. Tayoq oʻzining bir xususiyatini oshkor koʻrsatadi. Bevafo doʻst esa doʻstman, deb ichingga kirib olib, siringni bilib, vaqt-soatida seni sotadi. Shu sababdan ham bevafo doʻstdan tayoq yaxshi deyilmoqda. Maqolning ikkinchi hukmida *bebahra gul* fitomorf lingvomadaniy kodidan vafosiz, sadoqatsiz inson anglashilmoqda, yaʼni bevafo inson bebahra gulga oʻxshatilmoqda. Ayonki, bebahra guldan foydali gul yoki yaproq afzaldir, bevafo doʻstdan vafoli doʻst maqbuldir. Ushbu maqolda bevafo doʻst badanga ozor beruvchi tayoqqa, zavq-shavq ulashmaydigan bebahra gulga qiyoslangan.

Tikansiz gul boʻlmas, mashaqqatsiz – hunar maqolida *gul* fitomorf lingvomadaniy kodi hayot, farovonlik, boylik maʼnosida qoʻllangan. Mashrabning *Sadafsiz dur, tikansiz gul, mashaqqatsiz hunar boʻlmas, Riyozat chekmasdan turib yor vasliga etib boʻlmas* baytida ham bu ifoda yanada goʻzal shaklda tarannum etilgan.

Magʻiz achchiq boʻlsa, poʻstiga ham urar maqolida *magʻiz* fitomorf lingvomadaniy kodi – (ich) farzand, *magʻizning poʻst* (ust) esa ota-ona. Mazkur

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[48] Холманова З., Тошева Д. Зооним компонентли паремаларнинг изоҳли луғати. – Тошкент: Турон замин зиё, 2016. – Б. 40.

maqolda ota-ona mevaning poʻstiga, farzandi mevaning magʻziga oʻxshatilmoqda. Bu oʻxshatish vositasida oʻzbek xalqi bolajon ekanligi, bolani mevaning magʻziga, danagiga oʻxshatishi, bolaning qilgan xatosi, bilib-bilmay bosgan qadami ota-onasiga isnod, laʼnat keltirishiga ishora qilinmoqda.

Danagi shirin, danagidan magʻzi shirin maqolida ham *danak* fitomorf lingvomadaniy kodi farzandni*, magʻiz* fitomorf lingvomadaniy kodi nabirani ifodalagan. Bundan koʻrinadiki, *meva* fitomorf lingvomadaniy kodi ota-ona, *danak* fitomorf lingvomadaniy kodi ota-onaning oʻgʻli yoki qizi, *danakning ma ʻgʻzi* oʻgʻli yoki qizining bolasi, yaʼni nabira ramzidir. *Bolamning bolasi, qandak oʻrikning donasi* maqolida *dona* soʻzi *magʻiz* soʻzi oʻrnida kelib, u ifodalagan maʼnoni anglatadi. Yani ushbu maqolda *oʻrikning donasi* fitomorf lingvomadaniy kodi nabirani bildiradi. *Danak* fitomorf lingvomadaniy kodi baʼzi iboralar tarkibida ham muayyan vazifani bajaradi. Masalan, *danak* fitomorf lingvomadaniy kodi *Boshida* (yoki *miyasida) danak chaqmoq* (doimiy ravishda xoʻrlamoq, azoblamoq, jabrlamoq) iborasida danakning qattiqlik maʼnosiga, *danagini chaqmoq* (magʻzini chaqmoq, biror narsaning mohiyatini, mazmunini anglab yetmoq) iborasida danakning magʻziga, *danakdek*, *danakday* (kattaligi danak hajmiday keladigan; hajmi va shakli danak kabi boʻlgan) oʻxshatishida danakning koʻrinishiga ishora qilgan.

Oʻzbek tilida yosh, katta hayotga endi qadam qoʻyayotgan oʻgʻil-qizlar navnihol, yaʼni yangi chiqqan niholga oʻxshatiladi. *Daraxtdan meva olaman desang, niholidan parvarish qil*; *Bolani yoshdan asra, niholni boshdan asra* maqollaridan oʻzbek tili barqaror birliklarida *nihol* farzand ramzi boʻlib kelishi yorqin koʻrinadi.

Oʻzbek tili barqaror birliklarida *arpa* fitomorf lingvomadaniy kodi *bugʻdoy* fitomorf lingvomadaniy kodiga nisbatan bahosi baland narsani bildirish uchun qoʻllaniladi. Masalan, *Arpa ekkan arpa olar, bugʻdoy ekkan bugʻdoy olar; Bugʻdoy noning boʻlmasin, bugʻdoy soʻzing boʻlsin* maqollarida *bugʻdoy* fitomorf lingvomadaniy kodi yaxshi, sifatli narsa; shirin, yoqimli maʼnolarini ifodalaydi.

Bir tovoq qizil olma, Ushlamoqqa hadding bormi? (*Choʻgʻ*) topishmogʻida *qizil olma, Bir savat anor, Hadding boʻlsa, ol* (*Choʻgʻ*) topishmogʻida *anor* fitomorf lingvomadaniy kodi choʻgʻning ramziy ifodasidir.

Bobning "**Antropomorf lingvomadaniy kodlar**" deb atalgan faslida barqaror birliklarda tayanch vazifa bajaruvchi, muayyan maqsadda qoʻllanilgan shaxs otlari va shaxs nomlari antropomorf lingvomadaniy kod sifatida oʻrganildi. Antropomorf lingvomadaniy kodlar topishmoqlarda koʻp kuzatildi. Masalan: *Onalari tokchadan tushsa, Bolalari yugurib keladi* (*Choynak*, *piyola*); *Bir yaproqda oʻttiz kelin soch taraydi* (*Oy*, *30 kun*); *Ikki opamning boʻyi teng* (*Eshik*); *Bir uyda ikki oʻrtoq, Biri sariq, biri oq* (*Tuxum*); *Katta kichik besh oʻrtoq*, *Uyushsa, boʻlar toʻqmoq* (*Barmoqlar*); *Fotima – Zuhra urishadi, Merosini boʻlishadi* (*Qaychi*); *Sariboy akam ichkari, soqollari tashqari* (*Sabzi*); *Esonboy akamning kissasini El yigʻilib tikolmas* (*Yer yorigʻi*). Mazkur misollardagi *Fotima-Zuhra*, *Sariboy*, *Esanboy* soʻzlari shaxs nomini bildirsa-da, ular mazmunan turdosh otdir. *Fotima-Zuhra* antropomorf lingvomadaniy kodi – qaychi va uning ikki tigʻi, *Sariboy aka* antropomorf lingvomadaniy kodi – sariq rangli predmet, yaʼni sabzi, *Esonboy*

antropomorf lingvomadaniy kodi yer turdosh otlariga ishora qilgan. Shu oʻrinda aytish oʻrinliki, topishmoqlar tarkibida shaxs nomini bildiruvchi lingvomadaniy kodlarga qaraganda shaxs otini bildiruvchi lingvomadaniy kodlar koʻp kuzatildi.

Bir koʻzli kampir, koʻylakka gul tikar (*Igna*); *Uzun-uzun iz keldi*, *Uzun boʻyli qiz keldi* (*Yoʻl*); *Katta xotin uy poylaydi*, *Kichkina xotin yoʻqlovga ketadi* (*Qulf, kalit*) topishmoqlarida *bir koʻzli kampir*, *uzun boʻyli qiz*, *katta xotin*, *kichkina xotin* soʻz birikmalari antropomorf lingvomadaniy kodlardir. Yuqorida aytilganidek, topishmoqlarda jumboqlangan predmetni ifodalayotgan metaforik obraz yoki oʻxshatish oʻzining sifatlovchisi bilan keladi. Bu topishmoq javobini topishga yanada yordam beradi. Keltirilgan *Katta xotin uy poylaydi*, *Kichkina xotin yoʻqlovga ketadi* (*Qulf, kalit*) misolida qulf katta xotin, uning kaliti kichkina xotin obrazlari bilan tavsiflangan. *Katta xotin* antropomorf lingvomadaniy kodi qulfning kalitdan katta boʻlishiga, *kichkina xotin* antropomorf lingvomadaniy kodi esa, aksincha, ya'ni kalitning qulfdan kichik boʻlishiga ishora qilgan.

Eshik orqasida beli bogʻliq qul yotar (*Supurgi*); *Sochi yoziq quv kampir, Beli bogʻliq shum kampir* (*Surupgi*) topishmoqlarida supurgi beli bogʻliq qulga; sochi yoziq quv kampir beli bogʻliq shum kampirga oʻxshatilgan. *Qirq hujrada qizlar yotar* (*Anor*) topishmogʻida *anor* – tasavvur predmeti, *qirq hujradagi qizil qizlar* esa metaforik tagma'no asosidagi noreal hodisadir. Mazkur topishmoqlarda jonsiz predmetlar jonli, ya'ni shaxsni ataydigan soʻzlar orqali ifodalangan.

Beshinchi bob **"Tabiat tushunchasi bilan bogʻliq lisoniy birliklarning lingvomadaniy kod sifatida ifodalanishi"** deb nomlanadi. Ushbu bobning birinchi fasli *"**Tabiat unsurlari va hodisalarini bildiruvchi soʻzlarning lingvomadaniy kod sifatida voqelanishi**"* deb nomlandi va bunda *suv*, *havo*, *olov*, *tuproq*; *shamol*, *boʻron*, *chaqmoq*, *momaqaldiroq*, *yomgʻir*, *sel*, *doʻl*, *qor*, *muz*, *bulut*, *tuman*, *tutun* lingvomadaniy kodlarining xususiyati yoritildi.

Ma'lumki, oʻzbek tili ham ogʻzaki, ham yozma durdonalarga boy tildir. Bu nodir durdonalarda tabiat bilan bogʻliq materiallar ham juda koʻp.

Mazkur bobda tabiat unsurlari va hodisalarini bildiruvchi birliklar uch guruhga ajratilib tadqiq qilindi. Bular: osmon jismlari, tabiat unsurlari va hodisalari, tabiiy jism hamda obyektlarni atovchi birliklar.

Tabiat soʻzi atrofida birlashuvchi lisoniy birliklarni atovchi lingvomadaniy kodlarda millatning tabiat va koinot sirlari, ular haqidagi tasavvurlari, xulosalari, oʻsimliklar va hayvonlar olami, ayrim narsalarning paydo boʻlishi haqidagi madaniy qarashlari yaqqol oʻz ifodasini topadi. Shunday birliklardan bir guruhi osmon jismlari: osmon, quyosh, oy, yulduz; tabiat unsurlari va hodisalari: suv, havo, olov, tuproq; shamol, boʻron, chaqmoq, momaqaldiroq, yomgʻir, sel, doʻl, qor, muz, bulut, tuman, tutun; tabiiy jism, obyektlar: togʻ, tosh, buloq, dengiz, daryo, koʻl va shu kabilarni bildiruvchi lingvomadaniy kodlardir. Nutqda bu guruhga kiruvchi lingvomadaniy kodlardan biror voqelikni, holat, xususiyat, xarakterni oydinroq, yorqinroq ifodalashda foydalaniladi.

Butun borliqning boshlangʻich asosi, ibtidosi boʻlgan toʻrt unsur (suv, havo, tuproq, olov)ning biri suvdir. *Obihayot* ta'rifini olgan ne'matni atovchi *suv* soʻzi barqaror birliklarda keng qoʻllaniladi. Bu suvning hayot manbayi ekanligidan, unga insonning ehtiyoji benihoya koʻp boʻlganligidan hamdir. Mazkur fikrimiz *suv*

bilan havoday (nihoyatda, juda-juda) iborasidayoq o'z isbotini topadi. O'zbek xalqi barqaror birliklarida suvga inson, rizq-nasiba, yorug'lik, poklik; ofat-falokat ramzi sifatida qaraladi.

Ariq qazimasang, otizga suv chiqmas maqoli *Mehnatsiz rohat yo'q; Mehnat qilmay rohat ko'rmas, Urug' sepmay ekin o'rmas*; *Yer qazimasang, oltin chiqmas, Qarmoq solmasang – baliq* maqollarini yodga soladi. Boisi mazkur maqollarning barchasida har qanday rohat ortida mashaqqatli mehnat borligi uqtirilgan. *Ariq qazimasang, otizga suv chiqmas* maqolidagi tayanch qism bo'lgan *suv* so'zi rohat-farog'atda yashash ramzi bo'lib kelgan. *Suv* so'zi vositasida har bir mehnat qilgan kishining "otizi", ya'ni dasturxoni noz-ne'matlarga to'la bo'lishiga ishora qilingan.

Qor lingvomadaniy kodi o'zbek xalq topishmoqlarida paxtani (*Qorday oppoq, Yungday yumshoq* (*Paxta*), tuxumni (*O'zi dumaloq, Qor kabi oq* (*Tuxum*), (*Qoziqda qor turmas* (*Tuxum*), un mahsulotini (*Past osmondan qor yog'ar* (*Elak; un*), shakarni (*O'zi oppoq, qor emas, Non bo'lmaydi, un emas* (*Shakar*), shirguruchni *Qozon ichida oppoq qor* (*Shirguruch*), balxi tutni (*Bahor kelsa, ochilar, Bog' yo'llarga sochilar*; *O'zi qor kabi oppoq, Erimaydi u biroq* (*Tut*), (*Nega dov-daraxt oppoq, Hozir qishmas-ku, bahor. Ko'kda oftob charaqlar, Daraxtda erimas qor* (*Tut*) ifodalab kelgan. Mazkur topishmoqlardan anglashiladiki, *qor* lingvomadaniy kodi paxta, tuxum, un, shakar, shirguruch, tutga qiyoslanuvchi ramz bo'lib keladi. Shu o'rinda *kognitiv tasniflagichlar* tushunchasiga murojaat qilishni o'rinli deb bilamiz. "Kognitiv tasniflagichlar – muayyan kategoriyani tashkil qiladigan konseptlarni o'z atrofida birlashtiradigan konseptlar. Masalan, PAXTA, SUT, QOR, BO'Z konseptlari o'zbek tilida "oq rangli obyektlar" kategoriyasini tashkil qiladi. Bunda OQ RANG konsepti mazkur kategoriyani uyushtiruvchi, ya'ni kognitiv tasniflagich maqomida bo'ladi. Kognitiv tasniflagichlar xalq tajribasining uning tafakkurida aks etishi natijasi bo'lib, muayyan til birliklari vositasida moddiylashadi hamda til sohiblarining voqelikni kategoriyalashtirishidagi milliy o'ziga xoslikni namoyon etadi"[49]. Yuqoridagi barqaror birliklarda til sohiblarining voqelikni kategoriyalashtirishidagi o'ziga xoslik yaqqol namoyon bo'lgan. Oq rang yuqoridagi birliklar tarkibida lingvomadaniy kod vazifasini o'tagan *paxt*a, *tuxum*, *un*, *shakar*, *tut* so'zlari denotatlarining barchasi uchun xos bo'lgan belgidir. Keltirilgan barqaror birliklarda bu rangni ifodalovchi *oq* so'zi qo'llanmagan bo'lib, *qor* so'zi ushbu rang ma'nosi sifatida reallashadi. Ma'lumki, *qor* konsepti ham "oq rangli obyektlar" kategoriyasiga kiradi. Xalqning lisoniy xotirasidan o'rin olgan ushbu madaniy axborot *qor* so'zi orqali oq rang ma'nosini kodlangan tarzda ifodalash imkonini bergan.

Yel o'tar, cho'qqi qolar, bosh ketar, do'ppi qolar; *Suv oqar, tosh qolar, O'sma ketar, qosh qolar* maqollari bir mazmunni aks ettiradi. *Yel o'tar, cho'qqi qolar, bosh ketar, do'ppi qolar* maqolida *yel* lingvomadaniy kodi bo'ron, shuningdek, ijtimoiy silkinishlar, *cho'qqi* makon lingvomadaniy kodi vatan, xalq, borliq; *bosh* somatik lingvomadaniy kodi inson umrini, *do'ppi* narsa-buyum

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[49] Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lug'ati. – Toshkent: Bookmany print, 2024. – B. 35.

lingvomadaniy kodi esa insonning hayoti davomida orttirgan narsasi, boyligi ma'nosini o'zida ifodalaydi.

Bobning "**Tabiiy jism va obyektlarni nomlovchi so'zlar lingvomadaniy kodlar sifatida**" deb atalgan faslida tabiiy jism va obyektlarni atovchi so'zlarning lingvomadaniy xususiyati tahlil qilindi.

Tog' o'zining viqori, salobati, mahobati, sirliligi, go'zalligi bilan insonni doim hayratda qoldiradi. Ayniqsa, baland tog'lar cho'qqisida manzara kishini o'ziga maftun etadi. Tog'ning bu kabi buyuk qudrati sabab bo'lsa kerak, bir qancha adabiyotlarda unga tangrining makoni sifatida qaraladi. "Xalqimiz orasida keng tarqalgan ushbu aytim va maqollar buning yaqqol isbotidir: "Tangrining jamolini ko'rmoqchi bo'lsang, tog'ga bor", "Tangrining qudratini ko'rmoqchi bo'lsang, tog'ga bor", "Baxil boyga borguncha, karamlik tog'ga bor"[50]. Bu barqaror birliklar mazmuni o'zbek xalqida tog' muqaddas sanalib, tangrining makoni sifatida qaralganini dalillaydi. O'zbek tilida ko'pincha ota-onaga nisbatan qo'llanuvchi *suyangan tog'i* iborasida *tog'* lingvomadaniy kodi ko'makchi, yordamchi, madadkor ma'nosini o'zida ifodalaydi. *Tog'dan orqasi bo'lganning toshdan yuragi bo'lar* maqolida ota-bobolarimiz jangchilarga dushman bilan kurashga qanday harbiy usul (taktika) ishlatish zarurligini uqtirib, "orqa" deyilganda "jang harakatlari ketayotgan yerning orqa tomoni; front orti; orqada zarur bo'lib qolgan taqdirda jangga kiritiladigan, pistirmaga qo'yilgan yashirin lashkar nazarda tutilgan[51]. Demak, bunda *tog'* lingvomadaniy kodi kuchli lashkar ramzini ifodalagan. Hozirda ham bu maqol keng qo'llaniladi. Biroq bugungi kunda *tog'* lingvomadaniy kodi biror-bir kishini himoya qiladigan, unga ko'mak beradigan, homiy kishi ramzini anglatadi. "It vovullagani bilan tog' qulamas" maqolida *tog'* lingvomadaniy kodida *tog'* so'zini esga soluvchi viqorli, salobatli, mahobatli kabi belgi bildiruvchi ma'nolar mujassamdir. Bunda yengilmas sabr-bardosh, kuchli aql-idrok egasi bo'lgan komil inson tog'ga o'xshatilib, u vositasida uning har qanday yomonliklarga, yovuzliklarga, g'iybat-u fasodlarga o'zida qarshi kuch topa olishi yorqin gavdalangan.

Yaxshining – qalbi – quyosh, Yomonning qalbi – tosh maqolida yaxshi insonning qalbi barchaga bir xil nur taratuvchi Quyoshga, yomon odamning qalbi esa toshga qiyos qilingan. O'zbek tilida *tosh* lingvomadaniy kodi *tosh* so'zining "juda qattiq" ma'nosini o'zida ifodalab, odatda, bemehr, achinish, kuyinish his-tuyg'usi yo'q kishilarga nisbatan qo'llaniladi. *Tosh* lingvomadaniy kodining bemehr, g'am, dard, tashvish kabi salbiy ma'nolaridan tashqari ba'zi bir iboralarda ijobiy mazmun kasb etgani ham bor. Masalan, *boshi toshdan* iborasida *tosh* so'zi o'ta chidam-bardoshli ma'nosini ifodalab, kuchli, qiyinchilikka chidamli insonga qarata aytiladi. Odamlarni chidam-bardoshli bo'lishga undash maqsadida aytiladigan istak, duoni bildiruvchi *boshing toshdan bo'lsin* iborasi o'zida mustahkamlik, chidamlilik ma'nosini ifodalaydi. *Tosh qotmoq* iborasida *tosh* lingvomadaniy kodi his-sezgisiz holatga nisbatan qo'llaniladi. *Toshday bot, toshday qot* iboralari qiz bolaning yangi uyga – kuyov xonadoniga toshday

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[50] Турдимов Ш. Халқ қўшиқларида рамз. – Тошкент: Фан, 2020. – Б. 57.
[51] Шомақсудов Ш., Шораҳмедов Ш. Маънолар махзани. – Тошкент: Ўзбекистон миллий энциклопедияси, 2001. – Б. 276.

mustahkam "o'rnashishi" niyat qilinganda aytiladi. *Orqasidan tosh otmoq* degan ibora ham mavjudki, kuyov uyiga uzatilayotgan qizning orqasidan kelin bo'lmishning yaqinlari tosh otadi. Bu odat qiz bola yangi uyda "toshday qotsin" mazmunida qilinadi. Ushbu ibora salbiy ma'noga ham ega. Bunda *tosh* lingvomadaniy kodi dushman tarafdan raqib tomonga otiladigan fisq-u fasod, g'iybat-u bo'htonni ifodalab keladi.

Tadqiqotda, shuningdek, *tog', tosh, buloq, irmoq, dengiz, daryo, ko'l* so'zlarining ham lingvomadaniy kod sifatidagi xususiyatlari tahlil qilindi.

Bobning uchinchi fasli "**Osmon jismlarini atovchi so'zlarning lingvomadaniy kod sifatidagi xususiyatlari**" deb nomlanib, unda *osmon, oy, quyosh, yulduz* kabi so'zlar fazo lingvomadaniy kodi sifatida tadqiq qilindi.

Boshi ko'kka (yoki *osmonga) yetmoq, boshi osmonda, ko'kka* (yoki *falakka) bo'y cho'zgan* iboralarida *ko' – osmon* so'zlari "baland, yuksak, ulug'vor" ma'nosini o'zida ifodalab, ijobiy buyoqdorlik kasb etgan. *Boshi ko'kka* (yoki *osmonga) yetmoq* iborasi "g'oyat xursand bo'lmoq, juda ham ko'ngli ko'tarilmoq" birikmasiga, *boshi osmonda* iborasi "xursand, shod" so'zlariga tengdir. Ushbu barqaror birliklar orqali xursand odamning ko'tarinki ruhiyati (o'zini baland osmonda uchib yurgandek his qilmoq)ga ishora qilingan. *Boshi ko'kka* (yoki *osmonga) yetmoq, boshi osmonda* iboralarida *ko'k – osmon* fazo lingvomadaniy kodi tayanch so'z bo'lib, unda balandlik, yuksaklik ma'nolari mujassam.

"Qadimgi animistik tasavvurlarga ko'ra, yulduz odamning joni bilan bog'liq deb tasavvur qilinganligi sababli xalqimiz orasida yulduz uchishi hodisasi bilan aloqador qator kosmogonik mif va tasavvurlar kelib chiqqan. Xususan, ajdodlarimiz samoviy mifologiyasiga ko'ra yulduzlar odamlarning joni, deb tasavvur qilishgan. …Osmonda yulduz uchsa – kimdir vafot etdi, deb ta'birlanadi. Chunki har bir kishining osmonda "o'z yulduzi" bor bo'lib, o'sha yulduzning uchganligi uning egasi qazo qilganligini bildiradi"[52]. Bunday vaqtda *kimningdir yulduzi uchdi* deyiladi. Mana shunday mifologik tasavvur xalq orasida keng tarqalgan. Jumladan, Buxoro viloyatining ayrim tumanlarida osmonda yulduz uchsa, kimningdir umri tugadi deb, fotiha o'qilgan, bugunga qadar ham shu odat saqlangan. Marhum dafn etilgan oqshom uni qabristonga o'rab olib ketilgan ko'rpa-ko'rpacha va yopg'ich "yulduz ko'rsin" deb yoyilganicha qoldiriladi, uyga kiritilmaydi. Bunda *yulduz* fazo lingvomadaniy kodi yorug'lik, qayta tirilish ma'nosini ifodalagan. "Har bir yulduz – bir inson" deb o'ylagan xalqimiz bir-biriga o'xshash mos kelin-kuyovlar haqida gapirganda "Yulduzi yulduziga to'g'ri kelibdi" deyishadi. Ushbu iboradagi *yulduz* fazo lingvomadaniy kodi inson xarakteri, tabiati ma'nosini anglatib kelgan.

Quyosh o'zbek lingvomadaniyatida va G'arb davlatlarida yorug'lik, ezgulik ramzi sifatida ulug'lanadi, Afrika davlatlarida esa u yovuzlik timsolida talqin etiladi.

Quyosh qoraymas, oltin zanglamas maqolida *quyosh* lingvomadaniy kodi *asl narsa aslligicha qoladi* degan ma'noda qo'llangan. *Oftobni qo'l bilan yashirib*

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[52] Iqtibos quyidagi manbadan olindi: Jo'rayev M., O'rayeva D. O'zbek mifologiyasi. – Toshkent: "Navro'z" nashriyoti, 2020. – B. 62.

bo'lmas maqolida *oftob* so'zi *quyosh* so'zining ma'nodoshi bo'lib, u haqiqat ramzi bo'lib kelgan. O'zbek lingvomadaniyatida *quyosh* lingvomadaniy kodi yorug'lik, ezgulik, yaxshilik, haqiqat ramzidir. Bunda Quyoshning barchaga birdek nur taratish, yorug'lik ulashish xususiyati e'tiborga olingan.

XULOSA

1. XXI asrning dastlabki o'n yilliklarida o'zbek tilshunosligining lingvomadaniyatshunoslik sohasida jiddiy tadqiqotlar yuzaga keldi, uning nazariy asoslari mukammallashdi, soha terminlari qat'iylashdi. Lingvomadaniyatshunoslik milliy tilshunosligimizga o'zining ijobiy ta'sirini ko'rsatdi. Til nafaqat belgilar munosabatidan iborat tizim sifatida, balki inson va xalq milliy tafakkurining muhim hosilasi, uning kognitiv faoliyatining eng muhim bosqichlaridan biri hamda etnosga tegishli ma'naviy merosni akkumulyativ tarzda avloddan avlodga olib o'tuvchi vosita sifatida o'rganildi. Lisoniy tizim birliklarining lingvomadaniy yondashuvda tadqiq etilishi natijasida o'zbek tilshunosligiga olamning lisoniy manzarasi, olamning qadriyatli manzarasi, lingvomadaniy mazmun, lingvomadaniy birliklar, lingvomadaniy kodlar kabi tushunchalar kirib keldi.

2. Har qanday millatning lingvomadaniyatini to'liq idrok etish uchun uning lingvomadaniy kodlarini anglash taqozo etiladi. U yoki bu xalqning milliy-madaniy tasavvurlari, obrazli tafakkuri in'ikosi sifatida olamning o'ziga xos lisoniy manzarasini o'zida ifodalovchi lingvomadaniy kodlarni o'rganish, ularni lingvomadaniy nuqtayi nazardan tadqiq qilish millatning turmush tarzi, mental xususiyatlari va milliy-madaniy xarakterini, ijtimoiy munosabatlarini, muomalasining axloqiy-madaniy me'yorlarini, milliy qadriyatlari, an'analarini atroflicha tahlil qilish imkonini beradi.

3. Lingvomadaniy kodlar xususidagi nazariyadan olamning o'zbekcha lisoniy manzarasini tadqiq etishda, xalqimizning milliy tafakkuriga xos qonuniyatlar tadrijini aniqlashda foydalanish mumkin. Lingvomadaniy kodlar birinchi navbatda xalqning milliy-madaniy xususiyati bilan bog'liq hodisa hisoblanadi. Shu sababli u tilshunosligimizda o'zbek tilining o'z tabiatidan kelib chiqib o'rganilishi, bunda xalqning mifologik tasavvurlari, mentaliteti, milliy qadriyatlari, urf-odatlari va aqidalari, albatta, tadqiqotchilarning e'tibor markazida bo'lmog'i lozim.

4. O'zbek tilida lingvomadaniy kodlarning shakllanishida metaforalar asosiy omil vazifasini bajaradi. Lingvomadaniy kod sifatida voqelangan metaforalar xalqning milliy obrazli tafakkurining yaqqol ifodachisidir. Lingvomadaniy kodlar, xususan, metaforik mazmunli maqollar, topishmoqlar, shuningdek, iboralarda lingvomadaniy mazmunning shakllanishida tayanch qism vazifasini bajaradi.

5. O'zbek tili barqaror birliklari – ibora, maqol, topishmoq, turg'un o'xshatish, tasviriy ifoda kelajak avlodga o'zbek millatining milliy-madaniy bilimlarini yetkazishda eng muhim vositadir. O'zbek tili barqaror birliklari millatning dunyoqarashini, idrok intizomini aks ettiruvchi muhim manba bo'lib

xizmat qiladi. Ularni lingvomadaniy jihatdan tadqiq etish o'zbek millatining mentaliteti, milliy ongining o'ziga xosliklari, qadriyatlari tizimi mohiyatini yoritishda dolzarb ahamiyat kasb etadi.

6. Lingvomadaniy kodlarning eng keng tarqalgan turlari somatik, narsa-buyum va biomorf kodlardir. O'zbek tili barqaror birliklarida *qo'l*, *ko'z*, *bosh*, *yurak*, *til*, *og'iz*, *qosh*, *burun* kabi somatik lingvomadaniy kodlar obrazli barqaror birliklarning shakllanishida tayanch qism vazifasini bajaradi. O'zbek tili barqaror birliklarida *beshik* yoshlik; vatan, yurt, makonni, *ko'rpa* vatan, yurtni, *kaltak* tarbiya, pand-nasihatni, *pichoq* keskirlikni, *quyosh* yaxshi insonni, *tegirmon*, *tovoq* ro'zg'orni, *ketmon*, *o'roq*, *ter*, *non* mehnatni, *do'ppi*, *to'n* boylikni ifodalaydi.

7. O'zbek xalq maqollarida makon va vaqt lingvomadaniy kodlari ham o'z o'rniga ega. O'zbek lingvomadaniyatida *uya, bog', tog', bozor, yurt* kabi so'zlar makon lingvomadaniy kodi sifatida ko'p qo'llanilib, tug'ilgan joy, vatan, oila ramzi sifatida ifodalanadi. O'zbek tili barqaror birliklarida qo'llanuvchi *jahannam*, *zindon*, *do'zax*, *mozor, go'r*, *changalzor*, *ko'cha* makon lingvomadaniy kodlari salbiy bahoni aks ettiradi. *Umr bahori*, *hayot bahori*, *sevgi bahori* birliklarida paytni bildiruvchi *bahor* vaqt lingvomadaniy kodi umrning, hayotning yashnagan, kamolga etgan payti, yoshlik ramzidir.

8. Olam lisoniy manzarasini ifodalovchi barqaror birliklar hayvonot va o'simliklar dunyosi bilan chambarchas bog'langan. Zoomorf lingvomadaniy kodlar va fitomorf lingvomadaniy kodlar insonni sifatlashning, uning ichki dunyosi va tashqi qiyofasini tavsiflashning eng yorqin va samarali vositalaridan biridir. Bunda hayvonlar, hasharotlar, qushlar va o'simliklarning turli xususiyatlari va insonga xos bo'lgan belgilar hamda harakatlar o'rtasida o'xshashlik kuzatiladi.

9. O'zbek tili barqaror birliklarida, ayniqsa, maqollarida eng ko'p qo'llangan lingvomadaniy kod zoomorf lingvomadaniy kodlardir. Zoomorf lingvomadaniy kodlar, asosan, odamning xulq-atvorini tavsiflashda vosita bo'lib keladi. Bu kabi kodlar xalqqa xos etnostereotiplarni ifodalashi bilan o'ziga xosdir.

O'zbek lingvomadaniyatida *arslon, yo'lbars, qoplon, burgut, lochin, ot* zoomorf lingvomadaniy kodlari botir, dovyurak, madadkor; *it* zoomorf lingvomadaniy kodi vafodor; jafokor, xiyonatkor; *bo'ri* zoomorf lingvomadaniy kodi mard, jasur; yovuz va shafqatsiz; *tulki* zoomorf lingvomadaniy kodi ayyor; *ayiq* zoomorf lingvomadaniy kodi tajovuzkor, lapashang; *qarg'a, quzg'un* zoomorf lingvomadaniy kodlari yomonlik tilovchi; *tovus, bulbul* zoomorf lingvomadaniy kodlari go'zal, chiroyli xulqli; *bit*, *kana*, *burga*, *pashsha* zoomorf lingvomadaniy kodlari birovning hisobidan kun ko'ruvchi dangasa, ishyoqmas kishilar obrazini ifodalaydi. O'zbek tili barqaror birliklarida *toy, tulpor, qulun, qo'zi, buzoq, bo'taloq* zoomorf lingvomadaniy kodlari; *chechak, nihol* va *danak* fitomorf lingvomadaniy kodlari farzand ma'nosida keng qo'llanadi.

10. O'zbek tilida ikki yoki undan ortiq kod bir tushunchani ham ifodalab keladi. Masalan, *chechak*, *danak*, *nihol* fitomorf lingvomadaniy kodlari va

yulduz fazo lingvomadaniy kodi farzandni; *alif* harfi, *sarv* fitomorf lingvomadaniy kodi tik qomatni; *bodom*, *boychechak* fitomorf lingvomadaniy kodlari, *qaldirg'och* zoomorf lingvomadaniy kodi bahor faslini; *anor*, *gul* fitomorf lingvomadaniy kodlari ayolni; *terak* fitomorf lingvomadaniy kodi, *bog'bon* antropomorf lingvomadaniy kodi oila boshlig'ini ifodalab keladi.

11. O'zbek tili barqaror birliklarida uy hayvonlarini anglatuvchi leksemalar asosida shakllangan lingvomadaniy kodlar – *ot* va *it* zoomorf kodlari zidlantirilib, *ot* zoomorf lingvomadaniy kodi halol mehnat bilan hayot kechirgan insonlarni, *it* zoomorf lingvomadaniy kodi insonlar ko'nglini og'ritib yashagan dilozor kishilar obrazini anglatgan. Bir qancha maqollarda *it* zoomorf lingvomadaniy kodi salbiy ma'noda, ya'ni yomon xulqli odamlarga nisbatan qo'llangan. *It* zoomorf lingvomadaniy kodi salbiylik bilan bir qatorda sodiqlik, vafodorlikni assotsiatsiyalaydi.

12. O'zbek lingvomadaniyatida kishining ijobiy xususiyatlarini aks ettirishda ko'proq meva va mevali daraxt nomlari, gullar bilan bog'liq fitomorf lingvomadaniy kodlardan, kishining salbiy qiyofasini ifodalashda esa, asosan, o't-o'lan va poliz ekinlari nomi bilan bog'liq fitomorf lingvomadaniy kodlardan foydalaniladi. O'zbek tilida yosh, katta hayotga endi qadam qo'yayotgan o'g'il-qizlar niholga o'xshatiladi.

13. O'zbek tili barqaror birliklarida *gul* fitomorf lingvomadaniy kodi go'zal yigit va qiz, biror narsaning eng yaxshisi, sarasi; har ishga mohir, o'z ishining ustasi kabi ijobiy ma'noni anglatuvchi birliklarni ramziy tarzda ifodalaydi. *Gul* so'zi atrofida birlashuvchi *tikan* fitomorf lingvomadaniy kodi esa salbiy ma'noni anglatib keladi. O'zbek tilida *gul* – qiz, umuman, ayol; *chinor* – uzoq umr, go'zallik; *terak* – yigit, er, oila boshlig'i; *tol* – oshiq yigit; *anjir* – oilaviy hayot, taqdir; *anor* – ayol; *qizil olma* – yuz; *olma* – farzand ramzi sifatida turg'unlashgan. Bularning barchasi o'ziga xos milliy-madaniy nigoh mahsulidir.

14. O'zbek tili barqaror birliklarida shaxs otlari va shaxs nomlari ham lingvomadaniy kod sifatida voqelanib, predmetlarga ishora qiladi. Bu o'zbek tili barqaror birliklarida, xususan, topishmoqlarda predmetlarga ishora qiluvchi *kampir*, *momo*, *qiz*, *xotin*, *ona*, *singil*, *kelin*, *lo'libachcha*, *opa*, *o'rtoq*, *qul*, *boy*, *sulton*, *shoh*, *ota*, *o'g'il*, *gado*, *qozi*, *bek* kabi shaxs otlari; *Hasan-Husan*, *Fotima-Zuhra*, *Eshmat*, *Toshmat*, *Sariboy akam*, *Esonboy akam* kabi shaxs nomlarida kuzatildi.

15. O'zbek tili barqaror birliklari tarkibidagi tayanch qism bo'lgan lingvomadaniy kodlar – osmon jismlari, tabiat unsurlari va hodisalari, tabiiy jism va obyekt nomlarini bildiruvchi so'zlar xalqning ijtimoiy-madaniy va madaniy-tarixiy jihatlarini o'zida yaqqol aks ettiradi. Har qanday millatning lingvomadaniyatini to'liq idrok etish uchun uning lingvomadaniy kodlarining ahamiyati kattadir. O'zbek tili lingvomadaniy kodlari kelajak avlodga o'zbek millatining milliy-madaniy bilimlarini etkazishga xizmat qiladi.

16. O'zbek tilida lingvomadaniy kod sifatida voqelangan lisoniy birliklar o'zbek lingvomadaniyatida butun boshli tizimni tashkil etadi. Ushbu tizim o'zida til sohiblarining o'zini va tashqi voqelikdagi narsa va hodisalarni obrazli tarzda – ikkilamchi interpretatsiya usulida ifodalovchi lisoniy birliklarni

jamlagan boʻlib, uni xalqning milliy-madaniy merosi sifatida baholamoq lozim. Mazkur birliklar xalqning kognitiv bazasidagi tushunchalar, etnomadaniy stereotiplar, uning tabiiy va ijtimoiy voqelikka aksiologik munosabati, milliy tafakkuri, mentaliteti bilan mustahkam bogʻliqdir. Lingvomadaniy kodlarning maʼnosi yoki mazmuni lingvomadaniy hamjamiyat va til sohiblari oʻrtasidagi konvensional (umum tomonidan qabul qilingan) kelishuvga asoslangan boʻlib, uning mohiyati lingvomadaniy kontekst vositasida anglashiladi.

SCIENTIFIC COUNCIL AWARDING SCIENTIFIC DEGREES DSc.02/30.12.2019.Fil.46.03 AT THE INSTITUTE OF UZBEK LANGUAGE, LITERATURE AND FOLKLORE UNDER THE UZBEKISTAN ACADEMY OF SCIENCES

INSTITUTE OF UZBEK LANGUAGE, LITERATURE AND FOLKLORE

MUKIMOVA ZOHIDA RASULOVNA

THE ROLE OF LINGUOCULTURAL CODES IN THE LINGUISTIC PICTURE OF THE WORLD
(as an example of stable units of the Uzbek language)

10.00.01 – Uzbek language

DISSERTATION ABSTRACT FOR DOCTOR OF PHILOLOGICAL SCIENCES

Tashkent – 2025

The theme of DSc dissertation is registered by Supreme Attestation Commission under the Ministry of higher education, science and innovations of the Republic of Uzbekistan under the number B2022.2.DSc/Fil.402.

The dissertation has been prepared at the Institute of Uzbek language, literature and folklore.

The abstract of the DSc dissertation is posted in three (Uzbek, Russian, English (resume)) languages on the website of Scientific Council (www.tai.uz) and "ZiyoNet" information and educational portal (www.ziyonet.uz).

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Defense of the Dissertation will take place on " *5* " *march* 2025, at " *11* " p.m. at a meeting Scientific Council DSc.02/30.12.2019.Fil.46.03 under Scientific Degree at the Institute of Uzbek language, literature and folklore of the Uzbekistan Academy Sciences (address: 100060, city Tashkent, str. Shakhrisabz passage, 5. Tel.: (99871) 233-36-50; fax: (99871) 233-71-44; e-mail: uztafi@academy.uz).

The dissertation could reviewed at the Main Library of the Academy of Sciences of the Republic of Uzbekistan (registered by the number __). Address: 100100, Tashkent, Ziyolilar street, 13. Tel: (99871) 262-74-58.

The abstract of the dissertation was distributed on " *19* " *february* 2025.

(Registry report number _*1*_ on " *19* " *february* 2025)

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INTRODUCTION
(Abstract of the dissertation of Doctor of Philological Science (DSc)

Relevance and necessity of the dissertation topic. In world linguistics, special attention is paid to the field of linguistics, which studies the interaction between language and culture. Important work is being done in various linguistics regarding language and culture, linguistic picture of the world, linguocultural codes. In today's era of globalization, when every nation pays serious attention to preserving its cultural identity, researching the expression of cultural signs in language is one of the most urgent issues.

In world linguistics, the connection between language and culture, language and thinking, preservation and dissemination of national culture, values and traditions of each nation, ensuring the longevity of the national language, stable units that are a bright expression of its national culture, special importance is attached to expanding the scope of linguistic and cultural studies aimed at linguocultural codes, which are the main part of their content. These studies prove that the material and spiritual culture of each nation finds its scientific-theoretical basis in a language-related manner.

In Uzbek linguistics, effective work is being carried out in the field of linguocultural studies, which studies the relationship between language and national culture. However, research within the framework of linguistic and cultural research of stable units that manifest the national consciousness and national thinking of the people is insufficient. The stable units of the Uzbek language vividly reflect the national consciousness, national thinking, current stages of the way of life, traditions, and moral views of the people. "The history of the Uzbek language, which belongs to the large family of Turkic languages, is closely connected with the centuries-old past of our people, its dreams, sorrows and dreams, triumphs and victories. Our ancestors spoke to the world through our mother language. They created great examples of culture, great scientific discoveries, and literary masterpieces in this language".[53] From this point of view, researching the linguistic and cultural features of the Uzbek language, which preserves the great spiritual heritage of the Uzbek people and carries it from generation to generation, including linguocultural codes, which are considered the most important factor in the formation of linguistic and cultural content in stable units. is considered one of the current scientific issues of linguistics.

Decree of the President of the Republic of Uzbekistan No. PF-4947 of February 7, 2017 "On the Strategy of Actions for Further Development of the Republic of Uzbekistan", No. PF-5850 of October 21, 2019 "On On measures to fundamentally increase the prestige and status of the Uzbek language as a state language", No. PF-6084 of October 20, 2020 "Measures for further development of the Uzbek language and improvement of the language policy in our country Decree No. PF-6097 dated October 29, 2020 "On the approval of the concept of

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[53] Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг ўзбек тилига давлат тили мақоми берилганининг ўттиз йиллигига бағишланган тантанали маросимдаги нутқи // Халқ сўзи, 2019 йил, 22 октябрь.

development of science until 2030"; Resolution No. PQ-4479 dated October 4, 2019 "On the wide celebration of the thirtieth anniversary of the adoption of the Law of the Republic of Uzbekistan "On the State Language"; The decision of the Cabinet of Ministers of the Republic of Uzbekistan dated December 12, 2019 No. 984 "On approval of the Regulation on the Department of State Language Development" and other regulatory legal documents related to this activity, this research is to a certain extent serves.

Compliance of the research with the priorities of the development of science and technology of the republic. The dissertation was carried out in accordance with the priority direction of the republican science and technology development I. "Social, legal, economic, cultural, spiritual and educational development of the information society and democratic state, development of innovative economy".

Review of foreign research on the topic of the dissertation.[54] Scientific research on the issue of the study of linguocultural codes, which are the product of the national-cultural imagination and figurative thinking of a certain nation, is carried out in the world's leading scientific centers and higher education institutions, including Moscow State University (Moskovskiy gosudarstvennyy universitet), St. Petersburg State University (Cankt-Peterburgskiy gosudarstvennyy university), Samara University (Samarski Universitet), Bashkir State University (Bashkirski gosudarstvenny universitet), Cambridge University (Cambridge university), University of Amsterdam (Amsterdam university), Kabardino-Balkarian State University (Kabardino-Balkarskii gosudarstvenny universitet), Novosibirsk State University (Novosibirsk Gosudarstvenny University), as well as the Institute of Uzbek Language, Literature and Folklore of the Uzbekistan Academy of Sciences, National University of Uzbekistan, Tashkent State University of Oriental Studies, Tashkent State University of Uzbek Language and Literature, Uzbekistan State University of World Languages is being conducted.

In world linguistics, based on research within the linguistic and cultural analysis of cultural codes, the following scientific generalization results were achieved: cultural codes are a system of secondary signs consisting of various material and formal means used to encode specific cultural content (Moskovskiy pedagogicheskiy gosudarstvenny universitet), they are both verbal and non-verbal. can be, divide the world into parts, arrange, form and evaluate (Moskovskiy gosudarstvenny universitet), it is the key to understanding culture, it allows to identify cultural information encoded in some form (Gosudarstvenny institut russkogo yazyka named after A.S. Pushkin), in order to understand the content of an image located in a certain culture, it is necessary to understand its code, cultural information encoded in a certain form; a system of material or ideal symbols

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[54] Dissertatsiya mavzusi boʻyicha xorijiy ilmiy-tadqiqotlar sharhi udep.edu.pe/hoy/2016/la-metafora-como-fenomeno-cognitivo-estructura-nuestro-pensamiento-y-actuar; cyberleninka.ru/article/n/antropomorfnyy-i-somaticheskiy-kody-kultury-v-modelirovanii-landshafta-i-ih-otrazhenie-v-bashkirskoy-toponimii/viewer; https://7universum.com/ru/philology/archive/item/4930 (дата обращения: 02.11.2021); https://www.uaa.mx/portal/, https://www.upenn.edu/, https://dialnet.unirioja.es/servlet/articulo?codigo=3086103,https://www.uzswlu.uz/, http://www.tsutmb.ru va boshqa manbalar asosida amalga oshirildi.

representing natural facts, artefacts and the inner spiritual world of a person in a coded manner (Institute of Uzbek Language, Literature and Folklore), a set of basic concepts, values and standards reflecting cultural priorities (Andijan State University) has been researched.

In world linguistics, research on linguocultural codes is carried out in the following priority directions: conducting an anthropocentric study of linguocultural codes in a specific ethnic language, determining the place of linguocultural codes in the creation of the linguistic picture of the world, comparing linguistic and cultural codes in related and non-related languages, to determine the linguistic and cultural characteristics of certain languages based on speech, to study the manifestation of linguocultural codes in stable units of the language, including proverbs, phrases, static similes, riddles, figurative expressions.

Level of study of the problem. In recent ears, the question of the role of linguocultural codes, which has been the focus of attention of world philologists, is also of special importance in linguistics. In this regard, certain researches have been conducted both in world linguistics and in Uzbek linguistics.

In world linguistics, the works of V.von Humboldt, V.N.Teliya, V.V.Vorobyov, S.V.Ivanova, V.A.Maslova, M.V.Pimenova, Y.E.Brazgovskaya, V.V.Krasnykh, V.V.Kolesov[55] in the field of linguistic and cultural studies have scientific value. In Uzbek linguistics, the studies of N.Mahmudov, D.Khudoyberganova, Sh.Usmanova, G.Nasrullayeva, Sh.Mahmaraimova, F.Musaeva, F.Usmonov, Sh.Qalandarov, B.R.Kadirova[56] and other scientists on the linguistic and cultural features of the Uzbek language are noteworthy deserves.

[55] Гумбольдт В.фон. Язык и философия культуры. – М.: Прогресс, 1985. 2-е изд. М., 2000. – 450 с.; Колесов В.В. Концепт культуры: образ–понятие – символ // Вестник Санк-Петербургского университета. – М., 1992. – Сер. 2. – Вып 3; Колесов В.В. Язык и ментальность. – СПб.:Изд-во Петербургского Востоковедения, 2004 – 240 с.; Телия В.Н. Русская фразеология: семантический, прагматический и лингвокультурологический аспекты. – М.: Шк. Языки русской культуры, 1996. – 288 с; Воробьев В.В. Лингвокультурология (теория и методы). – М.: РУДН, 1997. – 331 с.; Маслова В.А. Лингвокультурология: Учеб. пос. для студ. вузов. – М.: Академия, 2001. – 208 с.; Красных В.В. Коды и эталоны культуры (приглашение к разговору // Язык, сознание, коммуникация: Сб.статей. – М.: МАКС Пресс, 2001. – С.5–19; Красных В.В. Этнопсихолингвистика и лингвокультурология: Курс лекций. – М.: Гнозис, 2002. – 284 с.; Иванова С.В. Культурологический аспект языковых единиц. – Уфа, 2002. – 114 с.; Пименова М.В. Коды культуры и принципы концептуализации мира / М.В. Пименова // Студиа лингвистика когнитиве. Вып.1. Язык и познание: Методологические проблемы и перспективы. – М.: Гнозис, 2006. – С.172–187. Бразговская Е.Е. Языки и коды. Введение в семиотику культуры. – Пермь: ПГПУ, 2008. –201 с.; Маслова В.А., Пименова М.В. Коды лингвокультуры: Учебное пособие. – 3-е изд.,стер. – М.: Флинта: Наука, 2018. – 180 с.

[56] Маҳмудов Н. Ўхшатишлар – образли миллий тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3. – Б. 19–24; The same author. Тилнинг мукаммал тадқиқи йўлларини излаб... // Ўзбек тили ва адабиёти. – Тошкент, 2012. – № 5. – Б. 3–16; The same author. Оламнинг лисоний манзараси ва сўз ўзлаштириш // Ўзбек тили ва адабиёти. – Тошкент, 2015. – № 3. – Б. 6; The same author. Ўхшатишлар ва миллий нигоҳ // Тил тилсими тадқиқи. – Тошкент: Mumtoz so'z, 2017. – Б. 166–175; Маҳмудов Н., Худойберганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – 320 б.; Худайберганова Д. Ўзбек тилидаги бадиий матнларнинг антропоцентрик талқини: Филол. фан. доктори ... дисс. – Тошкент, 2015. – 240 б.; The same author. Лингвокультурология терминларининг қисқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – Б. 46; The same author. Тил, тафаккур, маданият: Илмий рисола. – Тошкент: Nodirabegim, 2020. – 120 б.; Usmanova Sh.Tarjimaning lingvomadaniy aspektlari. – Toshkent, 2017. – 255 b. Shu muallif. Lingvomadaniyatshunoslik. – Toshkent, 2019. – 245 b.; Насруллаева Г. Антропоцентрик метафоранинг лингвомаданий, коммуникатив, прагматик аспекти: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. – Қарши, 2018. – 147 б.; Махмараимова Ш.Т. Оламнинг миллий лисоний тасвирида метафора (Ўзбек тили теоморфик метафораси материаллари асосида): Монография. – Тошкент: Nodirabegim, 2019. – 128 б.; The same author. Ўзбек тили метафораларининг антропоцентрик тадқиқи

In world linguistics, works and scientific studies have been created about linguocultural codes and their linguistic analysis.[57] In Uzbek linguistics, D.Khudoyberganova gave a scientific definition of the term cultural codes and a number of related terms in her dictionary dedicated to linguistic and cultural terms.[58] Later, he put forward the view that Uzbek language units should be studied from the point of view of linguocultural codes.[59] In the 2nd chapter of F.Usmanov's research[60], similes were studied together with linguistic and cultural units. But it should be said that linguistic and cultural codes in Uzbek linguistics have not been studied in a monographic approach until now.

The connection of the research with the research plans of the research institution where the dissertation was completed. The dissertation was carried out in accordance with the research plan of the Institute of Uzbek Language, Literature and Folklore of the Uzbekistan Academy of Sciences under the theme "Creation of a multi-volume explanatory dictionary of the Uzbek language".

The purpose of the research is to determine the mechanisms of emergence of linguocultural codes in the Uzbek language and to determine their place in the linguistic picture of the Uzbek world.

Tasks of the research:

to defenite the place of linguocultural codes in the linguistic picture of the world, which serve to reflect the national perception and way of thinking of the people in the Uzbek language;

(номинатив аспект): Монография. – Термиз: Сурхон-нашр, 2020. – 220 б.; Мусаева М. Ўзбек шеваларининг лингвомаданий тадқиқи. – Тошкент: ЎзР ФА Фан, 2019. – 120 б.; Усмонов Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. – Тошкент, 2019. – 160 б.; Қаландаров Ш.Ш. Ўзбек лингвомаданий муҳитида халқ мақоллари эвфемизацияси: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. автореф. – Фарғона, 2019. – 40 б.; Кадирова Б.Р. Белги билдурувчи лексемаларнинг лингвокультурологик хусусиятлари: Монография. – Тошкент: Nodirabegim, 2020. – 132 б.

[57] Красных В.В. Коды и эталоны культуры (приглашение к разговору // Язык, сознание, коммуникация: Сб.статей. – М.: МАКС Пресс, 2001. – С. 5–19; Кононенко Б.И. Большой толковый словарь по культурологии. – М.: Вече, 2003 – 511с.; Телия В.Н. Большой фразеологический словарь русского языка. – М., 2006. –781с.; Гудков Д.Б., Ковшова М.Л. Телесный код русской культуры. – М.: Гнозис, 2007 – С.288.; Гукеглова Ф.Н. Зооморфный код культуры в языковой картине мира (на материале французского, кабардино-черкесского и русского языков): Автореф. дисс... д-ра филол. наук. – М., 2009. – 47 с.; Ойноткинова Н.Р. Соматический код культуры в пословицах и поговорках алтайцев // Сибирский филологический журнал. – Новосибирск, 2011. – № 3. – С. 5–14; Кенжабалина Г.Н. Коды культуры в дискурсе СМИ Казахстана // Политическая лингвистика. – М., 2013. – №1. – С. 152–157; Сабитова З.К. Лингвокультурология: Учебник. – М.: Флинта: Наука, 2013. – С. 8–9; Бухарова Г.Х. Антропоморфный и соматический коды культуры в моделировании ландшафта и их отражение в башкирской топонимии // Вестник Башкирского университета, 2015. – № 4. – С. 487–494. / https://cyberleninka.ru/article/n/antropomorfnyy-i-somaticheskiy-kody-kultury-v-modelirovanii-landshafta-i-ih-otrazhenie-v-bashkirskoy-toponimii/viewer; Маслова В.А. Духовный код с позиции лингвокультурологии: единица сакрального и светского // Метафизика. – М., 2016. – № 4. – С. 79; Краснобаева-Чёрная Ж.В. Пространственный код культуры ценностной картины мира (на материале русской, украинской, английской и немецкой фразеологии) // Сибирский филологический журнал. – М., 2018. – № 4. – С. 169; Саргач Х. Коды културы как одно из основных понятий лингвокультурологии: на материале фразеологизмов с компонентом "камень" и "ветер" в русском и турецком языках // www.ulakbildergisu. com.

[58] Худойберганова Д. The same dictionary. – P. 22, 29–30, 34–35.

[59] Худойберганова Д. Лингвокультурологияда маданият кодлари тушунчаси ва талқини // Ўзбек тили ва адабиёти. – Тошкент, 2019. – № 3. – Б. 15–21.

[60] Усмонов Ф.The same dissertation. – P. 58–90.

to illuminate the importance of folk proverbs, riddles, expressions, stable analogies and figurative expressions in creating the linguistic picture of the world in the Uzbek language;

to justify the role of spiritual linguistic and cultural codes as a basis for the formation of the linguistic and cultural content of stable units in the Uzbek language, such as somatic linguocultural codes, object linguocultural codes, spatial linguocultural codes, temporal linguocultural codes and spiritual linguocultural codes;

to identify the linguistic and cultural characteristics of biomorphic linguocultural codes in the Uzbek language;

to illuminate the linguistic aspects of the realization of words related to the concept of nature as linguocultural codes.

As the object of the study, the linguocultural codes, which serve as the basis for the formation of the linguistic and cultural content in the stable units of the Uzbek language, were chosen.

The subject of the research is the linguocultural characteristics of the linguocultural codes of the Uzbek language.

Research methods include description, classification, lexical-semantic, linguistic and cultural analysis.

The scientific novelty of the research is as follows: Stable units of the Uzbek language, such as *boshi osmonda, boshing toshdan bo'lsin* (ibora)*; paxtaday oq*, *sandiqdek katta*, *tandirdek qizimoq*, *musichaday beozor* (turg'un o'xshatish); *ekinning qoni*, *bahor elchisi* (tasviriy ifoda)*; Asal aynimas, sariyog' sasimas; O'z yurting – o'lan to'shaging, O'zga yurt bo'lmas beshiging* (maqol)*; Qorong'u uyda O'ttiz sadaf* (*Og'iz, tish*); *Bir hujra, Bir hujraning ichida hujra, Qirq hujraning ichida mullabachchalar* (*Anor va uning donachalari*) (riddle) are substantiated based on theoretical views related to the linguocultural field of linguistics;

it has been proven that stable units of the Uzbek language, such as: idiom, proverb, riddle, stable simile, figurative expression, etc., as a reflection of the thinking of the Uzbek people, serve to create an Uzbek linguistic picture of the world that reflects the national-figurative thinking, worldview, and national values of the people;

the Uzbek national mindset of the Uzbek people; the place of linguistic and cultural codes such as the *quyosh*, *oy*, *danak*, *mag'iz*, *chinor*, *gul*, *sher*, *bo'ri*, *belbog'*, *tegirmon*, which are inextricably linked to the national culture such as tolerance, nobility, courage, patriotism and serve to determine and reflect the perception of the nation, in the linguistic picture of the world is determined, and it is based on the fact that metaphor is the most active tool in the realization of linguistic and cultural codes;

the units such as *arslon, yo'lbars, musicha, qo'y, burgut, ayiq, lochin, qaldirg'och, ot, it, tulki, gul, chechak, nihol, danak, chinor, olma, ona, kelin, qul, Hasan-Husan, Fotima-Zuhra, Sariboy akam, Esonboy akam*, which function as linguistic and cultural codes, are grouped based on the typology of codes, and it is proven that they are a means of creating national and cultural images of the people

such as bravery, loyalty, harmlessness, gentleness, courage; cruelty, cunning, aggression;

the main linguocultural codes that play a fundamental role in the structure of stable units of the Uzbek language the somatic linguocultural codes such as: *barmoq*, *til*, *oʻpka*, *bosh*, *soch*, *qoʻl*, *oyoq*; linguocultural codes of objects such as *beshik, koʻrpa, kaltak, pichoq, tegirmon, tovoq, ketmon*, *oʻroq*, *non, doʻppi, toʻn, qarmoq, qamchi, toʻrva, oʻroq, qopqon, belbogʻ*; linguocultural codes of space, such as *uya, bogʻ, togʻ, bozor, yurt, oʻrmon, toʻqay, tom*, *uya, devor*; linguocultural codes of time such as *bahor, kuz, shom, xufton*; spiritual linguocultural codes, of which family and related concepts are a fundamental part; biomorphic linguocultural codes such as *arslon, ayiq, yoʻlbars, ot, it, tulki; gul*, *chechak*, *nihol*, *chinor*; *kampir*, *kelin*, *qul*, *Hasan-Husan*, *Fotima-Zuhra*, *Sariboy akam*, *Esonboy akam*; and also the socio-cultural, cultural-historical, and linguistic-cultural characteristics of linguocultural codes related to the concept of nature, such as *osmon, quyosh, oy, yulduz, togʻ, tosh, buloq, daryo* are revealed.

The practical results of the research are as follows:

the materials collected on the linguocultural codes, which are the basic units of the stable units of the Uzbek language, the conclusions and interpretations made as a result of their research provide important necessary scientific information for linguistics, semantics, lexicology, phraseology, and related to this direction, it is based on serving as a source for creating research;

it is revealed from the linguistic and cultural point of view that the linguocultural codes of the Uzbek language, as a reflection of the nation's national-cultural imagination, figurative thinking, created a unique Uzbek linguistic picture of the world;

it has been proven that the materials collected on the linguocultural codes of the Uzbek language serve as material and source for explanatory, linguistic and cultural dictionaries.

The reliability of the research results is based on the fact that reliable scientific sources are used in the application of theoretical data and factual materials, examples are taken from Uzbek language dictionaries and scientific and literary literature, the scope of the work is clearly defined, methods such as conceptual analysis, description, linguistic and cultural analysis, it is explained by the fact that it is based on the tool, that theoretical ideas and conclusions are put into practice, that fundamental researches of our country and foreign scientists are used, and that the obtained results are confirmed by competent organizations.

Scientific and practical significance of research results. The scientific significance of the research results is that the collected materials and the obtained results are used in the creation of scientific literature in such disciplines as linguistics, semantics, translation studies, lexicology, phraseology, and in the future to conduct national-cultural, evaluative-axiological researches related to the study of the world view of the Uzbek language, as well as monographs, it is determined by serving the improvement of training manuals.

The results obtained from the dissertation can be used as an important source in the teaching of such subjects as "Linguocultural studies", "Modern linguistics",

"Country studies", "Text linguistics", in the organization of seminars, special courses. It is explained by the fact that it can be used in the teaching of translation studies, lexicology, programs for teaching the Uzbek language, in the preparation of textbooks, training manuals, and in the compilation of linguistic and cultural dictionaries.

Implementation of research results. Based on the scientific results of researching the place of linguistic and cultural codes in the linguistic landscape of the world:

Stable units of the Uzbek language, such as *boshi osmonda, boshing toshdan bo'lsin (ibora); paxtaday oq, sandiqdek katta, tandirdek qizimoq, musichaday beozor (turg'un o'xshatish); ekinning qoni, bahor elchisi (tasviriy ifoda); Asal aynimas, sariyog' sasimas; O'z yurting – o'lan to'shaging, O'zga yurt bo'lmas beshiging (maqol); Qorong'u uyda O'ttiz sadaf (Og'iz, tish); Bir hujra, Bir hujraning ichida hujra, Qirq hujraning ichida mullabachchalar (Anor va uning donachalari)* (riddle) are substantiated based on theoretical views related to the linguocultural field of linguistics: Conclusions on the proven fact that idioms, proverbs, riddles, similes, figurative expressions, etc., as a reflection of the thinking of the Uzbek people, serve to create an Uzbek linguistic picture of the world that reflects the national-figurative thinking, worldview and national values of the people were used OT-F1-78 number "The Uzbek language, its historical development and prospects in the current globalization period (based on the analysis of functional methods)" (reference No. 3/1255-1372 of the Uzbekistan Academy of Sciences, June 20, 2024). As a result, the level of the project materials based on linguistic units has increased and the content has been enriched;

the Uzbek national mindset of the Uzbek people; the place of linguistic and cultural codes such as the *quyosh*, *oy*, *danak*, *mag'iz*, *chinor*, *gul*, *sher*, *bo'ri*, *belbog'*, *tegirmon*, which are inextricably linked to the national culture such as tolerance, nobility, courage, patriotism and serve to determine and reflect the perception of the nation, in the linguistic picture of the world is determined, and it is based on the fact that metaphor is the most active tool in the realization of linguistic and cultural codes were used in the fundamental project "Analysis of the ethnolinguistic image of the world in Karakalpak folklore in a monographic aspect" carried out at the Karakalpak Humanities Research Institute. (reference No. 248/1 of the Karakalpak Humanities Research Institute of the Karakalpak Branch of the Uzbekistan Academy of Sciences, 26, 2024). As a result, the project will be enriched with new theoretical views, linguistic and cultural concepts in modern Uzbek linguistics, and the research work will serve as a necessary source.

the main linguocultural codes that play a fundamental role in the structure of stable units of the Uzbek language the somatic linguocultural codes such as: *barmoq*, *til*, *o'pka*, *bosh*, *soch*, *qo'l*, *oyoq*; linguocultural codes of objects such as *beshik, ko'rpa, kaltak, pichoq, tegirmon, tovoq, ketmon, o'roq, non, do'ppi, to'n, qarmoq, qamchi, to'rva, o'roq, qopqon, belbog'*; linguocultural codes of space, such as *uya, bog', tog', bozor, yurt, o'rmon, to'qay, tom, uya, devor*; linguocultural codes of time such as *bahor, kuz, shom, xufton*; spiritual linguocultural codes, of which family and related concepts are a fundamental part; biomorphic

linguocultural codes such as *arslon, ayiq, yo'lbars, ot, it, tulki; gul, chechak, nihol, chinor*; *kampir, kelin, qul, Hasan-Husan, Fotima-Zuhra, Sariboy akam, Esonboy akam*; and also the socio-cultural, cultural-historical, and linguistic-cultural characteristics of linguocultural codes related to the concept of nature, such as *osmon, quyosh, oy, yulduz, tog', tosh, buloq, daryo* are revealed, and these conclusions were used in the preparation of the script of the "Oydin Hayot Live" show (Reference No. 01-44-53 of the Uzbekistan National Television and Radio Company, May 29, 2024). As a result, the content of the material prepared for this TV show was perfected.

Approbation of research results. The results of the research were publicly discussed in the lectures given at 9, including 6 international and 3 national scientific-practical conferences.

Publication of research results. 25 scientific works on the topic of the dissertation, including 15 articles (10 articles in national, 5 articles in international and Scopus journals) were published in scientific publications recommended for publication of the main results of doctoral dissertations of the Higher Attestation Commission. The results are reflected in 1 monograph.

Dissertation structure and volume. The dissertation consists of an introduction, five chapters, a conclusion and a list of used literature, and its volume is 237 pages.

MAIN CONTENT OF DISSERTATION

In the **introductory part**, the relevance and necessity of the conducted researches are based, the purpose and tasks, objects and subjects of the research are described, the compatibility with the priority directions of the development of science and technology of the republic is shown, the scientific innovation and practical results of the research are described, the scientific and practical significance of the obtained results disclosed, information on the implementation of research results, published works and the structure of the dissertation.

The first chapter of the study is entitled **"Priority issues of the linguistic-cultural approach to linguistic units"**. The first part of the chapter entitled ***"Formation of linguocultural studies in Uzbek linguistics"*** contains comments on such issues as the need for anthropocentric research in linguistics, the role of the linguistic picture of the world, the interaction between language and culture, the problems of researching linguocultural units, and the task of linguocultural studies. It is explained that in the last quarter of the XX century, the anthropocentric paradigm began to take precedence in Uzbek linguistics, that linguocultural studies, which studies linguistic units in connection with the culture of the nation, is becoming one of the leading and promising directions, and is recognized as an independent direction of linguistics. It is noted that the main goal of linguocultural studies is to study the language reflection of the unique aspects of the perception of the world by the representatives of this or that linguistic and cultural community. In our linguistics, an opinion was expressed about the work done on the serious

and systematic implementation of the linguistic and cultural analysis of the language.

Linguistic studies in Uzbek linguistics were mainly carried out within the framework of the following approaches: conducting an anthropocentric study of linguocultural units of the Uzbek language, determining the role of linguocultural units in the creation of the linguistic picture of the world, and studying the realization of certain concepts from a linguocultural point of view.

In our linguistics, the implementation of linguistic and cultural analysis of the language began in the second decade of the XXI century. N.Mahmudov, E.Begmatov, A.Nurmonov published the first articles on linguistics and culture in the jounal "Uzbek language and literature".[61] Professor N.Mahmudov's paper entitled "Looking for the ways of perfect study of the language..." [62] describes the essence of the field of linguocultural studies and the problems in this regard in a deep and reasonable manner. In the paper, the factors that served for the formation of the theory of linguistic and cultural studies, the main concepts in it, and the differences in their interpretation are stated.[63] This article "serves as an important basis for researchers who aim to study language based on the individual factor".[64] D.Khudoyberganova's doctoral dissertation on the topic "Anthropocentric interpretation of literary texts in the Uzbek language" was of great importance in the transfer of views from our national linguistics to linguocultural studies. In this study, information is provided about the formation of the field of linguocultural studies, its research object, tasks, linguistic and cultural units related to the field, *linguistic and cultural concepts, precedent units, text-metaphors, text-similes, language owner*, etc. attention was paid, and views on relying on stable figurative units in the analysis of the Uzbek language in the linguistic and cultural aspect were put forward.[65] It is worth saying that this dissertation had a positive effect on the emergence of a number of studies on linguocultural studies in Uzbek linguistics.

D.Rustamov's research entitled "Linguocultural aspect of the national-cultural specific seme of lexemes" analyzes the national and cultural components of some language units.[66] Sh.Usmanova's book "Linguculturalolology" shows that language and culture are inextricably linked, that one regularly complements the other, that one cannot live without the other, that the enrichment and development of a

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[61] Маҳмудов Н. Ўхшатишлар – образли тафаккур маҳсули // Ўзбек тили ва адабиёти. – Тошкент, 2011. – № 3. – Б. 19–24; Бегматов Э. Антропонимлар – антропоцентрик тадқиқ объекти // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 3. – Б. 35–39; Нурмонов А. Лингвистик нисбийлик ва лингвистик детерминизм назариялари ҳақида мулоҳазалар // Ўзбек тили ва адабиёти. – Тошкент, 2013. – № 5. – Б. 10–19.

[62] Маҳмудов Н. Тилнинг мукаммал тадқиқи йўлларини излаб... // Ўзбек тили ва адабиёти. – Тошкент, 2012. – № 5. – Б. 3–16.

[63] Худойберганова Д. Ўзбек лингвомаданиятшунослигининг устувор вазифалари // Ўзбек тили ва адабиёти. – Тошкент, 2020. – № 5. – Б. 4.

[64] Мадвалиев А., Одилов Ё. Ўзбек тилшунослиги мустақиллик йилларида // Ўзбек тили ва адабиёти. – Тошкент, 2016. – № 4. – Б. 49.

[65] Худайберганова Д. Ўзбек тилидаги бадиий матнларнинг антропоцентрик талқини: Филол. фан. док. ... дисс. – Тошкент, 2015. – 240 б.

[66] Qarang: Рустамов Д. Лексемалар миллий-маданий хосланган семемасининг лингвомаданий аспекти: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. – Фарғона, 2018. – 129 б.

language depends on its owner and their thinking, the factor of the formation of cultural codes belonging to the language, in a concise form is reflected in expressions.[67] F.Usmanov's research work on "Linguistic-cultural study of comparision in the Uzbek language"[68] defined the role of national-cultural connotation in the semantics of stable similes in the Uzbek language, the images that serve as benchmarks of similes were grouped according to the linguistic-cultural approach and linguocultural aspects specific to the cultural norms and axiological attitude of the Uzbek nation were determined based on the analysis of stable similes in the Uzbek language, illuminated from the point of view of codes.[69]

The principles of anthropocentric research in Uzbek linguistics began to be reflected in dictionaries. For the first time, the linguistic and cultural features of more than 500 stable comparisions in our language were illuminated in the "Explanatory dictionary of comparisions of the Uzbek language"[70] compiled under the leadership of N.Mahmudov. D.Khudoyberganova's "Brief explanatory dictionary of linguistic and cultural terms"[71] is considered the first dictionary not only in Uzbek linguistics, but also in Turkic studies related to linguocultural studies. It explains the main terms of the field. In this dictionary, the linguocultural code term, which is the object of our study, and its types are explained. At this point, it should be said that D.Khudoyberganova's "Explanatory Dictionary of Modern Linguistic Terms"[72] published this ear provides a clear and acceptable definition of the linguocultural code and each of its types. "Associative dictionary of the Uzbek language (national-cultural units)"[73] is a preliminary dictionary that provides information about language units that enter into an associative relationship with the national-cultural units of the Uzbek language. This dictionary provides theoretical information about national-cultural units and examples of national-cultural units of the Uzbek language. This dictionary is important because it enriches our perception of Uzbek national-cultural units. Z.Kholmonova, D.Tosheva's "Explanatory dictionary of proverbs with a zoonym component"[74] in the Uzbek language, the content of proverbs with a zoonym component is explained from a linguocultural point of view.

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[67] Usmanova Sh. Lingvokulturologiya. – Toshkent, 2019. – 245 b.

[68] Усмонов Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. – Тошкент, 2019. – Б. 160.

[69] Khudayberganova D., Mukimova Z., Karimova F. The role of linguistic anthropocentrism theories in uzbek national linguistics. ISSN: 2764-4170. Miami, v.11. – P: 01–15. e02524/ 2023. https: //www. scopus.com/sourceid.

[70] Маҳмудов Н., Худойберганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – 320 б.

[71] Худойберганова Д. Лингвокультурология терминларининг қичқача изоҳли луғати. – Тошкент: Турон замин зиё, 2015. – 41 б.

[72] Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lug'ati. – Toshkent: Bookmany print, 2024. – 112 b.

[73] Лутфуллаева Д., Давлатова Р., Тожибоев Б. "Ўзбек тили ассоциатив луғати" ҳақида / Ўзбек тили ассоциатив луғати (миллий-маданий бирликлар). – Тошкент: Навоий университети, 2019. – Б. 16.

[74] Холманова З., Тошева Д. Зооним компонентли паремаларнинг изоҳли луғати. – Тошкент: Турон замин зиё, 2016. – 360 б.

In the part of the chapter called ***"About the term linguistic picture of the world"***, the definition and opinions of scientists about the term linguistic picture of the world are presented, the reaction to them is given, and the creation of the world landscape with the help of language is illuminated. As an anthropocentric field dealing with the interpretation of the "language" of such a culture, linguocultural studies, which emerged from the cooperation of the fields of linguistics, cultural studies, ethnography, psycholinguistics, introduced to the science a number of new things such as linguocultural unity, linguistic culture, national-cultural connotativeness, cultural picture, linguistic consciousness, linguistic picture of the world is introduced concepts. Among them, the concept of cultural codes has a special position. In scientific literature, the terms *conceptual picture, direct picture of the world, indirect picture of the world, literary picture of the world*, and *scientific picture of the world* are observed side by side with the concept of the linguistic landscape of the world. These terms do not represent the same concept. Linguistic picture of the world – (L. Weisgerber's term) means "the totality of ideas about the world, ways of understanding and dividing the world, historically formed in the mind of the relevant language community and stabilized in its language".[75] Linguistic picture of the world – a unique and unique image of the world, a set of ideas (values, standards, moral norms) about the world, created as a result of the perception and feeling of the world by representatives of different cultures in their own way, the language of the real world is an image created using tools. The linguistic picture of the world clearly shows the national culture of the nation to which it belongs and allows to learn and understand the peculiarities of the culture of each nation, at the same time, to distinguish one culture from another.

The third part of the chapter is called "***The role of metaphor in creating a figurative picture of the world"***, in which the linguocultural features of metaphor are analyzed. Metaphor is one of the most powerful tools of knowing the world and a means of understanding the world, it reflects the characteristics of human thinking. Metaphor is a way of knowing the world, through which the interaction of language, consciousness and culture is manifested. Metaphor, as a universal means of knowing the world, undoubtedly allows to collect and store cultural information.

Metaphor is one of the ways of creating linguocultural codes. This feature of the metaphor is more clearly visible in riddles with a stable unit count. In them, the objects of existence appear in human form. As the researchers note, most of the riddles consist of metaphorical text[76]: *Oq er ochdim, qora bug'doy sochdim (Qog'oz, yozuv)*; *Qora sigir qarab turar, Sariq sigir yalab turar (Qozon, olov)* the content expressed in the text of such riddles refers to another meaning. In the research, M.Saparniyazova cited as an example the riddle *Fotima-Zuhra urishadi,*

[75] Маҳмудов Н. Оламнинг лисоний манзараси ва сўз ўзлаштириш // Ўзбек тили ва адабиёти. – Тошкент, 2015. – № 3. – Б. 6.

[76] Сапарниязова М. Ўзбек халқ топишмоқларининг синтактик-семантик хусусиятлари: Филол. фан. номз. ... дисс. – Тошкент, 2005. – Б. 58.

Merosini bo'lishadi (Qaychi).[77] Such texts are a concise representation of the figurative perception of reality. Another characteristic of riddles is that they use linguocultural codes at a high level. At this point, it is worth saying that there is a certain difference between the metaphorical meaning of a word in the language and the meaning of the word that is created as a linguistic code: the word representing the linguistic code is strongly connected to the content of the text or sentence in which it is a part of language, the role of context in its figurative use is important.

The part of the chapter entitled "***Cultural codes – the key to understanding culture***" covers the meaning of the terms *code, coding, cultural code, and linguocultural code*.

The code term acquires a special meaning according to the scope of its application; has its own definition according to the field of application. Nowadays, almost all of us use computers and telephones in our daily life. We know that if a computer or phone is coded by the owner, no one else can use it. To use them, it is necessary to know the code (key, number) of the coded lock. In the "Explanatory Dictionary of the Uzbek Language" the word code is "... a system of conditional signs, symbols (symbols) or signals in a certain order, used for the transmission, processing and storage of any information" (O'TIL, II, 2022: 871) is explained. The term cultural code has been actively used in almost all fields since the XX century. Based on the information about the code and cultural code, we can say that although the word code was not used in this form in the ancient history of mankind, it appeared as a result of the consistent development of human thinking, when the principle of understanding existence and perception of reality was formed. It is known that the linguocultural code is a unit of linguocultural science. Linguistics is a field that studies the interrelationship of language, thought and culture. It can be said that "thoughtful concepts are formed and differentiated due to the naming function of language".[78] Linguistic codes are a type of cultural codes and are its verbalized form. Linguocultural codes exist in the language, mainly in stable units that show the figurative thinking of the people. Linguocultural codes reflect people's ideas about the material and spiritual world, national thinking. Linguocultural codes play a key role in the formation of stable units. For example, somatic linguocultural codes (*bosh, ko'z, qo'l, burun, oyoq, jigar, o'pka, panja*) and zoomorphic linguocultural codes (*it, mushuk, qo'y, xo'roz*) are used in the formation of many phraseologisms was the main component. In general, each figurative stable connection is based on a certain linguocultural code. By studying the stable units of the Uzbek language from this point of view and classifying it on the basis of linguocultural codes, it is possible to create models of Uzbek thinking and illuminate the mechanisms specific to the linguistic consciousness of the nation.

The second chapter of the study is called **"Stable units as a linguocultural unit"**. In it, the phrase, proverb, riddle, simile, figurative expression was studied as a stable linguocultural unit. It was noted that the linguocultural study of the stable

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[77] Сапарниязова М. The same dissertation. – P. 60.
[78] Одилов Ё. Тил ва тафаккурнинг ўзаро муносабати // Ўзбек тили ва адабиёти. – Тошкент, 2021. – № 6. – Б. 4.

units of the Uzbek language serves to show the undiscovered aspects of our language.

In the part of the chapter called *"The role of phraseologisms in the linguistic picture of the world"* the theoretical ideas put forward in research on phrases were reacted to and these linguistic units were analyzed as a linguocultural unit. It was argued that the phrases themselves are a means of clearly demonstrating the uniqueness of the history, thinking, worldview and values of the respective people, expressing the thought more vividly, and picturing the reality.

Phrases, firstly, as a language unit, have the characteristic of expressing a certain concept, and secondly, they reflect the centuries-old lifestyle, culture, spirituality, customs and traditions of each nation, and at the same time, a certain situation, is also considered a tool that provides figurative and impressive expression of reality. In our country, when a person dies in the family, the family members remember him, pray for him, and make his home prosperous. This situation is expressed by the phrase *chirog'ini yoqmoq*. The *chiroq* (lamp) in the phrase "*chirog'ini yoqmoq"* is a linguocultural code meaning connection, that is, to light up the house – not to leave a person who has passed away a loved one alone, to cheer him up, to encourage him, reflects the The saying that *O'g'il yoqqan chiroqni qiz ham yoqar* (a girl likes a lamp that a boy lights) also proves our point.

The linguocultural code of the *qo'y* (sheep) expresses the meekness of the sheep in relation to other domestic animals, and it describes the character of innocent, faithful people. The expression *Qo'y og'zidan cho'p olmaslik* (Don't take a stick out of the mouth of the sheep), which was formed on the basis of the *qo'y* linguocultural code, also means the meaning of the most innocent, believer.

In the part *"Realization of linguocultural codes in folk proverbs"* it was explained that proverbs are a linguocultural unit, and that the linguocultural codes in them play a basic role in the realization of cultural content in proverbs.

Proverbs, as one of the most active means of showing folk culture, are becoming one of the important topics of the process of linguistic and cultural research in linguistics today. Each proverb is a mirror that can express the way of life of the people in a short and concise way. In the commonly used proverb *Asal aynimas, sariyog' sasimas* (honey does not change, butter does not melt), the linguocultural codes of food, *asal, sariyog'* are used in the sense of a real person with the best qualities. In this, a perfect person who has gained spiritual strength with his manners, patience, and life experience gained over the ears is likened to honey and butter, which is cultivated with a lot of hard work. By means of the linguocultural codes of food, *asal, sariyog'*, it is pointed out that a perfect person is invincible in life's difficulties and "does not fail" in any tests.

In Uzbek folk proverbs, words such as *arslon, echki, qarg'a, toycha, ari, ilon, it, bo'ri, eshak, sichqon* (lion, goat, crow, mare, bee, snake, dog, wolf, donkey and mouse) serve as a linguocultural basis for expressing the conclusions resulting from people's experience in the form of metaphorical content. For example: *Har toycha o'zi suv ichgan bulog'ini maqtar*; *Yuki engil eshak yotag'on bo'lar; Arslon bolasi arslon bo'lur, Sichqon bolasi – sichqon; Arslonning o'ligi – sichqonning tirigi*; *Go'ngqarg'a bo'lib ming yil yashagandan, Sher bo'lib bir yil yashagan*

afzal; *Echki yuzga yetmas, Yuzga yetsa ham kuzga etmas; Podshoh qargʻa boʻlsa, yeganing goʻng boʻlar*; *Yomon ilon tegirmon boshida aylanar; Burgaga achchiq qilib, koʻrpaga oʻt qoʻyma*; *It hurar, karvon oʻtar.* The main condition for understanding such proverbs is to understand the meaning hidden behind these words, to understand the cultural context, that is, to understand the essence of linguocultural codes.

The third part of the chapter is called ***"Linguocultural characteristics of riddles"***. Riddles are studied as stable units in linguistics. Studying their language and linguocultural features is also very important in illuminating and defining the unique aspects of the Uzbek language.

The definition of riddles approached from a linguocultural point of view is recorded in the dictionary of D.Khudoyberganova: "The thing or event that is required to be found is transformed into another thing or event, which is formed by means of linguocultural codes, which manifests the national-image way of thinking and axiological attitude of the language owners. A genre in poetic or prose form embodied by contrast, comparison, comparison; a small part of the linguistic picture of the world".[79] It is known that in riddles, the object of the image or the thought to be expressed is given in a hidden way. In order to find the answer to a riddle, it is necessary to understand its linguistic features, figurative metaphorical expression in it, and to "open" the linguocultural code that performs the main task. Uzbek folk riddles express Uzbek reality, Uzbek nature. Riddles created by the Uzbek people cover all aspects of their social life and life. Most of them are related to farming, policing, housework, and vividly reflect the flora and fauna, many things related to the household, people's life, lifestyle, and customs.

Uzbek folk riddles are distinguished from other stable units by ways of creating a linguistic picture of the world. In them, anthropomorphism, diversity of linguocultural codes, comparison and metaphoricity (metaforichnost) apply at a high level. For example: *Bir qozondan qirq tuya suv ichadi* (*Chuchvara*); *Qorongʻu uyda Oʻttiz sadaf* (*Ogʻiz, tish*); *Oq sandiq, ogʻzi yoʻq sandiq* (*Tuxum*); *Katta xotin uy poylaydi*, *kichkina xotin yoʻqlovga ketadi* (*Qulf, kalit*); *Zar gilam*, *zar-zar gilam*, *Koʻtaray desam ogʻir gilam* (*Yer*) a special image is expressed in riddles.

The national identity of the speakers of the language is clearly visible in the perception of the world. For example, in the riddle *Koʻk koʻylakka Gʻoʻza yoydim* (*Osmon, yulduzlar*) put the sky on a blue shirt, stars on cotton or in the riddle *Oʻttiz ikki boʻri bir bir joyga makon qoʻydi, Oʻnta xizmatkor, ikkita qarovul qoʻydi* (*Tish, barmoqlar, ikki koʻz*), the teeth are likened to wolves, the fingers to the servant, and the eyes to the guard. As well as, the riddle *Ustidagi koʻylagi, Xuddi qogʻozga oʻxshar. Toʻgʻrasang, jahli chiqib, koʻzingni darrov yoshlar* (*Piyoz*) the appearance and special sign of the hidden thing, that is, the onion, is compared. In the riddle of the *Yer ostida oltin qoziq*, the answer to the riddle is compared to a carrot stake. Several characteristics of carrots are described by comparison. That is, the shape of

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[79] Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lugʻati. – Toshkent: Bookmany print, 2024. – B. 83.

a *carrot* is similar to a pile, its color is reminiscent of gold, and its growth under the ground is harmoniously noted.

Reflecting a positive or negative attitude to the elements of reality is also a characteristic of riddles. "In one of the Uzbek folk riddles, a person's name is compared to a whip. This whip is not an ordinary whip, but a dice whip. It will not rot even for centuries: *Otam bergan zar qamchi Ming yilda ham chirimas (Ism)*. It seems that this riddle reflects the people's inheritance of names from generation to generation, honoring them as a national value".[80].

The fourth part of the chapter is called ***"Expression of encoded information in comparisions"*** and it is stated that the national thinking of the people is also realized in its similes. It is known that there are stable similes in all languages of the world. This stable unity shows the uniqueness of the culture of the nation to which it belongs in one way or another. As noted by the linguist scientist N.Mahmudov, figurative expressions come into the world as a product of people's figurative gaze, perception and thinking.[81] The stable comparisions of the Uzbek language, which are a product of figurative thinking, are also a product of the perception and thinking of the Uzbek people. The images used as a basis for similes are related to the traditional way of life and activities of human life. In order for the image to be bright, it should be relevant and understandable for all members of the linguistic community. Any sensory part of reality can act as an image code: landscape, celestial bodies, natural phenomena, plants and animals, parts of the human body, artifacts (household items, tools, weapons, housing), as well as the events that happen to them.

It should be said that almost all characteristics of a person: appearance, behavior, and character are fully reflected through biomorphic linguocultural codes in comparisions.

F.Usmanov, who carried out a linguocultural study of similes in the Uzbek language, studied the images that served as the basis for comparisions, that is, the linguocultural codes, and found the most frequent similes in the Uzbek language. The applicable standard notes that the lexemes are related to the linguocultural codes of things that represent the realities of everyday life. The linguocultural codes reflected in the similes in the study are household realities (115), fauna (83), flora (41), natural phenomena and elements (61), human (61), religious, mythological and folklore characters and Others (62) are defined in the example of standards included in the group.[82]

In order to understand the content encoded in comparisions, it is necessary to be aware of the stereotypes and ethnic stereotypes of the standard of comparision. For example, in order to understand the analogy of *mehmonday e'zozlamoq*, it is necessary to know that for Uzbeks, the guest is considered the most valuable and honorable person, and this has become a permanent stereotype. Such national-

[80] Худойберганова Д. Ўзбек лингвомаданиятшунослигининг устувор вазифалари // Ўзбек тили ва адабиёти. – Тошкент, 2020. – № 5. – Б. 7–8.

[81] Маҳмудов Н. Ўхшатишлар ва миллий образ // Ўзбек тили ва адабиёти. – Тошкент, 2013. – №1. – Б. 3–8.

[82] Усмонов Ф. Ўзбек тилидаги ўхшатишларнинг лингвомаданий тадқиқи: Филол фан. бўйича фалсафа доктори (PhD) ... дисс. автореф. – Тошкент, 2019. – Б. 12.

cultural peculiarities are reflected in many similes, such as *paxtaday oq*, *tulkiday ayyor*, *bulbulday sayramoq*, *sandiqdek katta*, *do'ppidek tor*, *tandirdek qizimoq*, *musichaday beozor*, *qo'ydek yuvosh*, *atlasday tovlanmoq*.

In the part of the chapter called ***"Visual expressions in the status of linguocultural units"*** it is studied that figurative expressions are the wealth of the language, and that they clearly show the culture of the people to which they belong. "Stable word combinations have not et been studied at the standard level in world linguistics. Until now, paraphrase, content terms, complex terms and their idiomatic meaning types have been more or less studied under the name of phraseme".[83] Information about this was observed in some Uzbek language literature[84], research works[85], and some articles.[86] In particular, purely static phrases (complex terms and complex terms, paraphrases) are interpreted as idioms, even though they do not have an idiomatic meaning.[87]

A.Hojiyev's "Explanatory Dictionary of Linguistic Terms" has the following comment about paraphrase: "A thing is a stylistic concept that expresses an event not by its name, but by a descriptive method through a characteristic feature of a certain context, situation. For example, the *dala malikasi (makkajo'xori)*"[88]. M.Mirtojiyev stated: "Paraphrases are a certain fragment or fragments with a figurative meaning, they are a lexical unit representing a concept formed by the synthesis of meaning.[89]

I.Umirov was the first to study paraphrases monographically in Uzbek linguistics.[90] In his research, the scientist thought that paraphrases are a speech phenomenon. He defined the types of paraphrases and revealed their nature and essence. He also explained issues such as the formation of paraphasias, their relation to related events, and their classification. D.Aytboyev focused on the motivation and lexicographic interpretation of periphrases in his work on the topic "Motivation and lexicographic interpretation of Uzbek language periphrases".[91]

Figurative expressions are close to the phrase with a number of characteristics, and since the denomination in it is equal to only one word, it is directly accepted as an object of lexicology. We will try to prove the closeness of phrase and periphrasis with the following examples: 1. Both of them have artistic

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[83] Шодиев С. Турғун сўз бирикмаларининг синтактик деривацияси: Филол. фан. бўйича фалсафа доктори (PhD) … дисс. автореф. – Самарқанд, 2020. – Б.5.

[84] Ҳожиев А. Тилшунослик терминларининг изоҳли луғати. – Тошкент: Ўзбекистон миллий энциклопедияси, 2002; Йўлдошев М. Бадиий матнинг лисоний таҳлили. – Тошкент, 2007. – Б. 101.

[85] Холмурадова М. "Қутадғу билиг" лексикаси: Филол. фан. бўйича фалсафа доктори (PhD) … дисс. – Тошкент, 2019. – Б. 159; Шодиев С. Турғун сўз бирикмаларининг синтактик деривацияси: Филол. фан. бўйича фалсафа доктори (PhD) ... дисс. автореф. – Самарқанд, 2020. – 46 б.

[86] Одилов Ё. Тасвирий ифода – бетакрор истифода // Тил ва адабиёт таълими – Тошкент, 2015. – №9. – Б. 48–49; Қодирова З. Перифраза – образли идрок маҳсули // Илм сарчашмалари. – Урганч, 2019. – Б. 54–57; Б.Юсуф. Навоий асарларида парафразалар // Ўзбек тили ва адабиёти. – Тошкент, 2020. – №1. – Б. 77–80; Ахмадова У. Перифраза ва сўз // Innovative achievements in science. – Тошкент, 2020. – Б. 695–698.

[87] Шодиев С. Турғун сўз бирикмаларининг синтактик деривацияси: Филол. фан. бўйича фалсафа доктори (PhD) … дисс. автореф. – Самарқанд, 2020. – Б. 5.

[88] Ҳожиев А. Лингвистик терминларнинг изоҳли луғати. – Тошкент, 1985. – Б. 67.

[89] Миртожиев М.М. Ўзбек тили лексикологияси ва лексикографияси. – Тошкент, 2000. – Б. 42.

[90] Умиров И. Ўзбек тили парафразалари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1996. – 24 б.

[91] Айтбоев Д. Ўзбек тилидаги перифразаларнинг мотивлашуви ва лексикографик талқини: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2007. – 26 б.

coloring: *bag'ri tosh* (phrase), *mo'yqalam sohiblari* (figurative expression). 2. Both of them should consist of at least two parts: *yerga ursa osmonga sapchiydi*, *g'azal mulkining sultoni*.

Based on this information, we can say that figurative expressions (paraphrases) are a stable unit. This unit was initially created by a single person, and over time, it became popular as needed. It is used in a stable form in folk speech, and later becomes its language wealth. The following pictorial expressions are proof of our opinion. *Amiri kabir* – Alisher Navoiy, *bahor darakchisi* – snowdrop, *bahor elchisi* – swallow, *baland cho'qqilar xo'jayini* – eagle, *baraka urug'i* – seed, *bilim bulog'i* – book, *dala malikasi* – corn, *dehqonning qanoti* – tractor, *ekinning qoni* – water, *falakning gardishi* – destiny, *hayotimiz qomusi* – Constitution, *ilm kaliti* – book and etc.

The types of linguocultural codes, anthropomorphic linguocultural code, object-object linguocultural code, were often observed in visual expression. For example, anthropomorphic linguocultural codes: *Malik ul-kalom* – Lutfiy, *Malikush-shuaro* – Muhammad Solih, *mavjudodlar sultoni* – huamn, *mo'yqalam sohibi* – painter, *Odam ush-shuaro* (*shoirlar odam atosi*) – Rudakiy, *oq chashma sohibalari* – milkmen; linguocultural codes of things: *davlat ustunlari* – government leaders, *ilm kaliti* – book, *ko'kning fonusi* – moon, *kumush choyshab* – snow, *kumush tola* – silk, *oq oltin* – cotton, *qora oltin* – oil, *Sharqning oltin darvozasi* – Toshkent and etc..

The third chapter of the study is called **"Expression of the main linguocultural codes in the Uzbek language"**. In this chapter, the main linguocultural codes in the stable units of the Uzbek language are analyzed.

Somatic code, spatial code, temporal code, material code, biomorphic code, spiritual code, anthropomorphic code, spatial code, war code, medical code, architectural code, sports code, geometric code, gastronomic code, clothing code, mythological code, theomorphic code, color code etc. are recorded. In linguistics there is a term of basic linguistic codes, which was coined by V.V.Krasnykh applied to the field. The main linguocultural codes are the oldest and the most widely used codes in the speech activity of a person, and the object cultural code, biomorphic cultural code, space cultural code, spiritual cultural code, somatic cultural code, and time cultural code are included in the scope of this concept.[92]

In the first part of this chapter, called ***"Somatic linguocultural codes"***, somatic codes were analyzed from a linguocultural point of view. One of the most common types of linguistic codes is the somatic linguistic code.[93] This term is also called anthropomorphic code, body code, physiological-physical code in the literature. And we studied the linguocultural codes, which are the basic parts of the human body, under the term somatic linguocultural code.

Somatic linguocultural codes represent one of the ancient ways of thinking of mankind. That is, in this, a person expresses the elements of his inner world or external reality through the concepts of his body parts. This is proven by the fact

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[92] Красных В.В. Коды и эталоны культуры (приглашение к разговору) // Язык, сознание, коммуникация: Сб. статей. – М.: МАКС Пресс, 2001. – С. 6.
[93] Красных В.В.The same article. – Р. 6.

that the words *ko'z, bosh, qo'l* have become the main components of phrases in the Uzbek language. It was observed that in the Uzbek linguistic culture, words such as *qo'l, ko'z, bosh, yurak, til, og'iz, qosh, burun* took the main place in the formation of linguistic and cultural content in stable units.

Phrases with these words are called somatic phrases. A.Isaev said that somatic words are very productive in Turkic languages, especially in Uzbek. 160 phraseologisms in Turkic languages have been compiled through one *bosh* somatism.[94]

Following somatic linguocultural codes express the meaning of a person, such as *bir kalla – kalla, Ikki kalla – tilla*; *Besh qo'l barobar emas*; *Ko'p og'iz ko'p gapirar*; *Besh barmoqning birini tishlasang, bari og'rir*; *Ey til, yaxshilikni bil*; *Uzoqdagi quyruqdan yaqindagi o'pka yaxshi*; *Egilgan boshni qilich kesmaydi* maqollarida *kalla, barmoq, til, o'pka, bosh*.

There is no back without back pain. In the proverb "I don't know someone's service, back is somatic, the linguistic and cultural code does not hurt", and it refers to a person who does not care about work and avoids work. In the proverb "b*eli og'rimagan bel bo'lmas, Birovning xizmatin bilmas*" together with the somatic linguocultural code of the word *bel*, it refers to a person who does not bother with work and avoids work.

In the proverb *yo'lda yursang tuya ishlat, Elda yursang – miya* is equated with the *tuya*, and it is emphasized that the camel helps a person to reach a desired destination, and the importance of the brain (intelligence) in the way of life is emphasized. The somatic linguistic code of the brain represents intelligence, independent thought in a metonymic manner.

In the riddle *Quduqqa sochimni yoydim* (*Ugra*), the somatic linguocultural code of *soch* is the literary expression of the riddle, the answer to the riddle. Hair is described as long and thin, like a hair fiber, by means of the somatic linguistic and cultural code.

In the proverb "o*tga boqma, to'nga boq, Ichidagi jonga boq*" it is said that it is necessary to judge a person based on his appearance – not his image, but his pace – his intelligence, knowledge and abilities. In this case, the noun zoomorphic linguocultural code means wealth-world, deed-status, the linguocultural code of ton means the appearance of a person with deed-status, and the somatic linguocultural code of soul means the character of a person.

In the second part of the chapter called ***"Linguocultural codes of subject"***, the linguocultural codes of object-object were analyzed. In the stable units of the Uzbek language, many linguocultural codes were observed. Including *beshik* is subject linguocultural code *youth; homeland, country; Beshikda tekkan, kafanda ketar; Ona yurting – oltin beshiging*; *Elning ichi – oltin beshik*; *O'z yurting – o'lan to'shaging, O'zga yurt bo'lmas beshiging*; the linguocultural code of the *ko'rpa* means homeland: *Ko'rpang qayerda bo'lsa, Ko'ngling shu erda*; the linguocultural code of the *kaltak* means education, advice: *Ahmoqqa – kaltak, donoga – ishorat*;

[94] Исаев А. Соматические фразеологизмы узбекского языка: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1977. – Б. 6.

The linguocultural code of *qaychi* means something that cuts, separates: *Qarz – muhabbatning qaychisi;* the linguocultural code of the *kema* means an event, a difficulty: *Kemaga tushganning joni bir*; the linguocultural code of a *pichoq* means sharpness: *Ota so'zi – pichoq, Ona so'zi – qumaloq*; the linguocultural code of a *tegirmon* means livelihood: *Tegirmoningni o'zing tort; Mehnat tovoq to'ldirar, Minnat tog' kuydirar*; linguocultural code of *ketmon, o'roq, ter, non* means work: *Ketmon chopdim – non tishladim*; *O'roq o'rmoq – o'ynamoq*; *Nonni tandirning qizig'ida yop*; *Kumushdek ter to'ksang, Gavhardek dur olarsan;* Linguistic and cultural codes of a *do'ppi, to'n* mean wealth: *Bosh omon bo'lsa, do'ppi topilar*; *Omon bo'lgan ot minar, Ola parcha to'n kiyar*. The observation of such stable units indicates that in the Uzbek linguistic culture, words denoting household items are often found as a linguocultural code for things. This indicates that the speakers have a good understanding of the common aspects of household items with other objects and events and pay more attention to expressing this comparison through their speech.

In the third part of the chapter called ***"Linguocultural codes of the space"*** the linguistic feature of the linguocultural codes of the space was illuminated. The linguocultural code of space is also one of the main codes in linguocultural studies. The linguocultural code of space logically depends on the linguocultural code of time, because the concepts of time and space are understood associatively in human consciousness and require each other.

In Uzbek folk proverbs, the linguocultural codes of space also have their place. In Uzbek linguistic culture, words such as *uya, bog', tog', bozor, yurt* are often used as a linguocultural code of space. For example: *Boqsang – bog', boqmasang – tog'*; *Bog'bonga tog' yarashmas, Biyobonga – bog'*; *Bog'ni boqsang – bog' bo'lur, Botmon dahsar yog' bo'lur*; *Arslonni ovlamoq uchun arslon uyasiga kirmoq kerak*; *Qush uyasida ko'rganini qiladi*; *Otang – bozor, onang – bozor* and etc.

In the proverb, *Yomg'ir yog'sa to'ning ho'l bo'lar, otang o'lsa, uying cho'l bo'lar* the linguocultural code *cho'l* is means deserted house. It is said that the place where there is a father is a flourishing place, a garden covered with green trees, and fatherlessness is a desert, that is, a thirst for love. Using the linguocultural code of the *cho'l*, it is emphasized that a father is a support and support for his child, and that it should be valued, and if it is the opposite, the child's life will not be the same as when the father was alive, but it will be a dream.

In the stable units of the Uzbek language, the linguocultural codes of *ko'l*, *o'rmon*, *to'qay*, *bog'*, *tom*, *uya*, *devor* are expressed as a symbol of the place of birth, homeland, family. For example, *Elidan bezgan er o'ngmas, ko'lidan bezgan g'oz o'ngmas*; *Yolgiz daraxt o'rmon bo'lmas*; *To'qayga o't tushsa, ho'l-u quruq baravar yonar*; *Baxtli bilan bahslashma, Tomlik bilan tenglashma*; *Baxilning bog'i ko'karmas*; *Yomondan dog' qoladi, yaxshidan bog' qoladi*; *Qush uyasida ko'rganini qilar* maqollari va *to'rt devor ichida yashamoq* iborasi bunga dalildir.

Local linguocultural codes were also observed in Uzbek folk riddles. For example: *Bir hujra, Bir hujraning ichida hujra, Qirq hujraning ichida mullabachchalar* (*Anor va uning donachalari*) in the puzzle, the pomegranate and

its parts covered with a white veil are vividly described with the *hujra* linguocultural code of the space, and the grains of the pomegranate fruit are vividly described with the *mullabachchalar* anthropomorphic linguocultural code. This riddle brings to mind Uvaisi's famous riddle about the pomegranate. It is known that in this case, the word "*gumbaz*" served as a linguocultural code.

The fourth part of the chapter is called **"Linguocultural codes of time".** It was discussed that time is one of the most treasured and valuable things for Uzbeks, and the characteristic of stable units that have been the linguistic and cultural code of units of time was highlighted. The representation of the linguistic and cultural code of time in stable units has a strong impact on the reader, and the content is understood more deeply through it. The words *o'tmish* va *kelajak*, *daqiqa*, *lahza*, *on*, *kun-u tun*, *bugun* and *erta* are united around the word time.

Our wise people know that time is a transient phenomenon and emphasize that it should be used wisely. Uzbek speakers have a number of stereotypes about time. Example, *vaqt – oqar suv* for Uzbeks, it "flows" quickly before one's eyes. life, which consists of time, has its own "seasons" – *umr bahori*, *umr kuzi*. It also has tomorrow and evening – *umr oqshomi*. Time is one of the most valuable things, various processes can "steal" this precious thing: *Qimmatli vaqtlarini ayamasdan ishimni o'qib chiqqanlari uchun hurmatli opponentimga o'z tashakkurimni bildiraman* (Dissertantlar nutqidan); *Bu ortiqcha ishlar vaqtimni o'g'riladi* (So'zlashuvdan). For Uzbeks, time is one of the most treasured and precious things: *Vaqting ketdi – naqding ketdi*. *Vaqtni boy bermaslik* is should be one of the main goals of a person. In the stable units that we observed, these ideas were reflected through various linguocultural codes. Example, *Vaqt g'animat, O'tsa – nadomat* in the proverb also mentions that time is precious and fleeting, as well as regretting the work that was not done on time. A person should dedicate all the hours and even minutes of his life to useful things, only then he will be able to live happily. *O'tgan kun topilmas*, *Kelar kun sotilmas* we can see in this proverb as evidence of these thoughts.

The mood is equal to the meaning of bad *ta'bi xufton* in the phrase *xufton* the linguistic and cultural code of time expresses the meaning of boredom. In the Uzbek language, the expression *yetti* (*to'qqiz*) *xufton* represents the winter time of the day. *Umr shomi* iborasida esa *shom* vaqt lingvomadaniy kodi shu ma'nolarni bildirib, umrning oxirgi, tugash pallasi shom paytiga o'xshatilgan. And in the phrase "*umr shomi*", the linguocultural code of the *shom* shows these meanings, and the last, ending stage of life is compared to the evening.The linguocultural code of this *shom* is similar to the comparison of our people's life with four seasons: spring, summer, autumn, winter. That is, just as childhood is compared to spring, youth (middle age) to summer, old age to autumn, and old age to winter, the last stages of human life are compared to evening. The linguocultural code of *Umr bahori*, *hayot bahori*, *sevgi bahori* is a symbol of such times.*Yaxshi xotin – hamisha bahor* in the proverb, *bahor* is the linguocultural code of blessing. *Bahor* creates associations such as grace and beauty through the linguistic and cultural code.

The part entitled *"Spiritual linguocultural codes"* describes the linguocultural nature of spiritual linguistic codes. Spiritual linguocultural codes are realized through linguistic units naming the spiritual and moral views of a person and related concepts. In the fund of stable units of the Uzbek language, the family and the concepts related to it were observed as spiritual, linguocultural codes:

For example, in the proverb *Oila – qo'sh ustunli ayvon*; *Er-xotin – qo'sh ho'kiz. Oila – qo'sh ustunli ayvon,* it is expressed that if one of the double pillars is removed, the living without the husband or the wife will cease to exist, just as the veranda collapses."[95] The family is likened to a porch with two pillars. In the proverb *Er-xotin – qo'sh ho'kiz* the heads of the family - the husband and wife - are likened to a double ox. Although it is a slightly cruder analogy, the point to be made is deeply expressed. It was noted that "just as two oxen pull the plow equally, the husband and wife should do the household work equally, weigh the burden of livelihood equally, help each other, and cooperate".[96]

In the proverb *Kitobsiz aql – qanotsiz qush* the linguocultural code *aql* means the human. This proverb shows the great importance of the book in enriching the spirituality of the person who owns the mind. A mind without a book is like a bird without wings.

The fourth chapter is called **"Representation of biomorphic linguocultural codes in the Uzbek language"**. It was observed that in several stable units of the Uzbek language, biomorphic linguocultural codes, which are part of the main linguocultural codes, were the main part. Taking this into account, biomorphic linguocultural codes were studied separately in this chapter.

Biomorphic linguocultural codes were divided into 3 groups. 1. Codes related to the animal world – zoomorphic linguocultural codes. 2. Codes related to the world of plants – phytomorphic linguocultural codes. 3. Anthropomorphic linguocultural codes denoting human or behavior characteristics.

In the part of this chapter called *"Zoomorphic linguocultural codes"* the characteristic of zoomorphic linguistic codes was illuminated. Biomorphic linguocultural code in the "Explanatory Dictionary of Modern Linguistic Terms" is defined as "a word (or words, a combination of words) representing the concepts related to man, animal and plant world from a national-cultural point of view in the verbal coding of certain cultural information" a linguistic (speech) unit that is a component; one of the types of linguocultural code. This code has 3 subtypes, consisting of anthropomorphic code (see.), zoomorphic code (see.) and phytomorphic code (see.). [97]

From ancient times to the present day, the Uzbek language has a wide range of figurative imagination, not only of animals, but also of their movements and positions.

[95] Шомақсудов Ш., Шораҳмедов Ш. Маънолар махзани. – Тошкент: Ўзбекистон миллий энциклопедияси, 2018. – Б. 401.
[96] Шомақсудов Ш., Шораҳмедов Ш. – The same book. – P. 401.
[97] Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lug'ati. – Toshkent: Bookmany print, 2024. – B. 17.

The development of phraseological units with a zoonym component goes back to the totemistic views and lifestyle of people about the animal world. Uzbeks were mainly engaged in animal husbandry. This process is also reflected in his language. Basically, zoomorphic linguocultural codes serve to express living beings and can clearly embody the imagination of language owners in this regard. In this sense, the study of stable units with a zoomorphic linguocultural code acquires special relevance.

In Uzbek culture, when moving into a new house, a horse's hoof knocks on the gate of the yard. With this, it is intended that the family life will be as strong as a horseshoe, rich in wealth. A domestic animal, the horse, also serves as a symbol of health for the Uzbek nation. This attitude can also be seen in the use of the word *otdayman* (as a horse) by a patient whose health is improving.

In the stable units of the Uzbek language, the zoomorphic linguocultural code of *ot* is a loyal companion, a helpful companion, and the zoomorphic linguocultural code of *it* is treacherous, vindictive, hypocritical, and includes a number of vices such as lust, greed, arrogance, grudge, and envy. It is often used as a symbolic expression of the persons.

For example, *Ot o'limi – itga to'y*; *Eshak o'lsa – itga to'y*. The lexeme *it* represented a negative color in both stable units. In the "Explanatory Dictionary of Uzbek Language Comparisions", 10 of the stable similes with the word *it* as a standard describe negative human actions or negative attitudes towards these actions attributed to a dog: *itday qopmoq*, *itday akillamoq*, *itday yugurmoq*, *itday sanqimoq*, *itday ergashmoq*, *itday xor bo'lmoq*, *itday quturmoq, itday ichmoq*, *musofir itday dumini qisib yurmoq*, *itday turmush kechirmoq*[98]. This indicates that the speakers of the language chose the image of a pet close to them – a dog – when describing human behavior and actions. Despite the fact that a dog is a faithful companion and guardian of a person, it sometimes bites its owner, "a dog still acts like a dog" has caused the formation of negative stereotypes about dogs in the public mind. These stereotypes have moved to stable units in linguistic form. Along with negativity, the dog also associates faithfulness and loyalty. We say this stable comparision as a example: *It – vafo, xotin – jafo* maqolini, *itday vafodor*.

The phraseologism *Boshiga it kunini solmoq* means the *to torture a lot, to torture*. Not all dogs are protected by their owners. Some of them are sick to the bone if they find it, and if they don't find it, they remain hungry and helpless, but even in this case, they continue to fulfill the assigned task. The condition of humiliated, untimely fed, suffering people is likened to the condition of a dog. This proverb *Bo'ynidan bog'langan it ovga yaramas* describes the inability of a dog to force an unwilling person to do something through the zoomorphic linguocultural code.

The *burgut* (eagle) is a symbol of large, agile and strong people in stable units. In the proverb *Burgut chivin tutmas* the zoomorphic linguocultural code *burgut* menas the one who pursues great goals, and the zoomorphic linguocultural

[98] Маҳмудов Н., Худойберганова Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. – Б. 99–101.

code of the *chivin* (fly) is the image of people who are surrounded by petty concerns. The meaning of the proverb is that eagles with strong two-meter wingspans live by hunting gazelles, domestic goats, partridges, partridges, woodpeckers, and sometimes wolves, if it means that the eagle cannot feed its children, it is understood from its metaphorical meaning that a person with a great goal does not get involved in petty concerns.[99]

The second part of this chapter is called ***"Phytomorphic linguocultural codes"*** and their linguistic and cultural features are explained. In the Uzbek linguistic culture, it is very common to express a certain concept by means of plants. Of course, this is primarily explained by the fact that farming is one of the main occupations of the Uzbek people.

Phytomorphic linguocultural codes contained in such stable units served to express specific linguocultural content, such as *Terakka qarab*, *tol o'sar*; *Mevali daraxt yerga engashar*, *Mevasiz daraxt ko'kka tirmashar*; *Uzumini e*, *bog'ini so'rama*; *Mag'iz achchiq bo'lsa*, *po'stiga ham urar; Dushman orttiraman desang*, *Chaqirtikan bo'l*; *Olma olmadan rang olar*. In the proverb *Terakka qarab*, *tol o'sar* the phytomorphic linguocultural code *terak* means the father, the linguocultural code *tol* means his children. A child's getting "height" from his father is compared to the growth of a willow from a poplar tree.

The Uzbek people widely use units related to flowers when naming girls. In general, a girl child, especially a lover, is compared to a flower. It is known that there are many types of flowers: fragrant and odorless, thorny and thornless, useful and useless. People in society are different like flowers. The behavior of different categories of people is expressed more clearly by means of phytomorphic linguocultural codes in stable units.

In the proverb *Bevafo do'stdan tayoq yaxshi, bebahra guldan yaproq yaxshi* we can observe situation like that. When the stick touches the body, it is obvious that the soul will be hurt. The stick reveals one of its characteristics. An unfaithful friend, pretending to be a friend, sneaks into you, learns your secret, and sells you in no time. For this reason, a stick from an unfaithful friend is said to be good. In the second sentence of the proverb, an unfaithful, disloyal person is understood from the phytomorphic linguocultural code of a *bebahra gul* (barren flower), that is, an unfaithful person is compared to a barren flower. It is clear that a useful flower or leaf is better than a useless flower, and a faithful friend is preferable to an unfaithful friend. In this proverb, an unfaithful friend is compared to a stick that hurts the body, and a barren flower that does not share pleasure.

In the proverb *Tikansiz gul bo'lmas, mashaqqatsiz – hunar* the phytomorph linguocultural code *gul* is used in the meaning of life, well-being, wealth. In the following verse of Mashrab, this expression is sung in a more beautiful form: *Sadafsiz dur, tikansiz gul, mashaqqatsiz hunar bo'lmas, Riyozat chekmasdan turib yor vasliga etib bo'lmas.*

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[99] Холманова З., Тошева Д. Зооним компонентли паремаларнинг изоҳли луғати. – Тошкент: Турон замин зиё, 2016. – Б. 40.

In the proverb *Mag'iz achchiq bo'lsa, po'stiga ham urar* phytomorph linguocultural code *mag'iz* means the child, the phrase *mag'izning po'st* is mean parents. In this proverb, a parent is likened to the skin of a fruit, and a child is likened to the core of a fruit. In this simile, it is pointed out that the Uzbek people are children, that a child is likened to a seed and a seed, that a child's mistake, a step he unknowingly takes will bring a curse and a curse on his parents.

In the proverb *Danagi shirin, danagidan mag'zi shirin* the phytomorph linguocultural code *danak* means the child, the phytomorph linguocultural code *mag'iz* means the granddaughter. It can be seen from this, phytomorph linguocultural code *meva* means the parents, phytomorph linguocultural code *danak* means son or daughter of the parents, the *danakning ma'g'zi* is son or daughter, that is symbol of granddaughter. In the proverb *Bolamning bolasi, qandak o'rikning donasi* the phytomorph linguocultural code *dona* used instead of the word *mag'iz*, and means this expressed mean. In this proverb *o'rikning donasi* the phytomorph linguocultural code mean the granddaughter. *Danak* phytomorphic linguocultural code performs a certain function in some expressions. For example, phytomorphic linguocultural code *danak* in this phrase *Boshida* (yoki *miyasida) danak chaqmoq* means the iborasida to the meaning of hardness of *danak*, in the phrase *danagini chaqmoq* (to understand the essence and meaning of something) compare to *danak*.

In the Uzbek language, boys and girls who are just starting a young adult life are likened to *navnihol*, that is, a newly sprouted sprout. In the proverb *Daraxtdan meva olaman desang, niholidan parvarish qil*; *Bolani yoshdan asra, niholni boshdan asra* is clear that a sprout is a symbol of a child in stable units of the Uzbek language.

In the stable units of the Uzbek language, the phytomorphic linguistic code of *arpa* is used to denote something of higher value than the phytomorphic linguistic code of wheat. For example, *Arpa ekkan arpa olar, bug'doy ekkan bug'doy olar; Bug'doy noning bo'lmasin, bug'doy so'zing bo'lsin* in these proverbs the phytomorphic linguistic code *bug'doy* expresses sweet, pleasant meanings; good, quality thing.

In the riddle *Bir tovoq qizil olma, Ushlamoqqa hadding bormi?* (*Cho'g'*) the *qizil olma,* and also in the riddle *Bir savat anor, Hadding bo'lsa, ol* (*Cho'g'*) the phytomorphic linguocultural code *anor* a symbolic expression of coal.

In the part of the chapter called ***"Anthropomorphic linguocultural codes"*** personal nouns and personal names used for a specific purpose in stable units were studied as anthropomorphic linguocultural code. Anthropomorphic linguocultural codes were often observed in riddles. For example: *Onalari tokchadan tushsa, Bolalari yugurib keladi* (*Choynak*, *piyola*); *Bir yaproqda o'ttiz kelin soch taraydi* (*Oy*, 30 *kun*); *Ikki opamning bo'yi teng* (*Eshik*); *Bir uyda ikki o'rtoq, Biri sariq, biri oq* (*Tuxum*); *Katta kichik besh o'rtoq, Uyushsa, bo'lar to'qmoq* (*Barmoqlar*); *Fotima – Zuhra urishadi, Merosini bo'lishadi* (*Qaychi*); *Sariboy akam ichkari, soqollari tashqari* (*Sabzi*); *Esonboy akamning kissasini El yig'ilib tikolmas* (*Yer yorig'i*). Although the words *Fotima-Zuhra*, *Esanboy*, *Sariboy* in these examples denote the name of a person, they are similar nouns in content. The

anthropomorphic linguocultural code of *Fotima-Zuhra* is scissors and its two blades, the anthropomorphic linguocultural code of *Sariboy aka* is a ellow object, that is, a carrot, the anthropomorphic linguocultural code of *Esanboy* refers to earth-type horses. At this point, it is appropriate to say that in the riddles, there were more linguistic codes denoting the name of a person than linguocultural codes denoting a person's name.

Bir koʻzli kampir, koʻylakka gul tikar (*Igna*); *Uzun-uzun iz keldi, Uzun boʻyli qiz keldi* (*Yoʻl*); *Katta xotin uy poylaydi, Kichkina xotin yoʻqlovga ketadi* (*Qulf, kalit*) topishmoqlarida *bir koʻzli kampir*, *uzun boʻyli qiz, katta xotin, kichkina xotin* phrases are anthropomorphic linguocultural codes. As mentioned above, in riddles, a metaphorical image or simile representing the puzzled object comes with its own adjective. This will further help you find the answer to the riddle. In the above example, *Katta xotin uy poylaydi, Kichkina xotin yoʻqlovga ketadi* (*Qulf, kalit*), the *qulf* is described by the images of the big woman and the key of the little woman.

The *Katta xotin* anthropomorphic linguocultural code indicates that the lock is bigger than the key, while the *kichkina xotin* anthropomorphic linguocultural code indicates that the key is smaller than the lock.

Eshik orqasida beli bogʻliq qul yotar (*Supurgi*); *Sochi yoziq quv kampir, Beli bogʻliq shum kampir* (*Surupgi*) in riddles to the slave whose waist is tied with a broom; an old woman with flat hair is likened to an old woman with a belt tied around her waist. In the riddle *Qirq hujrada qizlar yotar* (*Anor*) the *anor* object of imagination, *qirq hujradagi qizil qizlar* is an unreal event based on a metaphorical meaning. In these riddles, inanimate objects are represented by animate words, that is, by words that name a person.

The fifth chapter is called **"Representation of linguistic units related to the concept of nature as a linguocultural code".** The first part of this chapter was called ***"The manifestation of words denoting elements and phenomena of nature as a linguocultural code"*** and it includes *suv, havo, olov, tuproq; shamol, boʻron, chaqmoq, momaqaldiroq, yomgʻir, sel, doʻl, qor, muz, bulut, tuman, tutun* were illuminated.

It is known that the Uzbek language is rich in both spoken and written masterpieces. These rare masterpieces also contain a lot of materials related to nature.

In this chapter, units denoting natural elements and phenomena were divided into three groups and studied. These are: heavenly bodies, elements and phenomena of nature, natural bodies and units naming objects.

In the linguocultural codes that name the linguistic units united around the word nature, the nation's cultural views on the mysteries of nature and the universe, their imaginations and conclusions, the world of plants and animals, and the emergence of certain things are clearly expressed. One group of such units is heavenly bodies: sky, sun, moon, star; elements and phenomena of nature: water, air, fire, earth; wind, storm, lightning, thunder, rain, flood, hail, snow, ice, cloud, fog, smoke; natural body, objects: mountain, stone, spring, sea, river, lake, etc. are linguistic and cultural codes. Linguocultural codes belonging to this group are used in speech to express a reality, state, feature, character more clearly and brightly.

Water is one of the four elements (water, air, earth, fire) that is the basic foundation of all existence. The word water is widely used in stable units *obihayot*. This is due to the fact that water is the source of life, and the human need for it is extremely high. This idea is proved in the phrase *suv bilan havoday* (need as a water and air (in the end, very much). In the stable unity of the Uzbek people, water is man, sustenance, light, purity; is considered a symbol of disaster.

Ariq qazimasang, otizga suv chiqmas maqoli *Mehnatsiz rohat yo'q*; *Mehnat qilmay rohat ko'rmas, Urug' sepmay ekin o'rmas*; *Yer qazimasang, oltin chiqmas, Qarmoq solmasang – baliq* remembers these proverbs. Because all these proverbs say that behind any pleasure is hard work. The word water, which is the main part of the proverb *Ariq qazimasang, otizga suv chiqmas*, has been a symbol of living in pleasure. The word *suv* (water) refers to the fact that everyone who works hard will have a "*otiz*", that is, a table full of goodies.

The linguocultural code *Qor* means cotton in Uzbek folk riddles (*Qorday oppoq, Yungday yumshoq* (*Paxta*), the egg (*O'zi dumaloq, Qor kabi oq* (*Tuxum*), (*Qoziqda qor turmas* (*Tuxum*), flour product (*Past osmondan qor yog'ar* (*Elak; un*), sugar (*O'zi oppoq, qor emas, Non bo'lmaydi, un emas* (*Shakar*), food *Qozon ichida oppoq qor* (*Shirguruch*), fruit (*Bahor kelsa, ochilar, Bog' yo'llarga sochilar*; *O'zi qor kabi oppoq, Erimaydi u biroq* (*Tut*), (*Nega dov-daraxt oppoq, Hozir qishmas-ku, bahor. Ko'kda oftob charaqlar, Daraxtda erimas qor* (*Tut*) means like exressions. From these riddles, it can be understood that *qor* is a linguocultural symbol comparable to cotton, eggs, flour, sugar, food, and mulberry.

At this point, we consider it appropriate to refer to the concept of cognitive classifiers. "Cognitive classifiers are concepts that unite the concepts that make up a certain category. For example, the concepts PAXTA, SUT, QOR, BO'Z (COTTON, MILK, SNOW, FABRIC) form the category of "white objects" in the Uzbek language. In this case, the concept of OQ RANG (WHITE COLOR) is the organizer of this category, i.e., it is a cognitive classifier. Cognitive classifiers are the result of the reflection of people's experience in their thinking, they are materialized by means of specific language units and show the national uniqueness of language speakers' categorization of reality"[100]. In the above stable units, the originality of the speakers' categorization of reality is clearly demonstrated. The white color is a characteristic symbol for all the denotations of the words *tuxum*, *un*, *shakar*, *tut*, which serve as a linguocultural code in the above units. In the mentioned stable units, the word white representing this color is not used, and the word *qor* is realized as the meaning of this color. It is known that the concept of *qor* also belongs to the category of "white objects". This cultural information from the linguistic memory of the people made it possible to express the meaning of white color in a coded way through the word *qor*.

In the proverb *Yel o'tar, cho'qqi qolar, bosh ketar, do'ppi qolar*; *Suv oqar, tosh qolar, O'sma ketar, qosh qolar*, the linguistic code e*l* is the of storm, as well as social upheavals, space linguocultural code *cho'qqi* means the motherland,

[100] Xudoyberganova D. Zamonaviy tilshunoslik terminlarining izohli lug'ati. – Toshkent: Bookmany print, 2024. – B. 35.

nation, existence; the somatic linguocultural code *bosh* represents the life of a person, and the main somatic linguocultural code represents the meaning of what a person has acquired during his life, his wealth.

In the chapter entitled ***"Words naming natural bodies and objects as linguocultural codes"*** the linguistic and cultural features of words naming natural bodies and objects were analyzed.

The mountain always amazes people with its dignity, strength, majesty, mystery, and beauty. Especially the scenery on the top of the high mountains fascinates a person. The reason for such a great power of the mountain is that in some literature it is considered as the place of the god. "These sayings and proverbs that are widespread among our people are a clear proof of this: *"Tangrining jamolini ko'rmoqchi bo'lsang, tog'ga bor", "Tangrining qudratini ko'rmoqchi bo'lsang, tog'ga bor", "Baxil boyga borguncha, karamlik tog'ga bor".*[101] The content of these stable units proves that the mountain is considered sacred by the Uzbek people and considered as the place of God. In the Uzbek language, in the expression *suyangan tog'i*, which is often used in relation to parents, the linguocultural code of the *tog'* expresses the meaning of helper, helper, helper.

In the proverb *Tog'dan orqasi bo'lganning toshdan yuragi bo'lar*, our ancestors taught the warriors what military method (tactics) to use in the fight with the enemy, behind the front; in the rear, a hidden army is meant to be brought into battle and placed in an ambush if necessary.[102] So, in this case, the *tog'* represented a strong military symbol in the linguistic and cultural code. Even now, this proverb is widely used. However, today, the *tog'* linguocultural code is a symbol of a person who protects, helps, and protects someone.

In the proverb *"It vovullagani bilan tog' qulamas"* the *tog'* (mountain), the linguocultural code of the word "mountain" contains meanings such as dignified, dignified, majestic. In this, a perfect person with invincible patience and strong intelligence is likened to a mountain, and through it, he can find strength against all kinds of evil, evil, gossip and corruption.

In the proverb *Yaxshining – qalbi – quyosh, Yomonning qalbi – tosh*, the heart of a good person is compared to the Sun, which radiates the same light to everyone, and the heart of a bad person is compared to a stone. In the Uzbek language, the linguocultural code of the word *tosh* (stone) means "very hard" and is usually used for people who do not have feelings of kindness, pity, or bitterness. In addition to the negative meanings of *tosh* linguocultural code, such as indifference, sadness, pain, and anxiety, some phrases also have a positive meaning. For example, in the phrase *boshi toshdan* (head from a stone), the word *tosh* expresses the meaning of "endurance" and refers to a person who is strong and resistant to difficulties. In order to encourage people to be patient, the phrase *boshing toshdan bo'lsin* expresses the meaning of strength and endurance. In the phrase *tosh qotmoq*, the linguocultural code of *tosh* is applied to a state of

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[101] Турдимов Ш. Халқ қўшиқларида рамз. – Тошкент: Фан, 2020. – Б. 57.
[102] Шомақсудов Ш., Шораҳмедов Ш. Маънолар махзани. – Тошкент: Ўзбекистон миллий энциклопедияси, 2001. – Б. 276.

insensitivity. The phrases *Toshday bot, toshday qot* are said when it is intended that the girl child will "settle" like a rock in her new home – the groom's house.

There is also an expression *Orqasidan tosh otmoq* (to throw stones from behind) when relatives of the bride-to-be throw stones from behind the girl who is being sent to the groom's house. This custom is done in the sense that the girl child will "stay like a stone" in the new house. This phrase also has a negative meaning. In this case, the linguistic and cultural code of the *tosh* represents mischief and corruption, gossip and slander thrown from the enemy side to the opponent.

The study also analyzed the characteristics of the words *tog', tosh, buloq, irmoq, dengiz, daryo, ko'l* as a linguocultural code.

The third part of the chapter is called **"Characteristics of the words naming heavenly bodies as linguocultural code"**, in which words such as *sky, moon, sun, star* were studied as linguistic and cultural code of space.

In his expressions *Boshi ko'kka* (yoki *osmonga) yetmoq, boshi osmonda, ko'kka* (yoki *falakka) bo'y cho'zgan*, the words *ko'k – osmon* (blue – sky) express the meaning of "high, glorious" and acquired a positive connotation.

The phrase *Boshi ko'kka* (yoki *osmonga) yetmoq* (to reach the sky) refers to the combination "to be very happy, to be very excited", the phrase *boshi osmonda* is equivalent to the words "happy". These stable units refer to the uplifted spirit of a happy person (feeling like he is flying high in the sky). In the expressions *Boshi ko'kka* (yoki *osmonga) yetmoq, boshi osmonda* the space linguocultural code *ko'k – osmon* is the base word, which expresses the meanings of height.

"According to the ancient animistic imagination, a number of cosmogonic myths and imaginations related to the phenomenon of star flight arose among our people because the star was imagined to be connected with the human soul. In particular, according to the celestial mythology, our ancestors imagined that the stars are the souls of people. ... If a star flies in the sky, it is said that someone has died. Because everyone has their own star in the sky, and the flying of that star means that its owner has committed suicide".[103] At such a time, *kimningdir yulduzi uchdi* (someone's star is flown) said. Such a mythological imagination is widespread among the people. For example, in some districts of the Bukhara region, when a star flies in the sky, someone's life has ended, and this custom is preserved to this day. On the evening of the deceased's burial, the blankets and blankets wrapped around him to the cemetery are left spread out to "let the star see" and are not allowed into the house. In this case, the space-linguistic code of the star represented the meaning of light and resurrection. Our people, who think that "every star is a person", talk about matching brides and grooms, and say "The star is right for the star". The *star* in this phrase means the space linguocultural code of human character and nature.

The **sun** is glorified in the Uzbek linguoculture and in Western countries as a symbol of light and goodness, while in African countries it is interpreted as a symbol of evil.

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[103] Citation taken from the following source: Jo'rayev M., O'rayeva D. O'zbek mifologiyasi. – Toshkent: "Navro'z" nashriyoti, 2020. – B. 62.

In the saying that the *Quyosh qoraymas*, *oltin zanglamas* (sun does not darken, gold does not rust), the linguocultural code of the *quyosh* is used in the sense that the original remains as it is. In the proverb *Oftobni qoʻl bilan yashirib boʻlmas* (you can't hide the sun with your hands), the word *oftob* is synonymous with the word *Quyosh*, and it has been a symbol of truth. In the Uzbek linguistic culture, the linguocultural code of the sun is a symbol of light, goodness, goodness, and truth. In this, the Sun's feature of radiating light and sharing light to everyone was taken into account.

CONLUSION

1. In the first decades of the XXI century, serious research was carried out in the field of linguocultural studies of Uzbek linguistics, its theoretical foundations were perfected, and the terms of the field became stricter. Linguistics has had a positive impact on our national linguistics. The language was studied not only as a system consisting of the relationship of signs, but also as an important derivative of the national thinking of a person and people, one of the most important stages of his cognitive activity, and as a means of accumulatively transferring the spiritual heritage of the ethnic group from generation to generation. As a result of the research of the units of the linguistic system in the linguistic approach, concepts such as linguistic picture of the world, valuable picture of the world, linguistic content, linguistic units, and linguistic codes entered Uzbek linguistics.

2. In order to fully understand the linguoculture of any nation, it is necessary to understand its linguistic and cultural codes. Studying the linguocultural codes that represent the unique linguistic picture of the world as a reflection of the national-cultural imaginations and figurative thinking of this or that people, researching them from the linguistic and cultural point of view, the lifestyle, mental characteristics and national-cultural character of the nation, allows for a detailed analysis of social relations, moral and cultural standards of behavior, national values, traditions.

3. The theory of linguocultural codes can be used in researching the Uzbek linguistic picture of the world, and in determining the development of laws specific to the national thinking of our people. Linguocultural codes are primarily a phenomenon related to the national-cultural character of the people. Therefore, in our linguistics, the Uzbek language should be studied based on its nature, and the mythological imagination, mentality, national values, traditions and beliefs of the people should be in the center of attention of researchers.

4. Metaphors play a key role in the formation of linguocultural codes in the Uzbek language. Metaphors, created as a linguocultural code, are a clear expression of the national image thinking of the people. Linguistic codes, in particular proverbs with metaphoric content, riddles, as well as phrases, act as a base part in the formation of linguocultural content.

5. Stable units of the Uzbek language – phrase, proverb, riddle, stable simile, figurative expression are the most important means of conveying the national and cultural knowledge of the Uzbek nation to the next generation. The stable units of

the Uzbek language serve as an important source reflecting the nation's worldview and cognitive discipline. Researching them from a linguistic and cultural point of view is of urgent importance in elucidating the essence of the mentality of the Uzbek nation, the peculiarities of the national consciousness, and the system of values.

6. The most common types of linguistic and cultural codes are somatic, object-object and biomorphic codes. In the stable units of the Uzbek language, somatic linguistic and cultural codes such as *qo'l*, *ko'z*, *bosh*, *yurak*, *til*, *og'iz*, *qosh*, *burun* serve as the basis for the formation of image stable units. In stable units of the Uzbek language the *beshik* means youth; country, space, *ko'rpa* means the country, the *kaltak* menas the discipline; *pichoq* means the sharpness; *quyosh* means the good person; *tegirmon, tovoq* means the livelihood, *ketmon*, *o'roq*, *ter*, *non* means the labor; *do'ppi*, *to'n* represents wealth.

7. Linguocultural codes of space and time also have their place in Uzbek folk proverbs. In Uzbek linguoculture, words such as *uya, bog', tog', bozor, yurt* are often used as a linguocultural code of space and are expressed as a symbol of birthplace, homeland, and family. The linguistic and cultural codes, such as *jahannam*, *zindon*, *do'zax*, *mozor, go'r*, *changalzor*, *ko'cha* used in the stable units of the Uzbek language reflect a negative evaluation. *Umr bahori*, *hayot bahori*, *sevgi bahori* is the linguocultural code of time, which is a symbol of youth.

8. Stable units representing the linguistic picture of the world are closely connected with the world of animals and plants. Zoomorphic linguocultural codes and phytomorphic linguocultural codes are one of the most vivid and effective means of characterizing a person, describing his inner world and external appearance. In this, there is a similarity between various characteristics of animals, insects, birds and plants, and human signs and actions.

9. Zoomorphic linguistic and cultural codes are the most used linguistic and cultural codes in stable units of the Uzbek language, especially in proverbs. Zoomorphic linguocultural codes are mainly a tool for describing human behavior. Such codes are unique in that they represent ethnic stereotypes specific to the people.

In the Uzbek linguistic culture the *arslon, yo'lbars, qoplon, burgut, lochin, ot* zoomorphic linguocultural codes are brave, brave, helpful; the dog is loyal to the zoomorphic linguocultural code; *it* treacherous; *bo'ri* zoomorphic linguocultural code brave; wicked and cruel; *tulki* zoomorphic linguocultural code is cunning; *ayiq* zoomorphic linguocultural code is aggressive, lazy; *qarg'a, quzg'un* zoomorphic linguocultural codes are evil-wishers; *tovus, bulbul* zoomorphic linguocultural codes are beautiful; *bit*, *kana*, *burga*, *pashsha* zoomorphic linguocultural codes represent the image of lazy, apathetic people who make a living at someone else's expense. In stable units of the Uzbek language, the zoomorphic linguocultural codes of *toy, tulpor, qulun, qo'zi, buzoq, bo'taloq*; phytomorphic linguological codes of *chechak*, *nihol* and *danak* are widely used in the mean of child.

10. In the Uzbek language, two or more codes represent the same concept. For example, the linguocultural codes of *chechak*, *danak*, *nihol* phytomorph and *yulduz*

space linguocultural code refer to the child; letter *alif*, *sarv* phytomorph lingucultural code upright figure; *bodom*, *boychechak* phytomorphic linguistic codes of almonds, gorse, *qaldirg'och* zoomorphic linguocultural codes of the spring season; *anor*, *gul* phytomorph linguocultural codes of woman; *terak* phytomorphic linguocultural code, *bog'bon* anthropomorphic linguocultural code represents the head of the family.

11. In stable units of the Uzbek language, linguistic and cultural codes formed on the basis of lexemes denoting domestic animals – *ot* and *it* zoomorphic codes are contrasted. In several proverbs, the dog zoomorphic linguocultural code is used in a negative sense, that is, in relation to people with bad behavior. The zoomorphic linguocultural code of the dog associates loyalty and loyalty along with negativity.

12. In the Uzbek linguoculture, when reflecting the positive characteristics of a person, the names of fruits and fruit trees are mostly from the phytomorphic linguocultural codes related to flowers, and when expressing the negative image of a person, it is mainly related to the names of grass and sorghum crops. Phytomorphic linguocultural codes are used. In the Uzbek language, young boys and girls who are just entering the adult life are compared to sprouts.

13. In the stable units of the Uzbek language, the flower phytomorph linguocultural code is a beautiful boy and girl, the best of something, sara; it symbolically represents units that have a positive meaning, like a master of his work. The lingocultural code of the thorn phytomorph, which unites around the word flower, has a negative meaning. In Uzbek, *Gul* (flower) means a girl, generally a woman; *chinor* – long life, beauty; *terak* – young man, husband, head of the family; *tol* – a young man in love; *anjir* – family life, destiny; *anor* – woman; *qizil olma* – face; The apple has become a symbol of children. All this is a product of a unique national and cultural outlook.

14. In the stable units of the Uzbek language, personal nouns and personal names also appear as a linguocultural code and refer to objects. This was observed in the stable units of the Uzbek language, in particular, in personal names such as *kampir*, *momo*, *qiz*, *xotin*, *ona*, *singil*, *kelin*, *lo'libachcha*, *opa*, *o'rtoq*, *qul*, *boy*, *sulton*, *shoh*, *ota*, *o'g'il*, *gado*, *qozi*, *bek* kabi shaxs otlari; *Hasan-Husan*, *Fotima-Zuhra*, *Eshmat*, *Toshmat*, *Sariboy akam*, *Esonboy akam*, which refer to objects in riddles.

15. Linguocultural codes, which are the main part of the stable units of the Uzbek language – words denoting the names of celestial bodies, natural elements and phenomena, natural bodies and objects, clearly reflect the sociocultural and cultural-historical aspects of the nation. In order to fully understand the linguoculture of any nation, its linguocultural codes are of great importance. They serve to convey the national and cultural knowledge of the Uzbek nation to the next generation.

16. Linguistic units that exist as a linguocultural code in the Uzbek language form a whole system in the Uzbek linguoculture. This system includes linguistic units that represent the speakers themselves and the things and events in the external reality figuratively in the secondary interpretation method, and it should

be evaluated as the national-cultural heritage of the people. These units are strongly connected with the concepts of the cognitive base of the nation, ethnocultural stereotypes, its axiological attitude to natural and social reality, national thinking, mentality. The meaning or content of linguocultural codes is based on the conventional (generally accepted) agreement between the linguistic community and the speakers, and its essence is understood through the linguistic context.

НАУЧНЫЙ СОВЕТ DSc.02/30.12.2019.Fil.46.03 ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ ПРИ ИНСТИТУТЕ УЗБЕКСКОГО ЯЗЫКА, ЛИТЕРАТУРЫ И ФОЛЬКЛОРА

ИНСТИТУТ УЗБЕКСКОГО ЯЗЫКА, ЛИТЕРАТУРЫ И ФОЛЬКЛОРА

МУКИМОВА ЗОХИДА РАСУЛОВНА

РОЛЬ ЛИНГВОКУЛЬТУРНЫХ КОДОВ В ЯЗЫКОВОЙ КАРТИНЕ МИРА
(на примере устойчивых единиц узбекского языка)

10.00.01 – Узбекский язык

АВТОРЕФЕРАТ
диссертации доктора (DSc) филологических наук

Ташкент – 2025

Тема диссертации доктора филологических наук (DSc) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан под номером B2022.2.DSc/Fil.402.

Диссертация выполнена в Институте Узбекского языка, литературы и фольклора Академии Наук Республики Узбекистан.

Автореферат диссертации на трех языках (узбекском, русском, английском (резюме)) выложен на веб-странице Научного совета (www.tai.uz) и в информационно-образовательном портале «ZiyoNet» (www.ziyonet.uz).

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Защита диссертации состоится « 5 » марта 2025 года в 11⁰⁰ часов на собрании Научного совета DSc.02/30.12.2019.Fil.46.03 по присуждению ученых степеней при Институте узбекского языка, литературы и фольклора АН Республики Узбекистан, (Адрес: 100060, Ташкент, улица Шахрисабзский проезд, дом № 5. Тел.: (99871) 233-36-50; факс: (99871) 233-71-44; e-mail: uztafi@academy.uz).

С диссертацией можно ознакомиться в Фундаментальной библиотеке Академии наук Республики Узбекистан (зарегистрирована за № 11). Адрес: 100100, Ташкент, ул. Зиёлилар, 13. Тел.: (99871) 262-74-58.

Автореферат диссертации разослан « 19 » февраля 2025 года.

(Протокол реестра № 1 от « 19 » февраля 2025 года).

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ВВЕДЕНИЕ
(аннотация докторской дессертации)

Целью исследования является определение закономерностей механизма возникновения лингвокультурных кодов в узбекском языке, а также определение роли узбекского мира в лингвистической картине.

Объектом исследования выбраны лингвокультурные коды, служащие основой формирования лингвокультурного содержания в устойчивых единицах узбекского языка.

Задачи исследования:

определить место лингвокультурных кодов, отражающих национальное сознание и мышление узбекского народа, в языковой картине мира;

осветить значение народных пословиц, загадок, фразеологизмов, устойчивых сравнений и образных выражений в создании узбекской языковой картины мира;

обосновать, что основные лингвокультурные коды узбекского языка, такие как соматические лингвокультурные коды, лингвокультурные коды предметов, пространственные лингвокультурные коды, временные лингвокультурные коды и духовные лингвокультурные коды, выполняющих роль основополагающих единиц в формировании лингвокультурного содержания устойчивых единиц;

определить лингвокультурные особенности биоморфных лингвокультурных кодов в узбекском языке.

осветить лингвистические аспекты использования слов, связанных с понятием природы, в качестве лингвокультурных кодов.

Научная новизна исследования заключается в следующем:

устойчивые единицы узбекского языка, такие как «boshi osmonda, boshing toshdan bo'lsin» (фразеологизм); «paxtaday oq, sandiqdek katta, tandirdek qizimoq, musichaday beozor» (устойчивые сравнения); «ekinning qoni, bahor elchisi» (образное выражение); «Asal aynimas, sariyog' sasimas»; «O'z yurting – o'lan to'shaging, O'zga yurt bo'lmas beshiging» (пословица); «Qorong'u uyda O'ttiz sadaf» (рот, зубы), «Bir hujra, Bir hujraning ichida hujra, Qirq hujraning ichida mullabachchalar» (гранат и его зёрна) (загадка), доказаны на основе теоретических подходов в области лингвистики и лингвокультурологии;

доказано, что устойчивые единицы узбекского языка, такие как фразеологизмы, пословицы, загадки, устойчивые сравнения, образные выражения, отражают народное мышление узбекского народа, его национально-образное мышление, мировоззрение и ценности, создавая узбекскую языковую картину мира;

определено, что узбекское народное мышление, связанное с такими национальными культурами, как толерантность, благородство, храбрость, патриотизм, является неотъемлемо связанным с лингвокультурными кодами, такими как солнце, луна, зерно, семя, чинар, цветок, лев, волк, пояс, мельница, которые играют важную роль в формировании восприятия мира

народа и его отражении в языке. Также доказано, что метафора является одним из самых активных инструментов в реализации лингвокультурных кодов;

единицы, выполняющие функцию лингвокультурных кодов, такие как: лев, тигр, горлица, овца, орел, медведь, сокол, ласточка, лошадь, собака, лиса, цветок, побег, зерно, чинар, яблоня, мать, невестка, раб, Хасан-Хусан, Фотима-Зухра, Сарибой ака, Эсанбой ака, были классифицированы на основе типологии кодов и показано, как они становятся средствами формирования народных представлений о храбрости, верности, чистосердечии, дружелюбии, благородстве; жестокости, хитрости, агрессии;

В составе устойчивых единиц узбекского языка определены ключевые лингвокультурные коды: соматические лингвокультурные коды – голова, палец, язык, легкие, башка, волосы, рука, нога; предметные лингвокультурные коды – колыбель, одеяло, плетка, нож, мельница, тарелка, серп, коса, хлеб, тюбетейка, чапан, удочка, кнут, баул, капкан, пояс; пространственные лингвокультурные коды – гнездо, сад, гора, базар, родина, озеро, лес, степь, крыша, дом, стена; временные лингвокультурные коды – весна, осень, вечер, ночь; духовные лингвокультурные коды, связанные с семьей и понятиями, связанными с ней; биоморфные лингвокультурные коды – лев, медведь, тигр, лошадь, собака, лиса; цветок, соцветие, побег, чинар; бабушка, невестка, раб, Хасан-Хусан, Фотима-Зухра, Сарибай ака, Эсанбай ака, а также лингвокультурные коды, связанные с понятием природы – небо, солнце, луна, звезда, гора, камень, источник, река, раскрыты их социально-культурные, культурно-исторические и лингвокультурные особенности.

Внедрение результатов исследования.

На основе полученных научных результатов исследования роли лингвокультурных кодов в языковой картине мира внедрены в следующих направлениях:

Примеры устойчивых единиц узбекского языка, таких как «boshi osmonda, boshing toshdan bo'lsin» (фразеологизм), «paxtaday oq, sandiqdek katta, tandirdek qizimoq, musichaday beozor» (устойчивые сравнения), «ekinning qoni, bahor elchisi» (образное выражение), «Asal aynimas, sariyog' sasimas»; «O'z yurting – o'lan to'shaging, O'zga yurt bo'lmas beshiging» (пословица); «Qorong'u uyda O'ttiz sadaf» (губы, зубы), «Bir hujra, Bir hujraning ichida hujra, Qirq hujraning ichida mullabachchalar» (гранат и его зёрна) (загадка), были доказаны на основе теоретических подходов в области лингвокультурологии, а также доказано, что эти устойчивые единицы отражают национально-образное мышление узбекского народа, его мировоззрение и ценности, создавая узбекскую языковую картину мира. Эти выводы применены в фундаментальном проекте ОТ-Ф1-78 "Современный узбекский язык в эпоху глобализации, его историческое развитие и перспективы (на основе анализа функциональных методов)" в разделах, посвящённых развитию научных методов изучения узбекского языка, с целью обоснования обогащения научных направлений новыми терминологическими единицами (Спрака №3/1255-1372 Академии наук

Республики Узбекистан от 20 июня 2024г.). В результате материал проекта стал более обоснованным с точки зрения лингвистических единиц и был обогащен содержанием;

Узбекское народное мышление неразрывно связанный с национальной культурой – толерантность, благородство, мужество, патриотизм, а также служащие определению и отражению восприятия нации лингвокультурные коды – такие как солнце, луна, зерно, семя, чинар, цветок, лев, волк, пояс, мельница, были раскрыты в контексте лингвокультурной картины мира. Также было доказано, что метафора является наиболее активным инструментом в реализации лингвокультурных кодов, а такие единицы, как лев, тигр, музыка, овца, орел, медведь, сокол, соловей, лошадь, собака, лиса, цветок, роза, росток, зерно, чинар, яблоко, мать, невеста, раб, Хасан-Хусан, Фотима-Зухра, Сарибай-ака, Эсанбай-ака, выполняющие функции лингвокультурных кодов, были классифицированы согласно типологии кодов. Они служат инструментами, создающими представления о национально-культурных ценностях народа, таких как отвага, верность, чистосердечность, заботливость, мужество, жестокость, хитрость и агрессивность. Результаты исследования были использованы в фундаментальном проекте "Монографический анализ этнолингвистической картины мира в каракалпакском фольклоре", выполненном в Каракалпакском научно-исследовательском институте гуманитарных наук (Справка № 248/1 Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан от 26 июня 2024 года). В результате проект обогатился новыми теоретическими подходами и лингвокультурными концепциями, став важным источником для исследования в области современной узбекской лингвистики;

Включение устойчивых единиц узбекского языка в виде основных лингвокультурных кодов, таких как соматические лингвокультурные коды – голова, палец, язык, легкие, башка, волосы, рука, нога; предметные лингвокультурные коды – колыбель, одеяло, плетка, нож, мельница, тарелка, серп, коса, хлеб, тюбетейка, чапан, удочка, кнут, баул, капкан, пояс; пространственные лингвокультурные коды – гнездо, сад, гора, базар, родина, озеро, лес, степь, крыша, дом, стена; временные лингвокультурные коды – весна, осень, вечер, ночь; духовные лингвокультурные коды, связанные с семьей и понятиями, связанными с ней; биоморфные лингвокультурные коды – лев, медведь, тигр, лошадь, собака, лиса; цветок, соцветие, побег, чинар; бабушка, невестка, раб, Хасан-Хусан, Фотима-Зухра, Сарибой ака, Эсонбой ака, а также лингвокультурные коды, связанные с понятием природы – небо, солнце, луна, звезда, гора, камень, источник, река, были раскрыты в контексте их социально-культурных, культурно-исторических и лингвокультурных характеристик. Из выводов, касающиеся национально-культурных особенностей устойчивых единиц узбекского языка, их целесообразного использования, были использованы при подготовке сценария передачи "Oydin hayot", транслируемой на телеканале "Узбекистон" Национальной телерадиокомпании Узбекистана (Справка №

01-44-53 Национальной телерадиокомпании Узбекистана от 29 июня 2024 года). В результате содержание подготовленных материалов для этой программы было усовершенствовано.

Апробация результатов исследования. Основные результаты исследования апробированы в 9, в частности – 6 зарубежных и 3-х республиканских научно-практических конференциях.

Публикация результатов исследования. По теме диссертации опубликовано 25 научных работ, в том числе 15 научных статей в научных журналах, рекомендованных Высшей аттестационной комиссией для публикации основных результатов докторских диссертаций, 10 статей в республиканских, 5 статьи в международных и Scopus журналах. Результаты отражены в 1 монографии.

Структура и объем диссертации. Диссертация состоит из введения, пяти глав, заключения, списка использованной литературы. Общий объем работы составляет 237 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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