

QARSHI DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
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TOSHKENT DAVLAT O‘ZBEK TILI VA ADABIYOTI UNIVERSITETI

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QASHQADARYO QIPCHOQ SHEVALARI FRAZEOLOGIZMLARINING
MA’NOVIY VA LEKSIKOGRAFIK TALQINI

10.00.01 – O‘zbek tili

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

Qarshi – 2025

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KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Tadqiqot mavzusining dolzarbligi va zarurati. Jahon tilshunosligida milliy til tadqiqi hozirgi kunda ham dolzarb masala sifatida qaralmoqda. Har qanday lingvistik hodisa zamirida umumxalq tilining ijtimoiy-lisoniy imkoniyat va xususiyatlari mujassamlashganligi mazkur masalalar doirasidagi tadqiqotlarning ahamiyatlilik darajasi bilan birga murakkablik holatini belgilovchi omildir. Shu bois ham muayyan milliy tilning tadqiqi mavjud til birliklarining lisoniy qiymatini, milliy va adabiy til, til va madaniyat munosabatidagi oʻrni va ahamiyatini xolis hamda obyektiv baholashga xizmat qilishi keng eʼtirof etilmoqda. Shuningdek, milliy tilning yashovchanligi hamda milliy muloqotning oʻziga xos ifoda va vositalari faolligini taʼminlash shevalar boʻyicha keng koʻlamli ilmiy izlanishlarni taqozo qilmoqda. Globallashuv jarayoni yuqori surʼatlarda davom etayotgan ayni zamonda xalq shevalari leksikasini milliy asoslarda tadqiq qilish har bir jamiyat uchun ijtimoiy-madaniy zarurat darajasida baholanmoqda.

Dunyo tilshunosligida lahja va shevalar tadqiqi masalalariga nisbatan hamisha alohida eʼtibor qaratib kelinadi. Sheva leksikasi, leksikografiyasi masalalari tadqiqi va uning doirasidagi vazifalar ham dolzarbligini saqlab kelmoqda. Milliy til va uning birliklariga xos ijtimoiy-lisoniy, milliy-madaniy xususiyat va vazifalarni aniqlash, baholash, lugʻatlarda aks ettirish, adabiy til va dialektal leksikaning oʻzaro munosabatini belgilash, shevashunoslik tadqiqotlarini amalga oshirish va ularni ragʻbatlantirish milliy tilshunoslik taraqqiyotida muhim ahamiyatga ega sanaladi.

Keyingi yillarda oʻzbek tilshunosligida ham til va nutq hodisalarining tadqiqi turli aspektda, keng koʻlamda izchil amalga oshirilmoqda. Har bir tilning oʻziga xosligi til egalarining tafakkuri, dunyoqarashi, madaniyati va maʼnaviyati, turmush tarzi orqali namoyon boʻladi. Shunga koʻra, til hodisalarini turli omil va vositalar bilan munosabati asosida oʻrganish ham nazariy, ham amaliy jihatdan samarali natijalarni taqdim qiladi. Shu jihatdan, oʻzbek adabiy tili asosidagi Qashqadaryo qipchoq shevalari frazeologizmlarining oʻrganilishi tilda etnografik xususiyatlar, xalqning turmush tarzi va dunyoqarashi, moddiy va maʼnaviy madaniyat doirasidagi masalalarning tadqiqi bilan bogʻliqlik kasb etadi. Zero, “Bugungi globallashuv davrida har bir xalq, har qaysi mustaqil davlat oʻz milliy manfaatlarini taʼminlash, bu borada, avvalo, oʻz madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga ustuvor ahamiyat qaratishi tabiiydir”¹.

Oʻzbek tili lugʻat boyligini tashkil qilgan til birliklarining til tizimida tutgan oʻrni, vazifasi, maʼnaviy koʻlami, muloqot vaziyatida egallagan oʻrni va nutqiy faoliyat samaradorligini taʼminlashdagi ahamiyati kabi lisoniy va nolisoniy xususiyatlarini tadqiq qilish orqali oʻzbek tilining oʻziga xos mental tabiati, til va

¹ Ўзбекистон Республикаси Президентининг “Ўзбек тилининг давлат тили сифатидаги нуфузи ва мавқеини тубдан ошириш чора-тадбирлари тўғрисида”ги ПФ–5850-сон Фармони. Манба: <http://lex.uz/docs/4561730>.

madaniyat, til va ruhiyat, til va jamiyat munosabatlari ochib beriladi. Shu ma'noda, adabiy til asosida turgan tabiiy til – lahja va shevalarning muloqot vositasi, nutq faoliyati bilan bog'liq lingvistik va ekstralingvistik tadqiqi alohida ahamiyat kasb etishini tan olish lozim. O'zbek adabiy tili asosidagi Qashqadaryo qipchoq shevalari frazeologizmlarining o'rganilishi tilda etnografik xususiyatlar, xalqning turmush tarzi va dunyoqarashi, moddiy va ma'naviy madaniyati bilan bog'liq masalalar yechimiga xizmat qiladi, bu esa mazkur tadqiqotimiz mavzusining dolzarbligini belgilaydi.

O'zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi “O'zbek tilining davlat tili sifatidagi nufuzi va mavqenini tubdan oshirish chora-tadbirlari to'g'risida”gi PF–5850-son, 2020-yil 20-oktabrdagi “Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida”gi PF–6084-son Farmonlari, 2017-yil 28-iyuldagi “Ma'naviy-ma'rifiy ishlar samaradorligini oshirish va sohani rivojlantirishni yangi bosqichga ko'tarish to'g'risida”gi PQ–3160-son, 2019-yil 3-maydagi “Ma'naviy-ma'rifiy ishlar samaradorligini oshirish bo'yicha qo'shimcha chora-tadbirlar to'g'risida”gi PQ–4307-son qarorlari hamda mazkur faoliyatga tegishli qator me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga ushbu tadqiqot ishi muayyan darajada xizmat qiladi.

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

Muammoning o'rganilganlik darajasi. G'arbiy Yevropa va Amerika tilshunosligida frazeologiya tilshunoslikning alohida bo'limi sifatida ajratilmaydi. Shunga ko'ra, G'arb tilshunosligida frazeologiya sohasiga oid alohida yaratilgan ilmiy asarlar mavjud emas. Biroq frazeologiya nazariyasining ilk tadqiqotchisi Sharl Ballining frazeologiya tahliliga bag'ishlangan asarlari hamda N.R. Norrick, B. Altenberg, A.De.La Granja, R. Glezer, G. Knappe, S.Y. Chernobay, M.L. Beshay, A. Vrbins, M. Vrbins kabi olimlarning monografiya va maqola²larida frazeologik birliklarning lisoniy xususiyatlari o'rganilgan.

² Балли Ш. Французская стилистика. – М.: Эдиториал УРСС, 2001. – 416 с.; Norrick N.R. How proverbs mean: semantic studies in English proverbs / Norrick N.R. – Berlin; New York: Mouton, 1985. – 213 p.; Bengt Altenberg. On the phraseology of spoken English // The evidence of recurrent word combinations // *Phraseology*. A.P. Cowie. – Oxford: Clarendon Press, 1998. – P. 101–121; Álvarez de la Granja, María (ed.). Fixed expressions in cross-linguistic perspective // a multilingual and multidisciplinary approach. – Hamburg: Verlag Dr. Kovac, 2008. – 382 p.; Gläser, Rosemarie. The Stylistic potential of phraselological units in the light of genre analysis // *Phraseology*. Ed. A.P. Cowie. – Oxford: Clarendon Press, 1998. – P. 25–45; Knappe, Gabriele. Idioms and Fixed Expressions in English Language Study before 1800. – Peter Lang, 2004. – 664 p.; Чернобай С.Е. Определение идиомы в современной фразеологии // “Филология. Социальные коммуникации”. – Украина: Симферополь, 2011. Том 24 (63). – №3. – С. 320–321; Beshaj Ma. Lediana. Phraseological Units Used in the Functional Styles in English and Albanian Language // *Mediterranean Journal of Social Sciences*// pub. by MCSER-CEMAS-Sapienza University of Rome: Vol–4. – №2; May, 2013. – P. 453–456; Vrbinc Alenka., Vrbinc Marjeta. Phraseological units with onomastic components: The case of English and Slovene // *Revista de Lingüística Teórica y Aplicada*. Concepción (Chile), 52 (1), I Sem. 2014. – P. 133–153.

Frazeologiya masalalari tadqiqida rus olimlari A.A. Potebnya, A.A. Shaxmatov asarlari alohida o‘rin egallaydi, keyinchalik ushbu soha masalalari A.M. Emirova, V.V. Vinogradov, A.V. Kunin, N.N. Amosova, I.I. Chernisheva, A.M. Babkin, V.L. Arxangelskiy, B.A. Larin, N.M. Shanskiy kabi tilshunoslar tomonidan tadqiq qilingan³.

Frazeologiya masalalari qator turkiy tillar materiallari asosida ham o‘rganilgan. Xususan, S.K. Kenesbayev, S.N. Muratov, Z.G. Uraksin, A. Annamamedov, G.A. Bayramov⁴ singari olimlarning ilmiy izlanishlari ham turkiy frazeologiyaning taraqqiyotida sezilarli iz qoldirdi. O‘zbek frazeologiyasiga doir dastlabki ishlar XX asrning 50-yillar boshida yuzaga keldi. O‘zbek tilshunosligida frazeologiya masalalari Sh. Rahmatullayev, Y.D. Pinxasov, A. Shomaqsudov, M. Husainov, G‘. Salomov, M. Ro‘ziqulova, A.E. Mamatov, B. Yo‘ldoshev, Sh.T. Almamatova, M.Y. Vafoyeva⁵ kabi olimlar tomonidan tadqiq qilindi. Shuningdek, sheva iboralari yuzasidan ham muayyan tadqiqotlar amalga oshirilganligini kuzatamiz⁶.

Ushbu tadqiqotlar orqali o‘zbek tili frazeologiyasining asosiy vazifa va masalalari, frazeologizmning belgi(lik) xususiyati, frazeologik shakldoshlik,

³Эмирова А.М. Некоторые актуальные вопросы современной русской фразеологии. – Самарканд: СамГУ, 1972. – 97 с.; Виноградов В.В. Об основных типах фразеологических единиц в русском языке // Избранные труды. Лексикология и лексикография. – Москва: Наука, 1977. – С. 140–161; Кунин А.В. Курс фразеологии современного английского языка. – Москва: Высшая школа, 1986. – 336 с.; Амосова Н.Н. Основы английской фразеологии. – Ленинград, 1963. – 208 с.; Чернышева И.И. Фразеология современного немецкого языка. – Москва: Высшая школа, 1970. – 199 с.; Бабкин А.М. Русская фразеология, ее развитие, источники и лексикографическая разработка. – Ленинград, 1970. – 263 с.; Архангельский В.Л. Основы теории устойчивых фраз и проблемы общей фразеологии. – Ростов: Изд-во РГУ, 1964. – 315 с.; Ларин Б.А. Очерки по фразеологии // Б.А. Ларин. История русского языка и общее языкознание (избранные работы). – Москва, 1977. – С. 125–149. Шанский Н.М. Фразеология современного русского языка. Изд. 3-е, испр. и доп. – Москва: Высшая школа, 1996. – 192 с.

⁴Кенесбаев С.К. Қазақ тили қалыптанған соз топтары (қос создер, идиодер мен фразалар): филол. илмдари докт. ... дисс. – Алма-Ата, 1944. – 225 б.; Жаъфаров С. Ҳозирги замон озарбайжон тили лексикаси. – Боку, 1958. – Б. 125; Муратов С.Н. Устойчивые словосочетания в тюркских языках. – Москва, 1961. – С. 192; Уракин З.Г. Фразеология башкирского языка. – Москва: Наука, 1975. – С. 193. Аннамamedов А. Туркман тилининг фразеологияси. – Ашхабад, 1978. – Б. 125; Байрамов Г.А. Озарбайжон тили фразеологияси асослари. – Боку: Маариф, 1978. – С. 193.

⁵Рахматуллаев Ш.У. Основные грамматические особенности образных глагольных фразеологических единиц современного узбекского языка: Автореф. дисс. ... канд. филол. наук. – Москва, 1952. – 16 с.; Пинхасов Я.Д. Фразеологические выражения в языке произведений Хаида Алимджана: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1953. – 19 с.; Шамаксудов А.Ш. Язык сатиры Муками (лексика и фразеология): Автореф. дисс. ... канд. филол. наук. – Ташкент, 1956. – 18 с.; Хусайнов М. Фразеология прозы писательницы Айдын: Автореф. дисс. ... канд. филол. наук. – Самарканд, 1959. – 18 с.; Саломов Ф. Мақол ва идиомалар таржимаси. – Тошкент, ЎзФА нашриёти, 1961. – 162 б.; Рўзиқуллова М. Ўзбек тилида идиомалар: Филол. фан. номз. ... дисс. автореф. – Самарканд, 1966. – 49 б. Маматов А.Э. Ҳозирги замон ўзбек адабий тилида лексик ва фразеологик норма муаммолари. – Тошкент, 1991. – Б. 274; Йўлдошев Б. Ҳозирги ўзбек тилида фразеологик бирликларнинг функционал-услубий хусусиятлари: Филол. фан. докт. ... дисс. – Тошкент, 1993. – 294 б.; Маматов А.Э. Ўзбек тили фразеологизмларининг шаклланиши масалалари: Филол. фан. докт. ... дисс. – Тошкент, 2000. – Б. 128. Алмаматава Ш.Т. Ўзбек тили фраземаларининг компонент таҳлили: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2008. – Б. 22; Вафоева М.Й. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2009. – 26 б.

⁶Дониёров Х. Ўзбек тили “ж” лашган (қипчок) диалектининг фразеологияси устидан кузатишлар // Фразеология масалалари, СамДУ асарлари, янги серия, 106-чиқиши. – Самарканд, 1961. – Б. 80–85; Содиқов Т. Тошкент фразеологиясига доир // Ўзбек тили ва адабиёти, 1968. – №4. – Б. 25–27; Узоқов Х. Диалектал фразеологизмлар ҳақида // Ўзбек тили ва адабиёти, 1974. – №6. – Б. 60–62; Туропова М. Ўзбек шеваларида фразеологизмлар ва уларнинг лексик состави // Ўзбек тили ва адабиёти, 1987. № 5. – Б. 40–44; Хамидов М. O‘zbek tili janubiy Surxondaryo o‘zbek shevalari barqaror birikmalarining lingvistik xususiyatlari. – Termiz, 2023. – 133 b.

ma'nodoshlik, zid ma'nolilik, ko'p ma'nolilik, variantdoshlik, frazeologizmlar lug'aviy-ma'noviy, grammatik, uslubiy xususiyatlari, sintaktik imkoniyatlari o'z talqinini topgan, frazeologik birliklarni ilmiy tekshirish, tasniflash, lug'atlarda tavsiflashning lingvistik metodlari ishlab chiqilgan. Biroq o'zbek shevalari iboralari, xususan, Qashqadaryo qipchoq shevalari frazeologizmlari tadqiqi, ularning leksikografik talqini monografik planda amalga oshirilmagan. Ayni shu holat mazkur tadqiqotimiz mavzusining dolzarbligini ko'rsatadi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Alisher Navoiy nomidagi Toshkent davlat O'zbek tili va adabiyoti universitetining ilmiy tadqiqot ishlari rejasiga muvofiq "O'zbek tilining nazariy-amaliy masalalari" mavzusidagi ilmiy yo'nalish doirasida bajarilgan.

Tadqiqotning maqsadi Qashqadaryo qipchoq shevasiga mansub iboralarning leksik-semantik, struktur xususiyatlari, leksikografik talqini hamda sheva iboralarining adabiy tilga munosabatini tadqiq etishdan iborat.

Tadqiqotning vazifalari. Dissertatsiya mavzusining mazmuni, mohiyati va asosiy maqsadidan kelib chiqqan holda mazkur ish o'z oldiga quyidagi vazifalarni qo'yadi:

o'zbek qipchoq shevalari tadqiqini, qipchoq shevasiga xos frazeologik birliklarning dialektologik talqinlarini o'rganish, tadqiqot natijalarini umumlashtirish;

Qashqadaryo qipchoq shevasidagi iboralarni to'plash; ularning leksik-grammatik, semantik xususiyatlarini, sheva iboralarining adabiy tilga munosabati masalasini tahlil qilish va tavsiflash;

Qashqadaryo qipchoq shevasiga mansub iboralarning struktur, morfemik tarkibini, grammatik xususiyatlarini tahlil qilish;

qipchoq shevasiga xos iboralarning lug'aviy-ma'noviy munosabatlarini tekshirish, sinonimik, antonimik, variantdoshlik kabi semantik munosabatlarning sheva iboralariaro amal qilish holatini tavsiflash;

sheva iboralarining lingvistik lug'atlardagi berilishi holatini tahlil qilish, sheva iboralarining izohli lug'ati uchun leksikografik talqin va tavsiflarni ishlab chiqish.

Tadqiqotning obykti sifatida Qashqadaryo viloyati hududidagi qipchoq shevasi leksikasiga mansub iboralar tanlandi.

Tadqiqot predmetini Qashqadaryo qipchoq shevalari iboralarining leksik-semantik, struktur xususiyatlari, leksikografik talqini tashkil qiladi.

Tadqiqotning usullari. Tadqiq jarayonida statistik, tasniflash, tavsiflash, qiyoslash, komponent tahlil, leksikografik tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilarda o'z ifodasini topgan:

Qashqadaryo qipchoq shevalarida adabiy til tarkibidan o'rin olmagan, adabiy nutq doirasida ishlatilmaydigan bitta sinonimiya uyasiga o'ndan ortiq (*žöli bolmaq, ayzi kalniñ ayzidaj bolmaq, part bolib qalmaq, dimayi çay bolmaq, ayzi kälišdek açilib qalmaq, jārilgudak bolib qalmaq, žürägi tašmaq*) frazeologik sinonimning birikish holatlari aniqlangan;

sheva frazeologizmlari ba'zilar o'zgarishsiz, ba'zilar tarkibida leksema tushishi, ortishi yoki almashishi kabi leksik o'zgarishga uchrashi til egalarining turmush tarzi, kasb-kori, kundalik hayoti, mashg'uloti singarilar bilan bevosita bog'liqligi ochib berilgan;

shevalarda adabiy til tarkibiga kirmagan, tarkibida qadimiy va sof turkiy leksemalarni saqlab kelayotgan minglab frazemalar uchraydiki, ular sheva leksikasida, sheva vakillarining nutqidagina namoyon bo'lishi, ularni o'z vaqtida kekxa avlod nutqidan yozib olish, to'plash, manbalarda aks ettirish, ommalashtirish muhim ekanligi dalillangan;

dialektal frazemalar tizimida grammatik shakllarda o'zgaruvchi iboralar bilan birga, ravish tarkibiga kiruvchi iboralarda, komponentlari ismlar bilan ifodalangan iboralarda hamda hech qanday qo'shimcha olmagan, tuzilishi jihatidan bir xil, bir turkumga mansub iboralarning barchasida ham grammatik shakllanish xususiyati mavjud emasligi dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

Qashqadaryo qipchoq shevasidagi iboralarning leksik-semantik xususiyat va munosabatlari, shakliy-struktur, morfemik, semantik tarkibi aniqlangan;

Qashqadaryo qipchoq shevasi iboralari to'planib, ularning leksik-semantik tahlili va tavsifi amalga oshirilgan;

Qashqadaryo qipchoq shevasidagi iboralarning o'zbek adabiy tiliga munosabati ochib berilgan;

Sheva iboralarning leksik-grammatik xususiyatlari tahlili asosida ularning leksikografik talqini doirasida izoh va tavsifiga oid tavsiyalar ishlab chiqilgan.

Tadqiqot natijalarining ishonchligi qo'llangan yondashuv, usul va nazariy ma'lumotlar ilmiy va leksikografik manbalardan olinganligi, amalga oshirilgan tahlillar statistik, tasniflash, tavsiflash, komponent tahlil, qiyoslash metodlariga asoslanganligi, nazariy fikr va xulosalarning amaliyotga joriy etilganligi, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan belgilanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati o'zbek dialektologiyasi, dialektal leksikografiya bo'yicha nazariy manbalarni boyitish, tilshunoslik, shevashunoslik, leksikografiya, amaliy leksikografiyaga oid darslik hamda qo'llanmalarni takomillashtirish, o'zbek shevalarining zamonaviy akademik, elektron, o'quv lug'atlarini yaratishning tamoyillarini ishlab chiqishga tatbiq qilinishi bilan belgilanadi.

Tadqiqotning amaliy ahamiyati o'zbek tilining milliy, ta'limiy, dialektal korpuslarining ma'lumotlar bazasini, leksikografik materiallarini boyitish bilan izohlanadi. Ta'lim tizimining turli bo'g'inidagi o'zbek dialektologiyasi, leksikologiya, leksikografiya, sheva korpusi bilan bog'liq o'quv predmetlari va maxsus kurslarni o'qitish hamda takomillashtirishda muhim manba sifatida xizmat qiladi.

Tadqiqot natijalarining joriy qilinishi. Qashqadaryo qipchoq shevasidagi frazeologik birliklarning leksik-semantik, leksikografik talqini va tavsifi yuzasidan olingan ilmiy tahlil, xulosa hamda natijalar asosida:

sheva frazeologizmlari ba'zilar o'zgarishsiz, ba'zilar tarkibida leksema tushishi, ortishi yoki almashishi kabi leksik o'zgarishga uchrashi til egalarining turmush tarzi, kasb-kori, kundalik hayoti, mashg'uloti singarilar bilan bevosita bog'liqligiga oid ilmiy xulosalaridan Davlat ilmiy-texnik dasturlari doirasidagi 2022-2024-yillarda amalga oshirilgan IL-402104209 raqamli "Axborot-qidiruv tizimlari (Google, Yandex, Google translate) uchun avtomatik ishlov berish vositasi – o'zbek tilining morfoleksikoni va morfologik analizatori dasturiy vositasini yaratish" amaliy grant loyihasida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2025-yil 25-fevraldagi 04/1-722-son ma'lumotnomasi). Natijada, loyiha doirasida amalga oshirilgan o'zbek tilining morfoanalizatori dasturida leksik birliklarning morfologik tarkibiga ishlov berish, materiallar bilan boyitish imkonini bergan;

shevalarda adabiy til tarkibiga kirmagan, tarkibida qadimiy va sof turkiy leksemalarni saqlab kelayotgan minglab frazemalar uchraydiki, ular sheva leksikasida, sheva vakillarining nutqidagina namoyon bo'lishi, ularni o'z vaqtida keksa avlod nutqidan yozib olish, to'plash, manbalarda aks ettirish, ommalashtirish muhim ekanligiga oid xulosalaridan Qashqadaryo viloyati teleradiokanali "Fayzli kun" dasturining 2025-yil 18-yanvar sonida foydalanilgan (Qashqadaryo viloyati teleradiokanalining 2025-yil 18-yanvardagi 17-05/48-son ma'lumotnomasi). Natijada dastur davomida o'zbek tili va shevalarining rivoji, jamiyat hayotida tutgan o'rni, sheva va shevaga xos so'z, iboralarning o'zbek adabiy tili rivojidadagi ahamiyati haqidagi ma'lumotlar bilan boyitish imkonini bergan;

Qashqadaryo qipchoq shevalarida adabiy til tarkibidan o'rin olmagan, adabiy nutq doirasida ishlatilmaydigan bitta sinonimiya uyasiga o'ndan ortiq (žöli bolmaq, ayzi kalniñ ayzidaj bolmaq, part bo'lib qalmaq, dımayı çay bolmaq, ayzi kälışdek açilib qalmaq, jārılğudak bolib qalmaq, žürägi taşmaq) frazeologik sinonimning birikish holatlariga oid xulosalari asosida "Qashqadaryo qipchoq shevalari frazeologizmlarining izohli lug'ati" (ISBN 978-9910-698-76-7) tuzilgan. Natijada o'zbek tilidagi dialektal frazemalarni nutqda to'g'ri qo'llash, foydalanishga hissa qo'shilgan hamda sheva iboralari lug'atining izohli variantini yaratish imkonini bergan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 2 ta xalqaro va 5 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiyaning asosiy mazmuni yuzasidan 6 ta ilmiy maqola va 11 ta tezis e'lon qilingan. O'zbekiston Respublikasi Oliy attestatsiyasi komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 6 ta ilmiy maqola nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxati va ilovadan iborat. Dissertatsiyaning umumiy hajmi 135 betni tashkil qiladi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida mavzuning dolzarbligi va zarurati asoslangan, respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga bog'liqligi ko'rsatilgan, maqsad va vazifalari berilgan, obykti va predmeti tavsiflangan, ilmiy yangiligi va amaliy natijalari bayon qilingan, natijalarning ilmiy va amaliy ahamiyati ochib berilgan, joriylanishi, aprobatsiyasi, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning birinchi bobi **“Qashqadaryo shevalari tadqiqi masalalari”** deb nomlangan. Uning *“Qashqadaryo shevalari tadqiqida frazeologizmlar masalasi”* deb nomlangan 1-paragrafida asosan qipchoq shevalari tadqiqi va unda iboralar bilan bog'liq masalaga e'tibor qaratildi. Ma'lumki, shevalar adabiy tilimiz jozibasini ta'minlovchi, uni oziqlantiruvchi qimmatli manbadir. O'zbek shevalari orasida qipchoq shevasi yurtimiz hududining keng qismiga tarqalganligi bilan ajralib turadi. “Qipchoq shevalari eski o'zbek adabiy tilining asosiy manbalaridan biri hisoblanadi va ular shuning uchun ham maxsus va keng planda batafsil o'rganishga loyiqdir”⁷. Qipchoq shevalari yuzasidan X. Doniyorov, F. Abdullayev, A. Shermatov, B. Jo'rayev, A. Ishayev, A. Nosirov, S. Rahimov, N. Shoimova singari olimlarimiz tomonidan monografiyalar, lug'atlar va maqolalar e'lon qilingan.

Professor T. Qudratovning “O'zbek tilining oraliq shevalari” nomli tadqiqotida Qashqadaryo vohasining Shahrisabz, Yakkabog', Chiroqchi va Qamashi hududlaridagi shevalarning fonetik, morfologik, leksik xususiyatlari tadqiq qilingan, oraliq shevalarning joylashish chegarasini hamda lingvistik xususiyatlarini ko'rsatuvchi 23 ta lingvistik xarita ham keltiriladi.

Qashqadaryo shevalari leksikasi tadqiqida B. Jo'rayevning ham alohida o'rni mavjud. Uning “O'zbek tilining Shahrisabz shevasi” mavzusidagi nomzodlik dissertatsiyasi, “O'zbek adabiy tili va o'zbek dialektlari” (1963), “Yuqori Qashqadaryo o'zbek shevalari leksikasi // O'zbek shevalari leksikasi” (1966) kabi monografik ishlarini alohida qayd etish lozim. Shevashunos “Yuqori Qashqadaryo o'zbek shevalari” (1969) nomli tadqiqot ishida Qashqadaryo o'zbek shevalarini shahar, qipchoq va oraliq shevalarga ajratib, har birining fonetik, grammatik va leksik xususiyatlarini aniqlaydi. Ushbu ishning lug'at qismida 1087 ta so'z va ma'nodoshlari izohlangan.

O'zbek dialektologiyasi rivojida X. Doniyorovning ilmiy izlanishlari, xususan, “Qipchoq dialektlarining leksikasi” nomli monografiyasi ham diqqatga sazovor. Olimning fikricha: “biror frazeologizm va standart iboraning shevada tegishli yoki tegishli emasligidagi asosiy o'lchov ularning a) adabiy tilimizda ham uchrash-uchramasligi; b) shu shevada gapiruvchi aholining turmushi bilan qanchalik bog'langanligi; d) uning shevalik xususiyatini o'zida qanchalik aks

⁷ Дониёров Х. Эски ўзбек адабий тили ва қипчоқ диалектлари. – Тошкент, 1976. – Б. 122.

ettirishi; e) uning qadimgi elementlardan qaysi til va dialektlarga mansub bo'lgan qonuniyat va xususiyatlarni saqlab qolganligiga bog'liqligidir"⁸.

Tilshunos A. Shermatovning "Qashqadaryo viloyatining o'zbek xalq shevalari" nomli monografiyasida ham kuzatuvimizdagi hudud qipchoq shevalarining fonetik, morfologik xususiyatlari to'liq ochib berilgan. Ta'kidlanganidek, "Shevaning fonetik, morfologik xususiyatlariga nisbatan leksik xususiyatlari juda kam darajada o'rganilgan"⁹.

Tadqiqotchi N. Shoimovanning "O'rta Qashqadaryo j-lovchi qipchoq shevalari leksikasi" deb nomlangan tadqiqoti ham vo'ha shevalariga xos leksik hodisalarning tadqiqida alohida o'rin egallaydi. Unda faqat qipchoq shevasidagina ishlatiladigan faol leksik birliklar mavzuiy jihatdan tadqiq qilinadi.

Tilshunosligimiz rivojida professor T. Nafasovning alohida xizmati mavjud. Olimning ko'plab ilmiy asarlari, monografiya, lug'atlari, maqolalari, darslik va qo'llanmalari o'zbek onomastikasi, shevashunosligi masalalari tadqiqini ilmiy-amaliy jihatdan boyitishga xizmat qilgan.

Qashqadaryo shevalari tadqiqida X. Jabborovning ham munosib ulushini qayd qilish lozim. Olimning tadqiqotlarida xalqimizning dehqonchilik madaniyati, suv, sug'orish kabi tushunchalar bilan bog'liq xalq tilidagi ko'plab barqaror birikmalar, xususan, iboralar ham o'zining lingvistik talqinini topgan. Jumladan, *bir qoshiq suv bilan yutgudek* (juda suluv, chiroyli); *boshiga suv quymoq* (amalidan, obro'e'tiboridan mahrum qilmoq); *dunyoni suv bossa, to'pig'iga chiqmaslik* (o'taketgan beg'am, haddan tashqari beparvo)¹⁰ singari iboralarni ko'rsatish mumkin.

Qashqadaryo shevalari o'tgan asrning 60-yillaridan boshlab tilshunoslik, shevashunoslik tamoyillari asosida tadqiq qilinib kelinayotgan bo'lsa-da, hudud shevalariga xos frazeologizmlar maxsus tadqiqot manbai bo'lmagan.

Bobning "Dialektal frazeologizmlar va ularning o'ziga xos belgilari" deb nomlangan 2-paragrafda dialektal frazemalarning o'ziga xos xususiyatlari, adabiy til frazemalaridan farqiga doir kuzatish, tahlil va tavsiflar o'rin olgan.

Dialektal frazeologizmlar uzoq davrlardan buyon tarkibida qadimiy so'z shakllari va chuqur ma'no-mazmunni saqlagan holda avloddan-avlodga o'tib kelmoqda. Jumladan, *o'lim haq, jon tanani tark etishi tez* ma'nolarini o'zida mujassam etuvchi *žan žayaga žavuuq* iborasi shevaga xos ibora sifatida o'ziga xos ifoda va mazmunga ega. Ibora tarkibida qadimgi tillardan qipchoq tillari guruhiga xos bo'lgan leksik birlik *žavuuq* so'zining qo'llanishini kuzatamiz. Qadimiy so'z hisoblangan leksema qipchoq tili haqida qimmatli ma'lumotlar beruvchi "At-tuhfat uz-zakiyati fil-lug'at it-turkiya"¹¹ lug'atida "yaqin" ma'nosida izohlanadi. Ushbu leksema hozirgi o'zbek adabiy tilida qayd qilinmasa-da, qipchoq shevalarida faoldir. *Žaya* so'zi esa adabiy tildagi *yoqa* so'zining shevadagi variantidir. Qadimgi

⁸ Дониёров Х. Қипчоқ диалектларининг лексикаси. – Тошкент, 1979. – Б. 103.

⁹ Ишаев А. Ўзбек диалектал лексикографияси. – Тошкент: Фан, 1990. – Б. 54.

¹⁰ Жабборов Х. Ўзбек тилида сув лексемасининг луғавий-маъновий хусусиятлари. – Қарши: Насаф, 2005. – Б. 92–93.

¹¹ Ат-тухфат уз-закияти фил-луғат ит-туркия. – Тошкент: Фан, 1968. – Б. 204.

til unsurlarini o‘zida saqlagan iboralardan yana biri *šišak sojdīn, pišāk sojdīn* iborasidir. Ibora tarkibidagi *šišak* leksemasi ushbu lug‘atda ikki yashar echki¹² ma’nosida izohlanadi. Yoshidan endi oshgan jonliq bo‘yiga o‘shishi natijasida semirmaydi. Qipchoq chorvadorlari esa bu yoshdagi jonliqni go‘sh uchun so‘yish foydasiz ekanligining ta’sirchan, xalqona ifodasi sifatida ushbu iborani yaratgan. Ya’ni shishak misoli pishak, *pišāk* esa *mushuk* so‘zining shevadagi varianti. “Garchi bunday elementlar qanchalik arxaik bo‘lmasin o‘zbek tili tarixini o‘rganishda katta ahamiyatga molikdir”¹³.

“*Dialektal frazemalarning shakllanish asoslari*” deb nomlangan 3-paragrafda Qashqadaryo qipchoq shevalari iboralarning shakllanish asoslariga doir tahlil va tasniflar o‘rin olgan. “O‘zbek frazeologiyasi uchun dolzarb muammolardan biri frazemalarning kelib chiqishi, etimologiyasini o‘rganishdir”¹⁴. Ushbu sohada bir qator olimlarning asarlarida, ilmiy maqolalarida iboralar etimologiyasi xususida so‘z yuritiladi¹⁵. “Iboralar dastlabki yaratilgan vaqtda majoziy ma’noga ega bo‘lmagan u keyinchalik borib majoziy ma’noni, ko‘chma ma’noni kasb etgan”¹⁶. Xususan, *tulubīni čilqillatmaslik* iborasi dangasa, ishyoqmas kishilarni tasvirlash uchun ishlatiladi va uning mazmuni muayyan mehnat jarayoni bilan bog‘liq. Qatiqni suzmaga aylantirish uchun echki terisidan tikilgan xalta – **tulup**ga qatiq solinib, osib qo‘yiladi. Tulup ichidagi qatiqdan zardobning ajralib chiqishi uchun uni tez-tez aralashtirib turish kerak bo‘ladi, bu esa ko‘p mehnat va harakatni talab qiladi. Ushbu jarayonga ishora orqali e’tiborsiz yoki dangasa kishilar tavsiflanadi (Eshqobilova Bo‘rixol, 75 yosh, Xo‘japillos qishlog‘i).

Xajr ishga tash atmāq iborasi “ezgu ishga ozgina bo‘lsa ham, chin dildan hissa qo‘shmoq” ma’nosini bildiradi. Odatda, “tosh otmoq” salbiy ma’noda ishlatilsa-da, ushbu iborada ijobiy mazmun ifodalangan. Ya’ni har qanday xayrli ishlarga imkon qadar ko‘mak berish ma’nosini ifodalashga xizmat qiladi.

Qashqadaryo qipchoq shevasida so‘zlashuvchi aholi hayotiy faoliyati dehqonchilik, chorvachilik va to‘quvchilik bilan uzviy bog‘langan. Ularning asosiy mashg‘uloti chorvachilik bo‘lib, bu sohaning aholi turmush tarzi va tiliga nisbatan kuchli ta’siri kuzatiladi. Masalan, *bazar korgan ječki; atniņ žemini žeb, tajniņ qilīyīni qilmaq; borī kormaq; malīni tiš barīda žemāq; sinidān hōkiz qorqmaq; tilāb alyan jer(im)ni ječki tevib vōltīrmāq* kabi iboralar chorvachilik bilan bog‘liq faoliyat va tajribalar asosida shakllangan.

Qashqadaryo qipchoq ayollarining asosiy mashg‘uloti to‘quvchilik bo‘lib, u bilan bog‘liq jarayon, tushunchalar iboralarda ham aks etgan. Masalan, *sansizniņ*

¹² Ko‘rsatilgan manba: – B. 277.

¹³ Содиқов Т. Тошкент область ўзбек шевалари лексикаси: Филол. фан. номз. ... дисс. – Тошкент, 1968. – Б. 106.

¹⁴ Йўлдошев Б. Ўзбек фразеологияси ва фразеографиясининг шаклланиши ҳамда тараққиёти (монография). – Самарқанд, 2013. – Б. 72.

¹⁵ Шомақсудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент, 2001. – Б. 448; Шомақсудов Ш., Долимов С. Қайроқи сўзлар. – Тошкент, 2011. – Б. 224. Исҳоқов Ф. Даққиюнус // “Фан ва турмуш” журнали, 1997. – № 4. – Б. 13–14; Жаъфарова Д.И. Француз ва ўзбек тилларида тарихий хотирани ифодаловчи фразеологик бирликларнинг лисоний хусусиятлари. – Тошкент, 2022. – Б. 176. Хамидов М.А. О‘zbek tili janubiy Surxondaryo o‘zbek shevalari barqaror birikmalarining lingvistik xususiyatlari. – Termiz, 2023. – B. 133.

¹⁶ Шомақсудов Ш., Долимов С. Қайроқи сўзлар. – Тошкент, 2011. – Б. 4–5.

sabayi uzun, kaltä žip kirmavga kelmäs, iši xoržin, arqaviñi tartmaq, bojni šardazdaj, kalabasi žitmaq, určuqdaj ajlanmaq, boj jurgunča, en jurmaq, ajayin astida ala xoržin, bir xoržin semirmāq kabi iboralar ma’nosi gilam to‘qish jarayonidagi holat, belgi-xususiyatlar bilan bog‘liq.

Dissertatsiyaning ikkinchi bobi **“Qashqadaryo qipchoq shevalari frazeologizmlarining shakl va ma’no munosabati”** deb nomlanadi. Uning tarkibida sheva frazeologizmlari sinonimligi, antonimligi va variantdoshligi masalasi tahlil qilingan. *“Sheva frazeologizmlari sinonimiyasi”* deb nomlangan 1-paragrafida Qashqadaryo qipchoq shevalari iboralarining sinonimiyasi ko‘rib chiqildi. Sinonimlik lug‘at tarkibining alohida, o‘ziga xos xususiyatlari bilan ajralib turuvchi birligi – frazeologizmlarda ham kuzatiladi. “Frazeologiya bobida ham bir tushuncha yo tasavvur yoki nisbiy tugal fikr bitta frazeologik ibora bilan ifodalanganidek, bir necha frazeologik ibora bilan ham ifodalanishi mumkin. Bunday ekvivalent iboralar frazeologik sinonimlar deb yuritiladi”¹⁷.

O‘zbek tilshunosligida H. Shamsiddinov so‘z va frazeologizm o‘rtasidagi sinonimik munosabatni chuqur o‘rganadi¹⁸. Frazeologik birliklar sinonimiyasi masalasi Sh. Rahmatullayev tomonidan ham atroflicha tadqiq qilingan. “Frazeologik sinonimiya uchun umumiy va eng muhim mezon – bu semantik mezondir. Har bir sinonimik uyadagi frazeologik birliklar obyektiv borliqdagi bir xil tushunchalarni anglatishi kerak va shu bilan birgalikda, bir xil ma’noni anglatishi shart”¹⁹ligi ham ta’kidlanadi. Tadqiqotchi M. Ro‘ziqulova sinonim frazeologizmlarni semantik-stilistik jihatdan o‘ttizdan ortiq guruhga ajratadi. O‘zbek frazeologiyasining yetakchi tadqiqotchilaridan B. Yo‘ldoshev sinonim iboralarining uslubiy tarmoqlanishi bilan birga frazeologik sinonimiya va frazeologik variantdoshlikning farqlarini qayd etib, “frazeologik sinonimlar faqat ma’no nozikliklariga ko‘ra emas, balki uslubiy bo‘yog‘i, qo‘llanilish doirasiga ko‘ra ham o‘zaro farqlanadi”, deb ta’kidlaydi²⁰. Tadqiqotchi M. Vafoyeva esa frazeologik sinonim uyalarini, ularning chegarasini, bosh – dominant frazeologizmlarni belgilashning qator omillarini qayd qiladi²¹.

O‘zbek tili iborolari tizimida o‘ziga xos lisoniy, madaniy, etnografik belgi va xususiyatlarga ega Qashqadaryo qipchoq shevalari iborolari tizimida ham ma’nodoshlik keng kuzatiladi. Bitta sinonimiya uyasiga o‘ndan ortiq frazeologik sinonim birlashish holatlarini uchratamiz. Jumladan, “xursand bo‘lmoq” ma’nosini ifodalovchi *žöli bolmaq, ayzi kalniñ ayzidaj bolmaq, part bo‘lib qalmaq, dimayi*

¹⁷ Пинхасов С. Хозирги ўзбек адабий тили. – Тошкент: Ўқитувчи, 1969. – Б. 165–166.

¹⁸ Шамсиддинов Х. Сўзларнинг функционал-семантик синонимлари // Ўзбек тили ва адабиёти. – Тошкент, 1995. – №1. – Б. 65–69; Шамсиддинов Х. Ўзбек тилида сўзларнинг функционал-семантик синонимлари: Филол. фан. докт. ... дисс. автореф. – Тошкент, 1999. – Б. 14–35.

¹⁹ Раҳматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари: Филол. фан. докт. ... дисс. – Тошкент, 1966. – 500 б.

²⁰ Йўлдошев Б. Фразеологик услубият асослари. – Самарқанд: СамДУ, 1999. – Б. 69–71.

²¹ Вafоева М. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили. – Тошкент, 2009. – Б. 12.

čay bolmaq, ayzi kălišdek açilib qalmaq, terisigă siymaj qalmaq, jărilgudak bolib qalmaq, tişiniñ aqini korsatmaq, žürăgi taşmaq kabilar.

Ushbu sheva leksikasidagi *bavur basmaq* va *hirs qo‘ymoq* holat bildiruvchi iboralari ham o‘zaro sinonimik munosabatda bo‘lib, “biror narsa-buyum yoki mol-mulkka juda kuchli mehr qo‘ymoq” ma’nosiga ega. *Korasī kormagan* va *insabini it žegān* iboralari ham bitta sinonimik uyaga mansub bo‘lib, “ochko‘z, nafi buzuq, o‘taketgan insofsiz” degan ma’noni o‘zlarida mujassam etgan. Frazeologik sinonimlar qatoriga kiruvchi iboralarning ba’zilari teng ma’noga ega bo‘lib, birini ikkinchisining o‘rnida erkin qo‘llash mumkin bo‘ladi, ammo ba’zi sinonim iboralar ma’nolarida farq sezilib turadi. Shu jihatiga ko‘ra, frazeologik sinonimlarni leksik sinonimlardagi kabi ikki guruhga ajratish lozim:

1) to‘liq frazeologik sinonimlar; 2) ma’noviy frazeologik sinonimlar.

To‘liq frazeologik sinonimlar – ma’nosi va ishlatilishida bir-biridan farq qilmaydi. *Taş atmaq* hamda *laj čaplamaq* iboralari “xushlamaslik, yoqtirmaslik” ma’nosini anglatadi. *Ma’noviy frazeologik sinonimlar* – bir-biridan ma’no ottenkalariga ko‘ra farq qiladi. *Taşi ‘örgă žumalayan, kel-keli kegān, sürüvigă borī aralayan, ‘oñ tamanīdan türgān, ‘ertälăb borī korgan, dăvi kemaq* sinonim iboralari “omadi kelgan”; *ičidă găp(v) žatmaslik – avzi boş* iboralari “eshitgan, guvohi bo‘lgan xabar, voqea-hodisani tezda birovga yetkazadigan, sir saqlay olmaydigan” degan ma’noni ifodalash uchun turli nutq vaziyatlarida faol qo‘llanishi kuzatiladi.

“Qattiq charchamoq”, “holdan toymoq” ma’nolari *ayog‘idan asilmaq, sillasi qurımaq, tinka-madarī qurımaq, kokaži qurımaq, kokaži kesilmoq* kabi sinonim iboralar orqali ifodalanadi, ularning ma’no farqlilik belgisi charchoqning darajasi bilan bog‘liq hisoblanadi.

“Frazeologik birliklar tilda ko‘plab uchraydigan, fikrni keng va obrazli, o‘tkir ma’noli qamrovli ifodalaydigan til birligi sifatida, hamma vaqt tuzilishiga ko‘ra tarkiblidir”²². Frazeologik sinonimlarni struktural xususiyatlariga ko‘ra ikki: tashqi va ichki guruhga ajratamiz. Tashqi strukturasiga ko‘ra, ya’ni frazeologizm komponenti sifatida ishtirok etayotgan leksemalar miqdoriga qarab ularni yana ikki guruhga ajratish mumkin: 1) teng komponentli frazeologik sinonimlar; 2) har xil komponentli frazeologik sinonimlar. Ushbu bo‘linishlar o‘z ichida yana guruhlanadi: *bir xil komponentli, har xil komponentli frazeologik sinonimlar* kabi.

Bobning ikkinchi paragrafi “*Sheva frazeologizmlari antonimiyasi*” deb nomlanadi. Ma’lumki, antonimiya tilning barcha birliklari qatori frazeologizmlar o‘rtasida ham kuzatiladi. “Frazemik antonimlar inson fikr almashinuvi jarayonida keng qo‘llanilib, insonning individual va ijtimoiy faoliyati va sifatleri, his-hayajoni, borliqni anglashi hamda uning ma’naviy hayotga u yoki bu tarzda munosabati asosida shakllanadi”²³.

²² Маматов А. Фразеологик стилистика масалалари. – Тошкент, 1991. – Б. 18.

²³ Маматов А., Болтаева Б. Фразеологик birliklarning lingvomadaniy va semantik-pragmatik tadqiqi. – Тошкент, 2018. – Б. 91.

Tilshunosligimizda frazeologik antonimiya masalalari doirasida amalga oshirilgan ilmiy izlanishlar ancha kam. “Antonimiya barcha frazeologik birliklarning taxminan ikki foiziga xos hodisadir”²⁴.

Frazeologizmlarda antonimlik hodisasi Sh. Rahmatullayevning “O‘zbek frazeologiyasining ba’zi masalalari” nomli monografiyasida atroflicha tadqiq qilingan. Asarda iboralarda polisemiya, sinonimiya, omonimiya hodisalari qatorida antonimiya hodisasi ham boy daliliy materiallar asosida tahlil qilinadi.

A. Mamatov, B. Boltayeva “Frazeologik birliklarning lingvomadaniy va semantik-pragmatik tadqiqi” nomli monografiyasida frazeologik antonimlarni til va madaniyat mushtarakligining namunasi sifatida ma’noviy, pragmatik jihatdan tadqiq qiladilar. Ushbu tadqiqot orqali o‘zbek shevalari frazeologiyasini ham lingvomadaniy va semantik-pragmatik aspektda tadqiq qilish imkoniyatlariga yo‘l ochildi.

Biz tomonimizdan Qashqadaryo qipchoq shevasida so‘zlashuvchi kishilar nutqidan yig‘ilgan frazeologizmlarning ma’lum bir qismi adabiy til leksikasida ham mavjud bo‘lsa, ma’lum bir qismi qipchoq shevasigagina tegishli deb hisoblaymiz. Jumladan, sheva nutqida qo‘llanuvchi *ajayi žorya* (chaqqon, mehnatsevar) va *tulubini čilqillatmaslik* (dangasa, ishyoqmas); *qoli žuqa* (kambag‘al) – *bavi mahkam* (badavlat) kabilar o‘zaro antonim iboralardir.

Antonim iboralarning quyidagi turlari ajratiladi: a) *bir frazema tarkibidagi antonimlik*; b) *frazemadan anglashilgan ma’no qarshiligi asosidagi antonimlik*; d) *frazema komponentlari orasidagi antonimlik*²⁵. Ushbu antonim frazeologizmlar guruhlarini e) *yaxlit mazmun asosidagi antonimiya (dimog‘i chog‘ – avzoyi soliq, chap tarafidan turgan – ertalab bo‘ri ko‘rgan)* bilan boyitishimiz mumkin.

Antonim frazeologizmlarning biri yoki har ikkisi ham polisemantik bo‘lishi mumkin. Shu jihatiga ko‘ra, ularni prof. Sh. Rahmatullayevning ilmiy qarashlariga tayangan holda ularni quyidagi guruhlariga ajratish maqsadga muvofiq:

1. Monosemantik frazeologizmlar orasidagi antonimiya: *kozi toq – kozi oč*. Keltirilgan antonim iboralar bir ma’noli sanaladi.

2. Monosemantik frazeologizm bilan polisemantik frazeologizm orasidagi antonimiya: *konlini čoktirmaq – konlini kotarmaq*. *Konlini čoktirmaq* bir ma’noni, ya’ni “ruhini tushirmoq” ma’nosini ifodalasa, *konlini kotarmaq* frazemasini polisemantik xususiyatga ega. *Konlini kotarmaq* 1 “ruhlantirmoq”; 2 “taskin bermoq”.

3. Polisemantik frazeologizmlarning bitta ma’nosi asosidagi antonimiya: *ajayi čiqmaq – ajaqdan qalmāq*. *Ajayi čiqmaq* “serharakat bo‘lmoq”, *ajaqdan qalmāq* “betoblik yoki keksalik tufayli harakatsiz bo‘lib qolish”. *Ajaqdan qalmāq* iborasi “narsa-buyumning urfdan chiqib qolishi”, “iqtisodiy jihatdan nochor ahvolga tushish” kabi ma’nolarni ham ifodalashga xizmat qiladi.

²⁴ Раҳматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари. – Тошкент: Фан, 1966. – 264 б.

²⁵ Маматов А., Болтаева Б. Фразеологик birliklarning lingvomadaniy va semantik-pragmatik tadqiqi. – Тошкент, 2018. – Б. 91–92.

4. Polisemantik frazeologizmlarning birdan ortiq ma'nolari orasidagi antonimiya: *opkasī tolīb kelmāq – opkasīni basmaq*. *Opkasī tolīb kelmāq* 1. “yig‘lash darajasiga kelmoq”, 2. “kuchli alandan xafa bo‘lmoq”. *Opkasīni basmaq* 1. “yig‘idan o‘zini to‘xtatmoq”, 2. “jahldan tushmoq, o‘ziga kelmoq”. *Koñlīni kotarmaq* hamda *opkasī tolīb kelmāq* frazemalari “O‘zbek tilining izohli lug‘ati”da bir ma’noli ibora sifatida qayd qilingan.

Antonim frazeologizmlar ham tilning lug‘at tarkibini boyitish, kengaytirish, shuningdek, fikrning o‘tkir, ta’sirchan va samarali bo‘lishini ta’minlashning muhim vositasi hamdir.

Ikkinchi bobning “*Sheva frazeologizmlarida variantdoshlik*” deb nomlangan uchinchi paragrafida iboralar variantdoshligi masalasiga diqqat qaratildi. Iboralarda variantdoshlik hodisasi qator ishlarning tadqiq obyekti bo‘lgan.

O‘tgan asrning ikkinchi yarmida “Turkiy tillar materialida, shu jumladan, o‘zbek tili materialida frazeologik variatsiya deyarli o‘rganilmagan. O‘zbek tili frazeologik boyligida shunday hodisani borligi allaqachon sezilgan, alohida ta’kidlangan-u, ammo “frazeologik variant” tushunchasi va termini kiritilmagan”²⁶ligini ta’kidlagan Sh. Rahmatullayev tomonidan frazeologik variantdoshlik hodisasi bir qadar o‘rganilgan²⁷. Olim variantdosh iboralar, ularning sinonim iboralardan farqli jihatlari, ularning o‘zaro munosabatlari yuzasidan o‘z fikr-mulohazalarini bildiradi. Professor B. Yo‘ldoshev ham frazeologik sinonim va frazeologik variant masalasiga o‘z munosabatini bildirgan²⁸. M. Turopova tomonidan shevalar frazemasini variantlarga ajratishda iboralarning bitta obrazga tayanishi, bir-biridan ma’no otenkalarida farq qilishi hamda ularning bir umumiy leksik komponentlarga ega bo‘lishi ta’kidlanadi²⁹.

Frazeologik variant tushunchasi “ichki grammatik o‘zgarishga uchragan yoki komponenti sinonim so‘z bilan almashtirilgan ibora” sifatida tavsiflanadi³⁰.

Qipchoq shevalari iboralar tizimida variantdosh iboralar ham salmoqli o‘rin egallaydi, har bir iboraning turli variantlari ham kuzatiladi. Jumladan, o‘zbek tilidagi “boriga qanoat qilmaydigan”, “ochko‘z” kabi ma’nolarni ifodalovchi *nazari och* iborasining leksik varianti sifatida *ko‘zi och*, *dasturxon och*, *qozoni och* singari variantdosh iboralar sheva nutqida faol qo‘llaniladi.

Tarkibidagi almashuvchi komponentlariga ko‘ra shevaga xos variantdosh iboralarni ikki guruhga ajratish mumkin:

1) komponenti ma’nodosh bo‘lgan variantdosh iboralar (*tumshuyi asmanda – ijagi asmanda*, *dev urgan – jin urgan*, *juragi taza – koñli taza* kabi);

²⁶Раҳматуллаев Ш. Ҳозирги ўзбек тилидаги образли феъл фразеологик бирликларнинг асосий грамматик хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Москва, 1952. – 21 б.

²⁷Раҳматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари: Филол. фан. докт. ... дисс. – Тошкент, 1966. – 145 б.; Раҳматуллаев Ш. Фразеологик бирликларнинг асосий маъно турлари. – Тошкент: Фан, 1955. – Б. 225.

²⁸Йўлдошев Б. Фразеологик услубият асослари. – Самарқанд, 1998. – Б. 65-72.

²⁹Туропова М. Фразеологик вариантлар // Ўзбек тили ва адабиёти, 1988. – № 5. – Б. 30–34.

³⁰Бертагаев Т.А., Зимин В.И. О синонимии фразеологических словосочетаний в современном русском языке // Русский язык в школе. – Москва, 1960. – №6. – С. 4.

2) komponentlari ma’nosi yaqin bo‘lgan variantdosh iboralar (*avzi palvan – avzi katta, patagiga qurt tuşgan – pajtavasiga qurt tuşgan, qarın dombira čalmaq – qarın nayara čalmāq* kabilar).

Variantdosh birliklarni yuzaga kelish asosiga ko‘ra ikki guruhga ajratish mumkin: 1) leksik variantlar; 2) grammatik variantlar.

Leksik variantlar ibora tarkibidagi komponentlar almashishi, ortishi hamda tushishi natijasida yuzaga keladi. Ibora tarkibidagi komponentlarning almashinishi ba’zan asos, ba’zan yordamchi qismda kuzatiladi. Asos qismdagi leksik almashish doirasida quyidagilarni: *rañi bo‘zarib ketmaq, rañi oyarib ketmaq* hamda yordamchi qismdagi leksik almashish sifatida *talli tamaq, širın tamaq* kabilar qayd qilinishi lozim.

Grammatik variantlar ibora tarkibining grammatik o‘zgarishi, ya’ni biror grammatik qismning almashishi, ortishi, tushishi hamda tartibi o‘zgarishi natijasida ham yuzaga keladi. Jumladan, *tülkini inilätgän tazıdaj – tülkini inilätgän tazı kabi; žartı tabaqqā žan pıtmaq – žartı tabaqqā žan pıtkäzmaq; ırgä batır – ırgä batırı; balaga žolıqqır – balagınaga žoluqqur* kabilarda grammatik variantlilik kuzatiladi.

Dissertatsiyaning uchinchi bobi **“Qashqadaryo qipchoq shevalari frazeologizmlarining grammatik tabiati, leksikografik talqini”** deb nomlangan. Uchinchi bobning 1-paragrafi *“Sheva frazeologizmlarining struktur xususiyatlari”* deb nomlanadi. Qashqadaryo qipchoq shevalari frazeologizmlari tadqiqi davomida sheva leksikasida adabiy tilda ham mavjud, ulardan leksik va grammatik farq qiluvchi hamda adabiy tilda uchramaydigan frazeologizmlar kuzatildi. Jumladan, *lipti kujgan* (ozib-to‘zib ketgan), *žala žavdı* (bir paytda ikki yoki uch kishining bir kishiga nisbatan ta’na-dashnom qilishi), *qojından alib, qonžıyā salmaq* (biron narsa-buyumni o‘zining yaqin kishisiga bermoq, hadya qilmoq), *ındijini urıb ketgän* (jismoniy ahvoli yomon; odamgarchiligi yo‘q), *kel-keli kemāq* (omadi kelmoq), *uyi singan* (ayoli vafot etgan), *ko‘kayı kesilmaq* (juda uzoq yurish natijasida holdan toymoq; sarson-sargardon bo‘lmoq) singlarlar adabiy til leksikasida uchramaydi. Shevadagi *ovız-burun kesganday* iborasi “jimjitlik, hech qanday tovush-sharpasiz” ma’nosini ifodalasa, adabiy tilda ushbu ma’no ifodasi uchun *suv quyganday* iborasi qo‘llanadi.

Tilshunos I. Sodiqov tasnifiga tayangan holda³¹ Qashqadaryo qipchoq shevalari iboralarini leksik jihatdan quyidagi turlarga ajratishni lozim topdik:

1. Adabiy til iborasidan bitta komponenti bilan farq qiluvchi iboralar: *boshida kaltak sinmoq – bašıda tajaq sinmaq (shv.)*.

2. Adabiy til iborasidan ikkita komponenti bilan farq qiluvchi iboralar: *daryoga oborib, sug‘ormay kelmoq – suvga abarib, suvlamaj qajtmāq (shv.)*.

3. Bir komponentning birdan ortiq komponentga aylanishi: *to‘rt tarafi qibla – tort tarafi keñ majdan (shv.)*.

4. Birdan ortiq komponentning bir komponentga aylanishi: *yuragi qoq yorilmoq – juragi qaq vortasidan bolinmāq (shv.)*.

³¹ Содиқов Т. Тошкент область ўзбек шевалари лексикаси: Филол. фан. номз. ... дисс. – Тошкент, 1968. – Б. 116.

Iboralarda leksik tarkibning o'zgarishi grammatik shakllar bilan bog'liq holda kuzatiladi. "Avvalo, grammatik o'zgarishlar barcha turkum so'zlariga xos bo'lavermagani kabi, iboralarining ham barchasiga grammatik o'zgarish tabiiy xos emas"³². Jumladan, *hapjani toriqmoq, asalni qapqay'i, gurullab jurmaq, mavhi pasanda bolmaq* kabi iboralar tarkibidagi grammatik shakllar qotib qolgan. Ushbu strukturaviy tuzilishdagi iboralarining ko'pchiligida birinchi komponentda tushum kelishigi, ikkinchi komponentda ortirma nisbat shaklining ortishi natijasida grammatik o'zgarishlar kuzatiladi. Masalan, *žizziyi čiqmaq – žizziyini čiqarmāq, isi čiqmāq – isini čiqarmāq*. Komponentlari ismlar bilan ifodalangan, hech qanday qo'shimcha olmagan iboralar yangi grammatik shaklga kira olish xususiyatiga ega emas. Xususan, *damī baland, dīlī taza, dayī^ozidan baland, jelligi joq, ješāk teri, hardam xijal* kabilar.

Adabiy tildagi iboradan leksik farq qiluvchi har bir dialektal frazema sheva vakillarining turmush tarzi, kasb-kori, kundalik faoliyati kabilar bilan ham bog'liqlik kasb etadi. Sheva iboralarining katta qismida grammatik o'zgarish kuzatiladi.

Uchunchi bobning "*Sheva frazeologizmlarining morfemik-sintaktik xususiyatlari*" deb nomlangan 2-paragrafida Qashqadaryo qipchoq shevalari iboralarining morfemik, sintaktik xususiyatlari tahlili o'rin olgan.

Til lug'at boyligidagi iboralar, nechta komponentdan tashkil topishidan qat'i nazar, mazmunan ba'zan so'zga, so'z birikmasi yoki gapga teng keladi. Shunga monand, sheva frazeologizmlarini dastlab uch guruhga ajratish mumkin:

1. So'zga teng iboralar: *mušī katta (saxiy),^ozi^jemās, itga bermās (xaxis), čarbīsini^jeritmājdi (ishyoqmas), inak bujrak žegān (mehrsiz)* kabilar.

2. So'z birikmasiga teng iboralar: *žetāgidān ušlamāq (yordamiga tayanmoq), jeskining adami (tajribali kishi)* kabilar.

3. Gapga teng iboralar: *balaga žoliqqir (muammodan boshing chiqmasin), barmayini učigača jaxlamāq (avvalgi yaxshi munosabatning buzilishi)* kabilar.

Qashqadaryo qipchoq shevasiga xos gapga teng frazeologik iboralar ham tuzilishi jihatidan sodda va qo'shma gap shaklidagi turlarga ajraladi: a) sodda gap shaklidagi: *kučukligida talab tashlamāq, sojsa qan čiqmajdi* kabilar; b) qo'shma gap shaklidagi: *it jaxši, itdan sen žaxši; šišak sojdin, pišak sojdin; ājim ketti, ajdinim qajga barasan, aldīdan kelsā atmaq, arqadan kelsā tepmaq* kabilar.

Gapga teng frazeologizmlar tarkibidagi hokim komponentning qaysi turkum so'zlari bilan ifodalanishiga ko'ra ikki guruhga bo'linadi: 1) fe'l kesimli frazeologizmlar: *dīmayi čay bolmaq; činačayimga ham arzimaslik; ujin buydajga tolsin; žoniga žurmaslik; gošini goštak, terisini postak qilmāq* kabilar; 2) ot kesimli frazeologizmlar: *sansizni sabayī uzun, avzini suvi boš* kabilar.

Birikma shaklidagi frazeologizmlar: *uyi singan, jeskining odami, kozi toq, pišak ujqu, tili qišiq, qolini baylamāq* kabilar. Ushbu frazeologizmlar tarkibi asosan

³² Раҳматуллаев Ш. Нутқимиз кўрки. – Тошкент, 1970. – Б. 33.

ikki va undan ortiq komponent(leksema)dan tashkil topgan holda bitta umumiy obrazli ma'noni ifodalab keladi.

Qashqadaryo qipchoq shevasi iboralarini strukturasi ko'ra, ya'ni iboraning komponenti sifatida ishtirok etgan leksemalar miqdoriga nisbatan ham tasniflash mumkin: 1) ikki komponentli: *lipti ketgän, kujmas kesav*; 2) uch komponentli: *žuyindiga tuşgan žožadaj, ajayi žer iskamaslik*; 3) to'rt komponentli: *gapiniñ uči-qujruyi joq, kallani bir žajga qojmaq*; 4) besh komponentli: *goşini goştak, terisini postak qimāq; sakkizga sabaq, toqqizga tabaq bolmaq*; 5) olti komponentli: *oziga qalsa, žarti tabaqqā žan pitmaq; atniñ žemini žeb, taydiñ qiliyiñi qimaq*; 6) yetti komponentli: *uj(i)da uni joq, it(i)niñ atini Marjan qojmaq; očayiga otin bob kirib, kul bob čiqmaq*; 7) sakkiz komponentli: *oñ ajay minän barip, čap ajay minän qajtmaq* kabilar.

Qashqadaryo qipchoq shevalari frazeologizmlari tarkibida ot+sifat hamda ot+fe'l qurilishli frazeologizmlar faol hisoblanadi.

Uchinchi bobning “Sheva frazeologizmlarining leksikografik talqini va tavsifi masalasi” deb nomlangan uchinchi paragrafi sheva iboralarining lug'atlardagi talqini va tavsifi masalalari tahlilini hamda sheva iboralarining izohli lug'ati maqolasining tarkibi, tuzilishiga oid ayrim amaliy tavsiyalarni o'z ichiga oladi.

O'zbek frazeologiyasining atoqli namoyondasi Sh. Rahmatullayev tomonidan 1964- va 1978-yillarda an'anaviy leksikografiya tamoyillariga asoslanib tuzilgan iboralar lug'ati o'zbek tilining mingga yaqin iborasini o'zida aks ettirgan. Lug'atda sof frazeologik birliklar bilan birga barqaror birikma sanalmaydigan, ya'ni ayrim so'zlar (*bermoq, issiq, istarali, qochirmoq* kabilar)ning izohlanishi ham kuzatiladi³³.

Tilshunos T. Nafasovning “Qashqadaryo xalq so'zlari” lug'atida 160 ga yaqin adabiy til leksikasida uchramaydigan ibora izohlangan. Lug'at tarkibini 1965–2011-yillar davomida Qashqadaryo viloyatining shahar va qishloq aholisi nutqidan yozib olingan sakkiz mingdan oshiq so'z va iboralar tashkil etadi³⁴.

O'zbek frazeologiyasining leksikografik talqinlari sirasidagi qimmatli manbalardan yana biri “O'zbek tili frazeologik lug'ati”dir³⁵. U o'zbek tili iboralarini izohli lug'atlari, adabiy til va shevalarimiz, mumtoz tarixiy, badiiy manbalardan olingan 5198 ta iborani o'zida jamlagan.

Tilshunosligimizda iboralarni lug'atlarga kiritish tamoyillari A. Ishayev, R. Ayupova, N. Mahmudov kabi olimlar tomonidan ishlab chiqilgan³⁶. Xususan, N. Mahmudov o'zbek tilidagi iboralarining lug'aviy tavsifini shakllantirishda quyidagi o'lchov-mezonlarga e'tibor qilish maqdsadga muvofiqligini ta'kidlaydi: “1) frazeologizm; 2) frazeologizmning ma'no tavsifi – definitsiyasi; 3) frazeologizmga

³³ Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик лугати. –Тошкент: Ўқитувчи, 1978. – Б. 408.

³⁴ Нафасов Т. Қашқадарё ўзбек халқ сўзлари лугати. – Тошкент, 2011. – Б. 11.

³⁵ Rahmatullayev Sh., Mahmudov N., Xolmanova Z., O'razova I., Rixsiyeva K. O'zbek tili frazeologik lug'ati. – Toshkent, 2022. – 636 b.

³⁶ Ишаев А. Ўзбек диалектал лексикографияси. – Тошкент: Фан, 1990. – 21 б.; Аюпова Р.А. Фразеология и фразеография русского и английского языков. – Казан: КФУ, 2013. – С. 47–48; Mahmudov N. Iboralar va ularning ma'no tarkibi tavsifi // “Til va adabiyot ta'limi” jurnali. – Toshkent, 2022. 8-son. – B. 17.

daxldor etimologik ma'lumotlar (zarur bo'lsa); 4) frazeologizmning gender xususiyati; 5) frazeologizmning so'zlovchining ijtimoiy yoki boshqa maqomiga aloqasi; 6) uslubiy xususiyati; 7) frazeologizmning emotsional-ekspressiv jihatlari; 8) frazeologizmning variantlari (bor bo'lsa); 9) frazeologizmning sinonimi; 10) frazeologizmning antonimi; 11) frazeologizm semantikasidagi polisemiya; 12) frazeologizmning semantik-pragmatik, emotsional-ekspressiv va boshqa xususiyatlarini dalillovchi misollar³⁷.

Qashqadaryo qipchoq shevalari iboralarining izohli lug'atini tuzish, uning tarkibini shakllantirish, lug'at maqolasi tuzilishini ishlab chiqish, sheva iboralarining leksikografik talqinini amalga oshirishda yuqorida qayd qilingan mezonlarga tayanish maqsadga muvofiq deb hisoblaymiz. Qashqadaryo qipchoq shevalari iboralarini lug'atining tuzilishi, tarkibi yuzasidan quyidagilarni qayd qilish lozim bo'ladi.

Ushbu lug'at uchun sheva vakillarining nutqigagina xos bo'lgan sakkiz yuzdan ortiq ibora to'plandi. Lug'atda iboralar lug'at maqolasining bosh birligi sifatida bosma harflar bilan beriladi, har bir ibora izohidan keyin sheva vakillari jonli muloqotidan yozib olingan illyustrativ misollar frazeologik ma'noni dalillash maqsadida qayd qilinadi. Masalan: *Žetim qoziga postak žapqandaj* – yarashmagan, beo'xshov. *Yegachim, ustingdagi bu jobuvni qay jerdan topting, jetim qo'zig'a postak jopqandaj bo'p jotir.*

Bir variantli iboralarda lug'at sarlavhasi sifatida shu variantning o'zi keltiriladi: *tabanī bašiga žetmaq* – farzandlarini o'qitib, uyli-joyli qilib, kamolini ko'rmoq. Ko'p variantli iboralarda bitta variant tayanch variant sifatida, boshqa variantlar esa lug'at maqolasida ibora izohidan so'ng nuqtali vergul bilan ajratilgan holda beriladi, masalan: *gošini kotaralmaj qalmaq* – nihoyatda semiz. Varianti: *gavdasini ko'tarolmay qolmoq; o'zini ko'tarolmay qolmoq.*

Ibora variantlaridan so'ng, agar mavjud bo'lsa, iboraning sinonim va antonimlari keltiriladi: *betidän almaq* – shallaqilik qilmoq, janjal ko'tarmoq. Sinonimi: *ot qo'ymoq*. Agar iboraning sinonimlari birdan ortiq bo'lsa, vergul bilan ajratilib, sinonim iboralar ketma-ket joylashtiriladi. *Ijnä žegän itdaj* – juda ozg'in, oriq. Sinonimi: *adishak urgan, qoq suyak, suyagi yetiga yopishgan, faqat ko'z qolgan, bir ichak.*

Antonim iboralar ham xuddi shunday ibora maqolasidan so'ng beriladi. *Beti teskəri bolib qalmaq* – xafa bo'lmoq, ranjimoq. Antonimi: *og'zi yopilmay qolmoq* singari.

Lug'atda shakldosh iboralar rim raqami bilan belgilanib alohida maqola sifatida misollari bilan birga joylashtiriladi: *Indijini urib ketgän I* kuchsizlanib qolgan. *Ota-yenasi bolasining rayiga qorayman deb vo'zlariniyam unutqan, shekilli, indiyini urib ketgan. Indijini urib ketgän II* nasl-nasabi durust bo'lmagan.

³⁷ Mahmudov N. Iboralar va ularning ma'no tarkibi tavsifi // "Til va adabiyot ta'limi" jurnali. – Toshkent, 2022. 8-son. – B. 17.

Bularding birovning hoqini jeyishini yendi bilyapsizma, vularding indiyini urip ketkan-qo'.

Ko'p ma'noli iboralarning har bir ma'nosi arab raqami bilan alohida ajratilib ma'nolari izohlanadi. Masalan, *raŋiga qan ŋugurmaq* – 1. Tetiklashmoq; 2. O'ziga kelmoq. *Avŋiga mŋnmaq* – 1. Kuchaymoq; 2. Rivojlanmoq kabi.

Shevalarimizga bag'ishlangan har qanday leksikografik asarlar qatorida sheva iboralari lug'atlari xalq tilining, umumxalq jonli tilining rang-barang ifodalari, boy imkoniyatlarini o'zida namoyon qiluvchi manba sifatida ham lisoniy, ijtimoiy-madaniy jihatdan muhim ahamiyat kasb etishi shubhasiz.

XULOSA

1. O'zbek shevashunosligida ham o'zbek shevalari, ularning fonetik, leksik, morfologik, uslubiy xususiyatlari, shevaga xos lingvistik hodisalar yuzasidan e'tiborga molik ilmiy tadqiqotlar amalga oshirilgan, sheva so'zlari bo'yicha qator lug'atlar yaratilib, amaliyotda keng foydalanib kelinmoqda. O'zbek shevalariga xos iboralarning yaxlit, alohida izohli lug'ati tuzilmaganligi, ularning elektron shakllari, shevalar korpusi yaratilmaganligi dialektal-leksikografik tadqiqotlarning izchil davom ettirilishi lozimligini ko'rsatmoqda. O'zbek tilining barcha shevalariga xos iboralarni to'plash, o'rganish hamda ularning izohli lug'atlarini yaratish, ularni axborot texnologiyalariga asoslangan lug'at (korpus)larga integratsiya qilish shevashunosligimizning dolzarb vazifalaridan hisoblanadi.

2. Dialektal frazemalarni to'plash, tasniflash, tahlil qilish har jihatdan ahamiyatlidir. Chunki shevalarda adabiy til tarkibiga kirmagan, tarkibida qadimiy va sof turkiy leksemalarni saqlab kelayotgan minglab frazemalar uchraydiki, ular sheva leksikasida, sheva vakillarining nutqidagina namoyon bo'ladi. Ularni o'z vaqtida keksa avlod nutqidan yozib olish, to'plash, tadqiq qilish, manbalarda aks ettirish, ommalashtirish muhimdir. Ular uzoq va boy tariximiz, ajdodlarimiz salohiyati va turmush tarzi, madaniyatini bilish, munosib, obyektiv baholashda zarur manba bo'lib xizmat qiladi.

3. Ko'p hollarda frazemalarning, u adabiy til yoki dialektga xos bo'lishidan qat'i nazar, leksik-semantik, strukturaviy xususiyatlariga ko'proq e'tibor qaratiladi. Sheva iboralarning shakllanish asoslarini ham o'rganish til birliklarining ma'no taraqqiyotini aniqlash, baholash imkoniyatlarini oshirishga xizmat qiladi. Chunki yillar o'tishi bilan shevaga mansub lug'aviy birliklarning etimologiyasi, shakllanish asoslari o'zining ilmiy talqini va tadqiqini taqozo qilishi shubhasiz.

4. Sinonim frazemalar yuzasidan tadqiqot ishlari olib borilgan, monografiyalarda sinonim va variantdosh frazemalarni bir-biridan farqlovchi jihatlar haqida fikr-mulohazalar bayon etilgan, biroq dialektal sinonim iboralar tahlilga tortilmagan. Dialektal sinonim iboralarni o'rganishimiz natijasida bir sinonimik uyaga o'nga yaqin sinonim iboralar kirishi aniqlandi. Bu esa shevalarimizning boy imkoniyatlaridan dalolat beradi. Sheva iboralari semantik jihatdan to'liq va ma'noviy frazeologik sinonimlarga bo'linadi.

5. Tilimizda antonim frazemalar nisbatan kam o'rganilgan. Bunga sabab ularning miqdor jihatidan kamligidadir. Barcha shevalar hamda adabiy tilda mavjud antonim frazemalarni to'plab "Frazeologik antonimlar lug'ati"ni yaratish lozim. Umumxalq tilidan to'plangan, leksikografik talqiniga ega bo'lgan antonim frazemalar bu kabi lug'atlarga manba bo'lib xizmat qiladi. Shuningdek, frazeologik antonimlarni o'rganishimiz natijasida tuzilishi va berilgan ta'rifga ko'ra antonim frazemani aks ettiruvchi sinonim frazemalar (tomog'i tushmoq – tomog'i ko'tarilmoq) uchrashi ham kuzatildi. Iboralarda kam hollarda kuzatiluvchi bunday hodisalar ushbu masalalar tadqiqining muhimligini belgilaydi.

6. Dialektal frazemalarda turli ma'no ko'chish usullari (metafora, metonimiya, sinekdoxa) orqali ham variantdoshlik yuzaga kelishi kuzatildi. Iboralar tarkibidagi ma'nodosh va yaqin ma'noli so'zlarning hamda bir ibora tarkibida komponentlarning o'zaro o'rin almashishi natijasida variantdosh iboralarning yuzaga kelish hollari sheva frazeologizmlarida ham aniqlandi. Bu esa ko'p hollarda bir-biridan farqlanmay kelinayotgan dialektal sinonim va variantdosh iboralarni o'zaro farqlashga yordam beradi.

7. Sheva frazeologizmlari tuzilish tomonidan so'z birikmasi, sodda va qo'shma gap shakllariga o'xshash sanaladi. Ular orasida boshqaruv munosabatli va fe'l kesimli frazemalar nisbatan ko'p ekanligi, gapga teng frazemalarning o'nga yaqin komponentdan tashkil topganligi aniqlandi. Shuningdek, dialektal frazemalar gapning barcha bo'lagi vazifasida kelishi hamda ular tarkibida taqlid, undov va modal kabi so'zlar qatnashgan frazemalar ishtirok etishi ham kuzatiladi.

8. Dialektal frazemalar adabiy til frazemalari bilan grammatik-semantik jihatdan o'xshash bo'lishi bilan birga, ulardan o'ziga xos belgilariga ko'ra ajralib turishi aniqlandi. Dialektal frazemalar obrazli so'z birikmasi sifatida ajralib turadi; to'g'ridan to'g'ri boshqa tilga tarjima qilinmaydi; leksik tarkibi va semantik jihatdan bir butundir; komponentlari tarkibi barqarordir.

9. Frazeologik birliklar yuzaga kelishida insonlarning yashash muhiti, kasb-kori, madaniyati kabilar asosiy o'rinni egallaydi. Til egalarining nutqida chorvachilik, chorva mollari, uy va yavvoyi hayvonlar, chorvachilikka aloqador hodisa, buyumlar, ular bilan bog'liq belgi-xususiyat, harakat-holatni ifodalovchi iboralar faol qo'llanadi, ularning shakllanishi uzoq yillik davr va turmush tarzi, dehqonchilik va chorvachilik madaniyati bilan bevosita bog'liq hisoblanadi.

10. Dialektal frazemalar tizimida grammatik shakllarda o'zgaruvchi iboralar bilan birga, ravish tarkibiga kiruvchi iboralarda, komponentlari ismlar bilan ifodalangan iboralarda hamda hech qanday qo'shimcha olmagan, tuzilishi jihatidan bir xil, bir turkumga mansub iboralarning barchasida ham grammatik shakllanish xususiyati mavjud emas. Shuningdek, gapga teng birikmaning yordamchi komponenti kelishik shaklini qabul qilishi natijasida birikmaga teng iboraga aylanishi kuzatiladi.

11. Sheva soʻz va iboralari boʻyicha tuzilgan va tuziladigan turli shakl, hajm va namunadagi lugʻatlar lisoniy, ijtimoiy-madaniy, tarixiy jihatdan muhim ahamiyat kasb etadi. Xususan, oʻzbek shevalari iboralarining izohli lugʻatlarini tuzish, ularning amaliyotga tatbiqi orqali oʻzbek tilining lugʻat boyligini yanada oshirish, tilimizning milliy ruhi va mental xususiyatlarini munosib baholash, umumxalq jonli tilining rang-barang ifodalaridan foydalanish imkoniyatlari taʼminlanishiga erishiladi. Ushbu tipdagi lugʻatlar uchun illyustrativ misollarni, avvalo, sheva nutqidan, shuningdek, badiiy asarlar, kinofilmlarda sheva vakillaridan tanlangan qahramon va personajlar nutqidan hamda xalq dostonlari, termalar, xalq qoʻshiqlaridan tanlash, aks ettirish ham asosiy, muhim masala sifatida qayd qilinishi zarur deb hisoblaymiz.

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**TASHKENT STATE UNIVERSITY OF UZBEK LANGUAGE AND
LITERATURE**

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**SEMANTIC AND LEXICOGRAPHICAL INTERPRETATION OF
PHRASEOLOGISMS OF THE KASHKADARYA KIPCHAK DIALECTS**

10.00.01 – Uzbek language

**ABSTRACT of doctor of philosophy (PhD) dissertation in
PHILOLOGICAL SCIENCES**

Karshi – 2025

The theme of PhD dissertation was registered with the number B2024.2.PhD/Fil4546 in the Higher Attestation under the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan.

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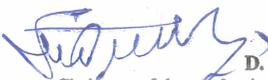
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The dissertation can be found at the Informational Resource Centre of Karshi State University (the dissertation has been registered with the number 225). (Address: 180119, Karshi city, Uzbekistan, Kuchabag street, 17, Ph: (+998 75) 221-21-04).

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INTRODUCTION (dissertation abstract of the doctor of philosophy (PhD))

Relevance and necessity of the research topic. The study of the national language remains a crucial issue in contemporary global linguistics. Any linguistic phenomenon inherently reflects the socio-linguistic potential and characteristics of the common language, which serves as both an indicator of the importance and the complexity of research within this field. Therefore, the investigation of a specific national language is widely recognized as a means to impartially and objectively assess the linguistic value of existing language units, as well as their role and significance in the relationship between national and literary language, and between language and culture. Moreover, ensuring the vitality of the national language and the dynamic use of its unique means and forms of expression in communication necessitates extensive scientific research on dialects. In the current era of rapid globalization, the study of the vocabulary of regional dialects based on national principles is considered a socio-cultural necessity for every society.

In global linguistics, the study of dialects and vernaculars has always received special attention. Issues related to dialectal vocabulary and lexicography, as well as the tasks within this scope, continue to maintain their relevance. Identifying and evaluating the socio-linguistic and cultural characteristics and functions specific to the national language and its units, reflecting them in dictionaries, defining the relationship between literary and dialectal vocabulary, conducting dialectological research, and promoting such studies are considered of great importance for the development of national linguistics.

In recent years, the study of linguistic and speech phenomena in Uzbek linguistics has also been carried out consistently, on a broad scale and from various perspectives. The uniqueness of each language is reflected through the mindset, worldview, culture, spirituality, and lifestyle of its speakers. Therefore, studying language phenomena in relation to different factors and means yields fruitful results both theoretically and practically. In this regard, the study of phraseological units in the Qashqadaryo Kipchak dialects, based on the Uzbek literary language, is closely connected to the investigation of ethnographic features, the people's lifestyle and worldview, and issues related to material and spiritual culture within the language. Indeed, “In today’s era of globalization, it is only natural that every nation and each independent state gives priority to protecting and promoting its national interests, particularly by preserving and developing its culture, age-old values, and native language”¹.

By examining the linguistic and extralinguistic features of the language units that form the lexical richness of the Uzbek language – such as their place and function within the language system, semantic scope, role in communication contexts, and contribution to speech effectiveness – it becomes possible to uncover the unique mental nature of the Uzbek language, as well as the relationships between language and culture, language and psychology, and language and society. In this regard, it must be acknowledged that the study of natural language – namely

¹Ўзбекистон Республикаси Президентининг “Ўзбек тилининг давлат тили сифатидаги нуфузи ва мавқеини тубдан ошириш чора-тадбирлари тўғрисида”ги ПФ-5850-сон Фармони. Манба: <http://lex.uz/docs/4561730>.

dialects and vernaculars, which part of the literary language – as a means of communication and speech activity carries special significance. The investigation of phraseological units in the Kashkadaryo Kipchak dialects, which are based on the Uzbek literary language, contributes to addressing issues related to ethnographic features in language, the lifestyle and worldview of the people, and their material and spiritual culture. This, in turn, determines the relevance of our research topic.

The Decrees of the President of the Republic of Uzbekistan No. PF-5850 dated October 21, 2019, “On measures to dramatically increase the prestige and status of the Uzbek language as the state language,” and No. PF-6084 dated October 20, 2020, “On measures to further develop the Uzbek language and improve language policy in our country,” as well as the Resolutions No. PQ-3160 dated July 28, 2017, “On increasing the effectiveness of spiritual and educational work and raising the sector to a new stage of development,” and No. PQ-4307 dated May 3, 2019, “On additional measures to improve the effectiveness of spiritual and educational work,” along with a number of other regulatory and legal documents related to this field, are to a certain extent supported and served by this research work in fulfilling the tasks set forth therein.

Compliance of the research with the priority areas of development of science and technology in the Republic. The research has been carried out in accordance with the priority area of development of science and technology in the Republic: I. “Development of an information-oriented society and a democratic state in social, legal, economic, cultural, spiritual and educational spheres, and advancement of an innovative economy.”

The Degree of study of the problem. In Western European and American linguistics, phraseology is not recognized as a separate branch of linguistics. Accordingly, there are no specifically dedicated scientific works in the field of phraseology within Western linguistics. However, the linguistic features of phraseological units have been studied in the monographs and articles² of scholars such as N.R. Norrick, B. Altenberg, A. De La Granja, R. Glezer, G. Knappe, S.Y. Chernobay, M.L. Beshay, A. Vrbins, and M. Vrbins, as well as in the works of Charles Bally, an early researcher of phraseology theory, which are devoted to the analysis of phraseology.

² Балли Ш. Французская стилистика. – М.: Эдиториал УРСС, 2001. – 416 с.; Norrick N.R. How proverbs mean: semantic studies in English proverbs / Norrick N.R. – Berlin; New York: Mouton, 1985. – 213 p.; Bengt Altenberg. On the phraseology of spoken English // The evidence of recurrent word combinations // *Phraseology*. A.P. Cowie. – Oxford: Clarendon Press, 1998. – P. 101–121; Álvarez de la Granja, María (ed.). Fixed expressions in cross-linguistic perspective // a multilingual and multidisciplinary approach. – Hamburg: Verlag Dr. Kovac, 2008. – 382 p.; Gläser, Rosemarie. The Stylistic potential of phraselological units in the light of genre analysis // *Phraseology*. Ed. A.P. Cowie. – Oxford: Clarendon Press, 1998. – P. 25–45; Knappe, Gabriele. Idioms and Fixed Expressions in English Language Study before 1800. – Peter Lang, 2004. – 664 p.; Чернобай С.Е. Определение идиомы в современной фразеологии // *Филология. Социальные коммуникации*. – Украина: Симферополь, 2011. Том 24 (63). – №3. – С. 320–321; Beshaj Ma. Lediana. Phraseological Units Used in the Functional Styles in English and Albanian Language // *Mediterranean Journal of Social Sciences*// pub. by MCSER-CEMAS-Sapienza University of Rome: Vol-4. – №2. May, 2013. – P. 453–456; Vrbinc Alenka., Vrbinc Marjeta. Phraseological units with onomastic components: The case of English and Slovene // *Revista de Lingüística Teórica y Aplicada*. Concepción (Chile), 52 (1), I Sem. 2014, – P. 133–153.

In the study of phraseological issues, the works of Russian scholars A.A. Potebnya and A.A. Shakhmatov hold a special place. Later, various aspects of this field were explored by linguists such as A.M. Emirova, V.V. Vinogradov, A.V. Kunin, N.N. Amosova, I.I. Chernisheva, A.M. Babkin, V.L. Arkhangel'sky, B.A. Larin, and N.M. Shansky³.

Phraseological issues have also been studied based on materials from various Turkic languages. In particular, the scientific research of scholars such as S.K. Kenesbayev, S.N. Muratov, Z.G. Uraksin, A. Annamamedov, and G.A. Bayramov⁴, has left a significant mark on the development of Turkic phraseology. The earliest works on Uzbek phraseology emerged in the early 1950s. In Uzbek linguistics, the issues of phraseology have been studied by scholars such as Sh. Rahmatullayev, Y.D. Pinkhasov, A. Shomaqsudov, M. Husainov, G. Salomov, M. Ruziqulova, A.E. Mamatov, B. Yuldoshev, Sh.T. Almamatova, and M.Y. Vafoyeva⁵. We also observe that certain studies have been carried out on dialectal expressions as well⁶.

³Эмирова А.М. Некоторые актуальные вопросы современной русской фразеологии. – Самарканд: СамГУ, 1972. – 97 с.; Виноградов В.В. Об основных типах фразеологических единиц в русском языке // Избранные труды. Лексикология и лексикография. – Москва: Наука, 1977. – С. 140–161; Кунин А.В. Курс фразеологии современного английского языка. – Москва: Высшая школа, 1986. – 336 с.; Амосова Н.Н. Основы английской фразеологии. – Ленинград: Изд-во Ленинградского университета, 1963. – 208 с.; Чернышева И.И. Фразеология современного немецкого языка. – Москва: Высшая школа, 1970. – 199 с.; Бабкин А.М. Русская фразеология, ее развитие, источники и лексикографическая разработка. – Ленинград: Наука, Ленингр. отд-ние, 1970. – 263 с.; Архангельский В.Л. Основы теории устойчивых фраз и проблемы общей фразеологии. – Ростов: Изд-во РГУ, 1964. – 315 с.; Ларин Б.А. Очерки по фразеологии // Б.А. Ларин. История русского языка и общее языкознание (избранные работы). – Москва, 1977. – С. 125–149; Шанский Н.М. Фразеология современного русского языка. Изд. 3-е, испр. и доп. – Москва: Высшая школа, 1996. – 192 с.

⁴Кенесбаев С.К. Қазақ тили қалыптанған сөз топтары (қос сөздер, идиомдер мен фразалар): филол. илмдари докт. ... дисс. – Алма-Ата, 1944. – 225 с.; Жаъфаров С. Ҳозирги замон озарбайжон тили лексикаси. – Боку, 1958. – Б. 125. Муратов С.Н. Устойчивые словосочетания в тюркских языках. – Москва, 1961. – С. 192; Ураксин З.Г. Фразеология башкирского языка. – Москва: Наука, 1975. – С. 193; Аннамamedов А. Туркман тилининг фразеологияси. – Ашхабад, 1978. – Б. 125; Байрамов Г.А. Озарбайжон тили фразеологияси асослари. – Боку: Маариф, 1978. – С. 193.

⁵Рахматуллаев Ш.У. Основные грамматические особенности образных глагольных фразеологических единиц современного узбекского языка: Автореф. дисс. ... канд. филол. наук. – Москва, 1952. – 16 с.; Пинхасов Я.Д. Фразеологические выражения в языке произведений Хаида Алимджана: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1953. – 19 с.; Шамаксудов А.Ш. Язык сатиры Муками (лексика и фразеология): Автореф. дисс. ... канд. филол. наук. – Ташкент, 1956. – 18 с.; Хусаинов М. Фразеология прозы писательницы Айдын: Автореф. дисс. ... канд. филол. наук. – Самарканд, 1959. – 18 с.; Саломов Ф. Макол ва идиомалар таржимаси. – Тошкент, ЎзФА нашриёти, 1961. – 162 б.; Рўзикулова М. Ўзбек тилида идиомалар: Филол. фан. номз. ... дисс. автореф. – Самарканд, 1966. – 49 б.; Маматов А.Э. Ҳозирги замон ўзбек адабий тилида лексик ва фразеологик норма муаммолари. – Тошкент, 1991. – Б. 274; Йўлдошев Б. Ҳозирги ўзбек тилида фразеологик бирликларнинг функционал-услубий хусусиятлари: Филол. фан. докт. ... дисс. – Тошкент, 1993. – 294 б.; Маматов А.Э. Ўзбек тили фразеологизмларининг шаклланиши масалалари: Филол. фан. докт. ... дисс. – Тошкент, 2000. – Б. 128; Алмаматова Ш.Т. Ўзбек тили фраземаларининг компонент таҳлили: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2008. – 22 б.; Вафоева М.Й. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2009. – 26 б.

⁶ Дониёров Х. Ўзбек тили “ж” лашган (қипчок) диалектининг фразеологияси устидан кузатишлар // Фразеология масалалари, СамДУ асарлари, янги серия, 106-чиқиши. – Самарканд, 1961. – Б. 80–85. Содиқов Т. Тошкент фразеологиясига доир // Ўзбек тили ва адабиёти, 1968, №4. – Б. 25–27. Узоқов Х. Диалектал фразеологизмлар ҳақида // Ўзбек тили ва адабиёти, 1974, №6. – Б. 60–62. Туропова М. Ўзбек шеваларида фразеологизмлар ва уларнинг лексик состави // Ўзбек тили ва адабиёти, 1987, № 5. – Б. 40–44. Хамидов М. O‘zbek tili janubiy Surxondaryo o‘zbek shevalari barqaror birikmalarining lingvistik xususiyatlari. – Termiz, 2023. – 133 b.

Through these studies, the main functions and issues of Uzbek phraseology, the attributive nature of phraseological units, phraseological homonymy, synonymy, antonymy, polysemy, variation, as well as the lexical-semantic, grammatical, stylistic characteristics and syntactic capabilities of phraseologies have been interpreted. Linguistic methods for scientific study, classification, and lexicographical description of phraseological units have been developed. However, the study of idiomatic expressions in Uzbek dialects – particularly the phraseologies of the Kipchak dialects of Kashqadaryo – has not been carried out in a monographic framework. This very situation highlights the relevance of our research topic.

The relevance of the research to the scientific research plans of the higher education or research institution where the dissertation was carried out: The dissertation was conducted within the framework of the scientific direction “Theoretical and Practical Issues of the Uzbek Language” in accordance with the research plan of the Alisher Navai Tashkent State University of Uzbek Language and Literature.

The aim of the research is to study the lexical-semantic and structural features of phrases belonging to the Kashkadaryo Kipchak dialect, their lexicographic interpretation, and the relationship of these dialectal phrases to the literary language.

Research objectives.

Based on the content, essence, and main purpose of the dissertation topic, the following tasks have been set for this study.

To study the research conducted on Uzbek Kipchak dialects and the dialectological interpretation of phraseological units specific to the Kipchak dialect, and to summarize the research findings.

To collect phrases from the Kashkadaryo Kipchak dialect and analyze and describe their lexical-grammatical and semantic features, as well as their relation to the literary language.

To analyze the structural and morphemic composition, as well as the grammatical characteristics, of phrases belonging to the Kashkadaryo Kipchak dialect.

To examine the lexical-semantic relationships of expressions specific to the Kipchak dialect, and to describe the operation of semantic relations such as synonym, antonymy, and variation among dialectal phrases.

To analyze how dialectal phrases are presented in linguistic dictionaries and to develop lexicographic interpretations and descriptions for a dialectal phrase dictionary.

Object of the research consists of phrases belonging to the lexicon of the Kipchak dialect spoken in the Kashkadaryo region.

Subject of the research includes the lexical-semantic and structural features of phrases in the Kashkadaryo Kipchak dialect, as well as their lexicographic interpretation.

Research methods: During the research process, statistical, classification, descriptive, comparative, componential analysis, and lexicographic analysis methods were used.

Scientific novelty of the research is reflected in the following aspects:

In the Kipchak dialects of Kashqadaryo, more than ten phraseological synonyms have been identified within a single synonymic group that are not part of the literary language and are not used within the scope of literary speech (e.g., *žöli bolmaq, ayzı kalniñ ayzıdaj bolmaq, part bo 'lib qalmaq, dimayı çay bolmaq, ayzı kälışdek açilib qalmaq, jārilgudak bolib qalmaq, žürägi taşmaq*).

It has been revealed that some dialectal phraseologies remain unchanged, while others undergo lexical changes such as omission, addition, or replacement of lexemes. These changes are directly related to the speakers' lifestyle, occupations, daily routines, and activities.

Thousands of phraseologies found in dialects that are not part of the literary language and that preserve ancient and purely Turkic lexemes have been documented. These are observed only in the dialectal lexicon and in the speech of dialect speakers. The importance of recording, collecting, reflecting in sources, and popularizing such expressions from the speech of the older generation in a timely manner has been substantiated.

It has also been demonstrated that within the system of dialectal phraseologies, not all expressions exhibit grammatical inflectional features. This includes those that function as adverbial phrases, those whose components are expressed by nouns, and those that do not take any affixes and are structurally uniform and belong to the same category.

Practical outcomes of the research are as follows:

The lexical-semantic features and relationships, as well as the formal-structural, morphemic, and semantic composition of expressions in the Kipchak dialect of Kashqadaryo have been identified.

Expressions from the Kipchak dialect of Kashqadaryo have been collected, and their lexical-semantic analysis and description have been carried out.

The relationship between expressions in the Kipchak dialect of Kashqadaryo and the Uzbek literary language has been revealed.

Based on the analysis of the lexical-grammatical features of dialectal phrases, recommendations have been developed for their explanation and description within the framework of lexicographic interpretation.

Reliability of the research results is ensured by the use of scientifically grounded approaches, methods, and theoretical data drawn from credible linguistic and lexicographic sources; by the application of statistical, classificatory, descriptive, componential, and comparative methods of analysis; by the practical implementation of theoretical insights and conclusions; and by the validation of the results by authorized institutions.

Scientific and practical significance of the research results: The scientific significance of the research lies in its contribution to theoretical resources in Uzbek dialectology and dialectal lexicography, and in its applicability

to improving textbooks and manuals in linguistics, dialectology, lexicography, and applied lexicography. It also supports the development of principles for creating modern academic, electronic, and educational dictionaries of Uzbek dialects.

The practical significance of the research is reflected in the enrichment of the data and lexicographic materials within the national, educational, and dialectal corpora of the Uzbek language. It serves as an important resource for teaching and enhancing subjects and specialized courses related to Uzbek dialectology, lexicology, lexicography, and dialectal corpora at various levels of the education system.

Implementation of the research results. Based on the scientific analysis, conclusions, and results obtained regarding the lexical-semantic and lexicographic interpretation and description of phraseological units in the Kipchak dialect of Kashqadaryo:

Scientific conclusions concerning the lexical changes in dialectal phraseologies – some remaining unchanged, while others undergo lexical alterations such as omission, addition, or substitution of lexemes – were directly linked to the lifestyle, occupations, daily life, and activities of the speakers. These findings were utilized in the applied grant project "Development of an automatic processing tool – morpho lexicon and morphological analyzer of the Uzbek language – for information retrieval systems (Google, Yandex, Google Translate)" (project code IL-402104209, implemented during 2022–2024 within the framework of the State Scientific and Technical Programs). This is confirmed by the reference from Tashkent State University of Uzbek Language and Literature named after Alisher Navai dated February 25, 2025, No. 04/1-722. As a result, the morphological analyzer developed within the project was enriched with dialectal material and allowed for more comprehensive processing of the morphological structure of lexical units.

Conclusions about the existence of thousands of phraseological units in dialects that are not part of the literary language, many of which preserve ancient and purely Turkic lexemes and appear only in the speech of dialect speakers, were used in the January 18, 2025, episode of the “Fayzli kun” program on the Kashqadaryo regional television channel (as referenced by their memorandum No. 17-05/48 dated January 18, 2025). As a result, the program was enriched with content about the development of the Uzbek language and its dialects, their role in society, and the significance of dialect-specific words and expressions in the evolution of the Uzbek literary language.

Based on the findings related to more than ten phraseological synonyms within a single synonymic group in the Kipchak dialect of Kashqadaryo that are not part of the literary language and not used in standard speech (e.g., *žöli bolmaq, ayzi kalniñ ayzidaj bolmaq, part bo‘lib qalmaq, dımayı çay bolmaq, ayzi kälışdek açılıb qalmaq, jārilgudak bolib qalmaq, žürägi taşmaq*), the Explanatory Dictionary of Phraseologies of the Kipchak Dialects of Kashqadaryo (ISBN 978-9910-698-76-7) was compiled. As a result, it contributed to the proper use of dialectal

phraseologies in speech and made it possible to create an annotated version of the dictionary of dialectal expressions.

Approval of the research results: The findings of the research have been discussed and reviewed at 2 international and 7 national scientific-practical conferences.

Publication of the research results: Based on the core content of the dissertation, 6 scientific articles and 11 theses have been published. Among them, 6 scientific articles have been published in academic journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for disseminating key findings of doctoral dissertations.

Structure and volume of the dissertation: The dissertation consists of an introduction, three chapters, a conclusion, a list of references, and appendices. The total volume of the dissertation is 135 pages.

MAIN CONTENT OF THE DISSERTATION

The introduction justifies the relevance and necessity of the topic, outlines its connection to the priority areas of development in science and technology in the Republic, and presents the objectives and tasks of the research. It describes the object and subject of the study, explains the scientific novelty and practical results, reveals the scientific and practical significance of the findings, and provides information on the implementation, approbation, published works, and structure of the dissertation.

The first chapter of the dissertation is titled “**Issues in the study of the Kashkadaryo dialects**”. In its first paragraph, “**The issue of phraseologisms in the study of Kashqadaryo dialects**”, special attention is given to the study of Kipchak dialects and the phraseological elements associated with them. It is well known, dialects serve as valuable sources that enrich and nourish the literary language, enhancing its expressiveness. Among Uzbek dialects, the Kipchak dialect stands out due to its widespread use across a significant part of the country’s territory. “Kipchak dialects are considered one of the main sources of the old Uzbek literary language, and for that reason, they deserve to be studied in detail through specialized and extensive research”⁷. Monographs, dictionaries, and articles on kipchak dialects have been published by scholars such as X. Doniyorov, F. Abdullayev, A. Shermatov, B. Jurayev, A. Ishayev, A. Nosirov, S. Rahimov, and N. Shoimova.

In Professor T. Qudratov’s research titled “Intermediate Dialects of the Uzbek Language”, the phonetic, morphological, and lexical features of the dialects spoken in the Shahrisabz, Yakkabog, Chiroqchi, and Kamashi regions of the Kashkadaryo territory are analyzed. The study also includes 23 linguistic maps that illustrate the geographical distribution and linguistic characteristics of these intermediate dialects.

⁷ Дониёров Х. Эски ўзбек адабий тили ва қипчоқ диалектлари. – Тошкент, 1976. – Б. 122.

B. Jurayev holds a significant place in the study of the lexicon of the Kashkadaryo dialects. His candidate dissertation on “The Shahrisabz dialect of the Uzbek language”, along with his monographic works such as “The Uzbek literary language and Uzbek dialects” (1963) and “The Lexicon of upper Kashkadaryo Uzbek dialects // The Lexicon of Uzbek dialects” (1966), deserve special mention. In his study titled “Upper Kashkadaryo Uzbek dialects” (1969), the dialectologist classifies the Kashkadaryo Uzbek dialects into urban, Kipchak, and intermediate dialects, analyzing the phonetic, grammatical, and lexical features of each. The glossary section of this work contains 1,087 words along with their synonyms and explanations.

In the development of Uzbek dialectology, the scholarly research of Kh. Doniyorov, particularly his monograph “The Lexicon of Kipchak Dialects” is also noteworthy. According to the scholar, “the main criteria for determining whether a certain phraseologism or standard expression belongs to a dialect or not are: a) whether it occurs in the literary language or not; b) how closely it is connected to the lifestyle of the people who speak that dialect; d) the extent to which it reflects dialectal features; and e) the degree to which it preserves characteristics and regularities of ancient elements associated with certain languages and dialects”⁸.

In the linguist A. Shermatov’s monograph titled “The Uzbek Folk Dialects of Kashkadaryo region”, the phonetic and morphological features of the Kipchak dialects in the region under our observation are thoroughly examined. As noted in the work, “Compared to the phonetic and morphological features of the dialect, its lexical characteristics have been studied to a much lesser extent”⁹.

The study titled “The Lexicon of the Kipchak Dialects of Central Kashkadarya” by researcher N. Shoimova also holds a special place in the investigation of lexical phenomena specific to the dialects of the region. In this work, actively used lexical units found exclusively in the Kipchak dialect are examined thematically.

Professor T. Nafasov has played a significant role in the development of Uzbek linguistics. His numerous scholarly works – monographs, dictionaries, articles, textbooks, and manuals – have contributed to the scientific and practical enrichment of research in Uzbek onomastics and dialectology.

It is also important to acknowledge the significant contribution of Kh. Jabborov in the study of Kashkadarya dialects. In his research, numerous stable expressions – particularly idioms – found in the folk language and related to concepts such as agriculture, water, and irrigation, which are integral to the culture of our people, have been given linguistic interpretation. For example, idioms such as “*bir qoshiq suv bilan yutgudek*” (extremely beautiful), “*boshiga suv quymoq*” (to deprive someone of their position, reputation, or status), and “*dunyoni suv*

⁸ Дониёров Х. Қипчоқ диалектларининг лексикаси. – Тошкент, 1979. – Б. 103.

⁹ Ишаев А. Ўзбек диалектал лексикографияси. – Тошкент: Фан, 1990. – Б. 54.

bossa, to 'pig'iga chiqmaslik" (completely unconcerned, extremely careless)¹⁰ can be noted.

Although the dialects of the Kashkadarya region have been studied since the 1960s based on linguistic and dialectological principles, the phraseologisms specific to the region's dialects have not yet been the subject of specialized research.

In the second paragraph of the chapter, titled **"Dialectal phraseologisms and their distinctive features"** observations, analyses, and descriptions are presented regarding the unique characteristics of dialectal phraseologisms and their differences from those found in the literary language.

Dialectal phraseologisms have been passed down from generation to generation over long periods of time, preserving ancient word forms and deep meanings. For example, the expression *žan žayaga žavuq* which conveys meanings such as *death is inevitable* or *the soul quickly leaves the body*, is a dialect-specific phrase with a unique form and meaning. Within this phrase, we observe the use of the lexical unit *žavuq*, which is characteristic of the Kipchak group of ancient Turkic languages. This ancient word is explained in the dictionary "At-tuhfat uz-zakiyati fil-lug'at it-turkiya"¹¹ which provides valuable information about the Kipchak language, as meaning "close" or "near". Although this lexeme is not recorded in modern Uzbek literary language, it is actively used in Kipchak dialects. The word *žaya* is a dialectal variant of the literary word *yoqa* (collar/neckline). Another phrase that preserves elements of the ancient language is *šišak sojdīn pišāk sojdīn*. In this expression, the lexeme *šišak* is explained in the above-mentioned dictionary as meaning a "two-year-old goat"¹². Livestock of this age do not fatten due to their growth phase. Kipchak herders coined this phrase as a vivid and folksy way to express that such an animal is unprofitable to slaughter for meat. That is, *shishak* is likened to *pishak*, the dialectal variant of the word *mushuk* (cat).

"As archaic as such elements may be, they are of great importance for studying the history of the Uzbek language"¹³.

In the third paragraph titled **"The Formation Principles of Dialectal Phraseologisms"**, the analysis and classification of the formation principles of phraseological expressions in the Kipchak dialects of Kashkadarya are presented. "One of the pressing issues in Uzbek phraseology is the study of the origin and etymology of phraseologisms"¹⁴. In this field, the etymology of expressions is addressed in the works and scholarly articles of several researchers¹⁵. "When

¹⁰ Жабборов Х. Ўзбек тилида сув лексемасининг лугавий-маъновий хусусиятлари. – Қарши: Насаф, 2005. – Б. 92–93.

¹¹ Ат-тухфат уз-закіяти фил-лугат ит-туркия. – Тошкент: Фан, 1968. – Б. 204.

¹² Ко'rsatilgan manba: – В. 277.

¹³ Содиков Т. Тошкент область ўзбек шевалари лексикаси: Филол. фан. номз. ... дисс. – Тошкент, 1968. – Б. 106.

¹⁴ Йўлдошев Б. Ўзбек фразеологияси ва фразеографиясининг шаклланиши ҳамда тараққиёти (монография). – Самарқанд, 2013. – Б. 72.

¹⁵ Шомақсудов Ш., Шораҳмедов Ш. Маънолар маҳзани. – Тошкент, 2001. – Б. 448; Шомақсудов Ш., Долимов С. Қайроқи сўзлар. – Тошкент, 2011. – Б. 224; Исҳоқов Ф. Даққионус // "Фан ва турмуш" журнали, 1997. – № 4. – Б. 13–14; Жаъфарова Д.И. Француз ва ўзбек тилларида тарихий хотирани ифодаловчи фразеологик бирликларнинг лисоний хусусиятлари. – Тошкент, 2022. – Б. 176; Xamidov M.A. O'zbek tili janubiy Surxondaryo o'zbek shevalari barqaror birikmalarining lingvistik xususiyatlari. – Termiz, 2023. – В. 133.

expressions were first created, they did not carry figurative meanings; rather, over time, they acquired metaphorical and figurative senses”¹⁶. For instance, the expression *tulubini čilqillatmajdi* is used to describe lazy or unmotivated individuals and is semantically connected to a specific labor process. To turn sour milk (*qatiq*) into curds (*suzma*), it is poured into a goatskin sack called *tulup* and hung up. In order to separate the whey from the curds inside the *tulup*, it must be shaken frequently—an activity requiring significant effort and movement. This process is metaphorically referenced to characterize inattentive or lazy people. (Source: Eshqobilova Bu’rikhol, 75 years old, Khojapillos village.)

The phrase *Xajrlı ishga tash atmāq* means “to sincerely contribute, even a little, to a good cause.” Although the expression “to throw a stone” usually carries a negative connotation, in this phrase, it conveys a positive meaning. It implies supporting any benevolent action as much as possible.

The daily life of the speakers of the Kipchak dialect in Kashkadarya is closely connected with agriculture, animal husbandry, and weaving. Among these, animal husbandry is the primary occupation, and its strong influence on both the lifestyle and language of the people is noticeable. For instance, expressions such as *Bazar korgan Ječki; atniñ žemini žeb, tajniñ qiliyini qilmāy; borı kormağ; malini tiş barıda že; sinidän hökiz qorqadi; tilāb alyan Jerimni Ječki tevib v oltirdi* have all formed based on activities and experiences related to livestock breeding.

Weaving is the main occupation of Kipchak women in Kashkadarya, and related processes and concepts are also reflected in local expressions. For example, phrases such as *sansizniñ sabayı uzun, kältä žip kirmavga kelmäs, işi xoržin, arqavini tart, bojni şardazdaj, kalabasi žitib, určuqdaj ajlanmaq, boj jurgunča, en jur, ajayin astida ala xoržin, bir xoržin semirmāq* all relate to specific conditions and features of the carpet weaving process.

The second chapter of the dissertation is titled “**The Relationship between form and meaning in phraseologisms of the Kipchak dialects of Kashkadarya**”. It analyzes the issues of synonymy, antonymy, and variation in dialect phraseologisms. The first section, titled “*Synonymy of dialect phraseologisms*,” examines the synonymic relationships among phraseologisms in the kipchak dialects of Kashkadarya. Synonyms are a distinctive feature of lexical systems and are also observed in phraseological units. In the field of phraseology, just as a single concept, perception, or relatively complete idea can be expressed through one phraseological unit, it can also be conveyed through multiple phraseological expressions. Such equivalent expressions are referred to as phraseological synonyms”¹⁷.

In Uzbek linguistics, H. Shamsiddinov conducts an in-depth study of the synonymic relationship between words and phraseologisms¹⁸. The issue of synonym among phraseological units has also been thoroughly researched by

¹⁶ Шомақсудов Ш., Долимов С. Қайроқи сўзлар. – Тошкент, 2011. – Б. 4–5.

¹⁷ Пинхасов С. Ҳозирги ўзбек адабий тили. – Тошкент: Ўқитувчи, 1969. – Б. 165–166.

¹⁸ Шамсиддинов Х. Сўзларнинг функционал-семантик синонимлари // Ўзбек тили ва адабиёти. – Тошкент, 1995. – №1. – Б. 65–69; Шамсиддинов Х. Ўзбек тилида сўзларнинг функционал-семантик синонимлари: Филол. фан. д-ри. ... дисс. автореф. – Тошкент, 1999. – Б. 14–35.

Sh. Rahmatullayev. He emphasizes that “the general and most important criterion for phraseological synonym is the semantic criterion. Each phraseological unit within a synonymic group must denote the same concepts of objective reality and, at the same time, convey the same meaning”¹⁹. The researcher M. Ro‘ziqulova classifies synonymous phraseologisms into more than thirty semantic-stylistic groups. One of the leading scholars in Uzbek phraseology, B. Yo‘ldoshev, highlights not only the stylistic stratification of synonymous expressions but also the differences between phraseological synonymy and phraseological variation. He emphasizes that “phraseological synonyms differ not only in subtle shades of meaning, but also in their stylistic coloring and spheres of usage”²⁰. The researcher M. Vafoyeva, in turn, identifies the factors involved in defining phraseological synonymic nests, their boundaries, and the dominant phraseological units within those groups²¹.

In the system of Uzbek idioms, the idioms of the Kashkadarya Kipchak dialects, which possess distinctive linguistic, cultural, and ethnographic features, also display a wide range of synonymy. In a single synonymic group, we can encounter more than ten phraseological synonym combinations. For example, to express the meaning of “to be happy”: *žöli bolmaq, ayzi kalniñ ayzidaj bolmaq, part bo‘lib qalmaq, dimayï çay bolmaq, ayzi kälišdek açilib qalmaq, terisigä siymaj qalmaq, jārilgudak bolib qalmaq, tişiniñ aqini korsatmaq, žürägi taşmaq* etc.

The idioms *bavur basmaq* and *hirs qo‘ymoq* in the lexicon of this dialect are also in a synonymous relationship and mean “to become deeply attached to something – an item, object, or property.” The idioms *korasi kormagan* and *insabini it žegän* also belong to the same synonymic group, conveying the meaning “greedy, morally corrupt, utterly unscrupulous.” Some of the idioms that fall under the category of phraseological synonyms are equal in meaning and can be used interchangeably. However, in some synonymous idioms, subtle differences in meaning are noticeable. Based on this aspect, phraseological synonyms, like lexical synonyms, should be divided into two groups:

- 1) complete phraseological synonyms; 2) semantic phraseological synonyms.

Complete phraseological synonyms – do not differ in meaning or usage. The idioms *taş atmaq* and *laj çaplamaq* both express the meaning “to dislike, to disapprove.” *Semantic phraseological synonyms* – differ from one another by subtle nuances of meaning. The synonymous idioms *taşi vörgü žumalayän, kel-keli kelgän, sürüvigä borï aralayän, voñ tamanidan türgän, jertäläb borï korgan,* and *dävi kemaq* convey the meaning “to be lucky, to have good fortune.” Similarly, *içidä güp(v) žatmajdi* and *avzi boş* are used in various speech situations to express the meaning “someone who quickly shares any news, event, or incident they have heard or witnessed and cannot keep a secret”.

¹⁹ Раҳматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари: Филол. фан. докт. ... дисс. – Тошкент, 1966. – 500 б.

²⁰ Йўлдошев Б. Фразеологик услубият асослари. – Самарқанд: СамДУ, 1999. – Б. 69–71.

²¹ Вафоева М. Ўзбек тилида фразеологик синонимлар ва уларнинг структурал-семантик таҳлили. – Тошкент, 2009. – Б. 12.

The meanings “to be extremely tired” or “to be exhausted” are expressed through synonymous idioms such as *ayog‘idan asilmaq*, *sillası qurımaq*, *tinkamadari qurımaq*, *kokaži qurımaq*, and *kokaži kesilmoq*. The semantic differences between these idioms are related to the degree of exhaustion they convey.

“Phraseological units, as linguistic elements that are frequently encountered in speech and express thoughts in a broad, figurative, and sharply meaningful manner, are always structurally compound in nature”²². Phraseological synonyms can be divided into two groups based on their structural characteristics: external and internal. According to their external structure – that is, based on the number of lexemes participating as components in the phraseological unit – they can be further classified into two groups: 1. phraseological synonyms with equal components; 2. phraseological synonyms with different components. These categories can themselves be further subdivided into groups such as *phraseological synonyms with identical components* and *those with differing components*.

The second paragraph of the chapter is titled “*Antonymy of dialectal phraseologisms.*” As is known, antonymy is observed among all units of language, including phraseologisms. “Phraseological antonyms are widely used in the process of human communication and are formed based on an individual’s and society’s activities and qualities, emotions, understanding of existence, and their various attitudes toward spiritual life”²³.

In our linguistics, scientific research on the issue of phraseological antonymy is quite limited. “Antonymy is a phenomenon characteristic of approximately two percent of all phraseological units”²⁴.

The phenomenon of antonymy in phraseological units has been thoroughly studied in Sh. Rahmatullayev’s monograph “Some Issues of Uzbek Phraseology.” In this work, the phenomenon of antonymy is analyzed alongside polysemy, synonymy, and homonymy in phraseological expressions, based on rich factual material.

In the monograph by A. Mamatov and B. Boltayeva titled “Linguocultural and Semantic-Pragmatic Study of Phraseological Units”, phraseological antonyms are examined from semantic and pragmatic perspectives as examples of the interplay between language and culture. This research has paved the way for exploring Uzbek dialectal phraseology within linguocultural and semantic-pragmatic frameworks as well.

Some of the phraseological units collected from the speech of people speaking the Kashkadaryo Kipchak dialect are also found in the lexicon of the literary language, while others are considered unique to the Kipchak dialect. For example, expressions used in dialect speech such as *ajayi žoryam* (quick, hardworking) and *tulubini čilqillatmaq* (lazy, idle); *qoli žuqa* (poor) – *bavi mahkam* (wealthy) are antonymous phraseological units.

²²Маматов А. Фразеологик стилистика масалалари. – Тошкент, 1991. – Б. 18.

²³Маматов А., Болтаева Б. Фразеологик бирликларнинг лингвомаданий ва семантик-прагматик тадқиқи. – Тошкент, 2018. – Б. 91.

²⁴Раҳматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари. – Тошкент: Фан, 1966. – 264 б.

The following types of antonymous expressions are distinguished: a) *Antonymy within the structure of a single phraseological unit*; b) *Antonymy based on the contrast in the meaning implied by the phraseological unit*; d) *Antonymy between the components of a phraseological unit*²⁵. We can enrich these groups of antonymous phraseological units with the category (e) *antonymy based on holistic meaning* (e.g., *dimog‘i chog‘ – avzoyi soliq, chap tarafidan turgan – ertalab bo‘ri ko‘rgan*). In such antonymous phraseological pairs, one or both expressions can be polysemantic.

Based on this characteristic, and relying on the scientific views of prof. Sh. Rahmatullayev, it is appropriate to classify them into the following groups:

1. Antonymy between monosemantic phraseological units: *ko‘zi toq – ko‘zi och*. The given antonymous expressions are considered monosemantic, meaning they each carry a single, specific meaning.

2. Antonymy between a monosemantic and a polysemantic phraseological unit: *koñlini çoktirmoq – koñlini kotarmoq*. Here, *koñlini çoktirmoq* expresses a single meaning: “to depress, to dishearten”. In contrast, *koñlini kotarmoq* is polysemantic and conveys multiple meanings: 1 “to uplift, to cheer up” 2 “to comfort, to reassure”.

3. Antonymy based on a single meaning of polysemantic phraseological units: *ajayi çiqmaq – ajaqdan qalmāq*. The phrase *ajayi çiqmaq* means “to be active or energetic,” whereas *ajaqdan qalmāq* means “to become inactive due to illness or old age.” Additionally, *ajaqdan qalmāq* can also express meanings such as “to become outdated (for objects)” or “to fall into economic hardship”.

4. Antonymy between multiple meanings of polysemantic phraseological units: *opkasi tolib kelmāq – opkasini basmaq*. *opkasi tolib kelmāq* has the meanings: 1. to be on the verge of crying 2. to be deeply offended or hurt. While *opkasini basmaq* can mean: 1. to suppress crying, 2. to calm down from anger, to regain composure. The phraseological units *koñlini kotarmoq* and *opkasi tolib kelmāq* are recorded in the “Explanatory Dictionary of the Uzbek Language” as monosemantic phrases.

Antonymous phraseological units are an important tool for enriching the vocabulary of a language and for making expression sharper, more impactful, and effective.

In the third paragraph of the second chapter, titled “*Variant forms in dialectal phraseological units*”, attention is given to the issue of phraseological variation. The phenomenon of variation in phraseological units has been the subject of several studies.

In the second half of the last century, Sh. Rahmatullayev noted that “in the materials of Turkic languages, including Uzbek, phraseological variation was almost not studied. Although the existence of such a phenomenon in the phraseological wealth of the Uzbek language had already been observed and specifically mentioned, the concept and term ‘phraseological variant’ had not been

²⁵Маматов А., Болтаева Б. Фразеологик бирликларнинг лингвомаданий ва семантик-прагматик тадқиқи. – Тошкент, 2018. – Б. 91–92.

introduced²⁶. He conducted research to some extent on the phenomenon of phraseological variation²⁷. The scholar expressed his opinions on variant phraseological units, their differences from synonymous expressions, and their mutual relations. Professor B. Yo‘ldoshev also commented on the issue of phraseological synonymy and phraseological variants²⁸. M. Turopova emphasized that in classifying dialectal phraseological units into variants, the fact that these expressions are based on a single image, differ in semantic nuances, and share a common lexical component should be considered²⁹.

The concept of a phraseological variant is described as “a phrase that has undergone internal grammatical changes or in which one of its components has been replaced with a synonymous word”³⁰.

In the system of Kipchak dialect expressions, variant phraseological units also hold a significant place, with different variants of each expression being observed. For example, as lexical variants of the Uzbek expression *nazari och* meaning “not content with what one has” or “greedy,” dialectal speech frequently uses variant expressions such as *ko‘zi och*, *dasturxonni och*, and *qozoni och*.

Based on their interchangeable components, dialect-specific variant phraseological units can be classified into two groups:

1) Variants with synonymous components (e.g., *tumshuyi asmanda – ijagi asmanda*, *dev urgan – žin urgan*, *juragi taza – koňli taza*);

2) Variants with semantically close components (e.g., *avzi palvan – avzi katta*, *patagiga qurt tušgan – pajtavasiga qurt tušgan*, *qarın dombıra čalmaq – qarın nayara čalmāq*).

According to their formation basis, variant units can also be grouped into:

1) Lexical variants; 2) Grammatical variants.

Lexical variants arise because of the substitution, addition, or omission of components within a phraseological unit. Component substitution in an expression can occur either in the main (core) part or the auxiliary part of the structure. In the core part, lexical substitution can be seen in examples like: *rangi bo‘zarib ketmoq – rangi oqarib ketmoq* as well as in the auxiliary part, examples include: *talli tamaq – širın tamaq*.

Grammatical variants arise because of grammatical changes within the structure of a phrase, that is, through the substitution, addition, omission, or rearrangement of certain grammatical elements. For example, grammatical variation is observed in expressions such as *tülkini inilätgän tazıdaj – tülkini inilätgän tazı*; *žartı tabaqqā žan pıtadi – žartı tabaqqā žan pıtkäzädi*; *irgä batır – irgä batırı*; *balaga žoliqqır – balaginaga žoluqqur*.

²⁶Раҳматуллаев Ш. Ўзбек фразеологиясининг баъзи масалалари: Филол. фан. докт. ... дисс. – Тошкент, 1966. – 145 б.; Раҳматуллаев Ш. Фразеологик бирликларнинг асосий маъно турлари. – Тошкент: Фан, 1955. – Б. 225.

²⁷ Раҳматуллаев Ш. Ҳозирги ўзбек тилидаги образли феъл фразеологик бирликларнинг асосий грамматик хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Москва, 1952. – 21 б.

²⁸ Йўлдошев Б. Фразеологик услубият асослари. – Самарқанд, 1998. – Б. 65-72.

²⁹ Туропова М. Фразеологик вариантлар // Ўзбек тили ва адабиёти, 1988. – № 5. – Б. 30–34.

³⁰ Бертагаев Т.А., Зимин В.И. О синонимии фразеологических словосочетаний в современном русском языке // Русский язык в школе. – Москва, 1960. – №6. – С. 4.

The third chapter of the dissertation is titled “**The Grammatical nature and lexicographic interpretation of phraseological units in the Qashqadaryo kipchak dialects**”. The first paragraph of the third chapter is titled “*The structural characteristics of dialectal phraseological units.*” During the study of the phraseological units of the Qashqadaryo Kipchak dialects, phraseological units that also exist in the literary language, those that differ from them in lexical and grammatical features, as well as those not found in the literary language, were observed. For example, *lipti kujgan* (emaciated, worn out), *žala žavdi* (when two or three people simultaneously scold one person), *qojnimdan alib, qoniämga saldim* (to give something to a close person, to present), *indijini urib ketgän* (in poor physical condition; lacking humanity), *kel-keli kelmāq* (to be fortunate), *uyi singan* (his wife has died), *ko‘kayi kesilmoq* (to be exhausted after a long journey; to be worn out and troubled) are not found in the literary language lexicon. The dialectal phrase *og‘iz-burun kesganday*, which expresses the meaning “silence, not a single sound,” is conveyed in the literary language by the phrase *suv quyganday*.

Based on the classification by linguist I. Sodiqov³¹ we found it appropriate to divide the phraseological units of the Qashqadaryo Kipchak dialects into the following types from a lexical point of view:

1. Phraseological units that differ from the literary language phrase by one component: *boshida kaltak sinmoq – bašida tajaq sindi (dial.)*;

2. Phraseological units that differ from the literary language phrase by two components: *daryoga oborib, sug‘ormay kelmoq – suvga abarib, suvlamaj qajtmāq (dial.)*;

3. Transformation of one component into multiple components: *to‘rt tarafi qibla – tort tarafi keṅ majdan (dial.)*;

4. Transformation of multiple components into a single component: *juragi qoq yorilmoq – juragi qaq ortasidan bolinmāq (dial.)*

In phraseological units, changes in lexical composition are observed in connection with grammatical forms. “First of all, just as grammatical changes are not characteristic of all parts of speech, grammatical change is not inherently typical of all phraseological units either”³². For example, in phrases such as *hapjani toriqmoq, asalniṅ qapqayī, gurullab jurmaq, mavhī pasanda bolmāq*, the grammatical forms of the components are fixed. In most of these structurally formed expressions, grammatical changes occur due to the accusative case in the first component and the addition of the causative form in the second component. For instance: *žizzīyī čiqmaq – žizzīyini čiqarmāq, isi čiqmāq – isini čiqarmāq*. Phrases whose components are expressed by nouns and do not take any affixes are not capable of forming new grammatical shapes. Specifically: *damī baland, dili taza, dayī ozidan baland, elligi joq, ešäk teri, hardam xijal* etc.

Each dialectal phraseological unit that differs lexically from its counterpart in the literary language reflects aspects of the dialect speakers’ lifestyle, occupations,

³¹ Содиков Т. Тошкент область ўзбек шевалари лексикаси: Филол. фан. номз. ... дисс. – Тошкент, 1968. – Б. 116.

³² Раҳматуллаев Ш. Нутқимиз кўрки. – Тошкент, 1970. – Б. 33.

and daily activities. A significant portion of dialectal expressions exhibit grammatical variation.

In the second paragraph of the third chapter, titled “**Morphological and Syntactic Features of Dialectal Phraseologisms**”, an analysis is provided of the morphological and syntactic features of phraseological units in the Kashkadaryo Kipchak dialects.

Phraseological units in the vocabulary of a language, regardless of the number of components they consist of, can semantically be equivalent to a word, a phrase, or even a sentence. Accordingly, dialectal phraseological units can initially be classified into three groups:

1. Phraseological units equivalent to a word: *muši katta* (generous), *vozi jemäs, itga bermäs* (stingy), *čarbīsini jeritmajdi* (lazy), *inak bujrak žegän* (heartless), etc.

2. Phraseological units equivalent to a word combination (phrase): *žetägidän ušlamāq* (to rely on someone’s help), *eskining adami* (an experienced person), etc.

3. Phraseological units equivalent to a sentence: *balaga žoliqqir* (may you be trapped in troubles), *barmayiniñ učiğača jaxlamāq* (to turn completely hostile after once being kind), etc.

Phraseological expressions equivalent to a sentence in the Kashkadaryo Kipchak dialect are also classified, in terms of structure, into types resembling simple and compound sentences: a) Simple sentence forms: *kučukligida talab tashlamāq, sojsa qan čiqmajdi* etc b) Compound sentence forms: *it jaxši, üdan sen žaxši, šišak sojdin, pišak sojdin, ājim ketti, ajdinim qajga barasan, aldidan kelsä atadi, arqadan kelsä tepädi* and so on.

Phraseological expressions equivalent to a sentence are divided into two groups based on the part of speech used as the main (predicate) component: 1) Verb-predicate phraseological expressions: *dimayı çay boldi, činaçayimğa ham arzimadi, ujın buydajğa tolsin, žonıga žurmadi, gošini goštak, terisini postak qilmāq*; 2) Noun-predicate phraseological expressions: *sansizniñ sabanı uzun, avziniñ suvi boš*.

Phraseological expressions in the form of word combinations include: *uyi singan, eskining odami, kozı toq, pišak ujqu, tili qisiq, qolini baylamāq*. These phraseological expressions mainly consist of two or more components (lexemes) and collectively convey a single figurative meaning.

The phraseological expressions of the Kashkadaryo Kipchak dialect can also be classified according to their structure, that is, based on the number of lexemes participating as components of the expression: 1) Two-component: *lipti ketgän, kujmas kesav*; 2) Three-component: *žuyindıga tušgan žožadaj, ajayı žer iskamajdi, žegän tamaq čirimäs*; 3) Four-component: *gapiniñ uči-qujruyı joq, kallanı bir žajğa qojmoq*; 4) Five-component: *gošini goštak, terisini postak qilmāq; sakkizga sabaq, toqqizga tabaq bolmaq*; 5) Six-component: *ozıga qalsa, žarti tabaqqā žan pitadi, atniñ žemini žeb*; 6) Seven-component: *ujıda unı joq, itiniñ atini Marjan qojibdi, oçayıga otin bolib kirib, kul bolib čiqlamaq*; 7) Eight-component: *oñ ajayın bilän barib, çap ajayın bilän qajt* – and others.

In the structure of the Qashqadaryo Kipchak dialect phraseological expressions, combinations of noun+adjective and noun+verb constructions are active.

The third paragraph of chapter three, titled “**Lexicographic interpretation and description of dialectal phraseological units**”, includes an analysis of issues related to the interpretation and description of dialectal expressions in dictionaries, as well as some practical recommendations regarding the structure and composition of the explanatory dictionary article for dialectal expressions.

The dictionary of expressions compiled by Sh. Rahmatullayev, a prominent figure in Uzbek phraseology, in 1964 and 1978 based on traditional lexicographic principles, includes nearly a thousand expressions of the Uzbek language. Along with pure phraseological units, the dictionary also features explanations of certain words that are not considered stable expressions, such as *bermoq*, *issiq*, *istarali*, *qochirmoq* and others³³.

In the linguist T. Nafasov's dictionary “*Kashqadaryo people's words*”, nearly 160 expressions that are not found in the literary language lexicon are explained. The content of the dictionary consists of more than eight thousand words and expressions recorded from the speech of urban and rural residents of Qashqadaryo region between the years 1965 and 2011³⁴.

One of the valuable sources among the lexicographic interpretations of Uzbek phraseology is the “Phraseological dictionary of the Uzbek language”³⁵. It contains 5,198 phrases taken from explanatory dictionaries of Uzbek phrases, literary language and dialects, as well as from classical historical and literary sources.

In our linguistics, the principles of including phrases in dictionaries have been developed by scholars such as A. Ishayev, R.A. Ayupova, and N. Mahmudov³⁶.

In particular, N. Mahmudov emphasizes the importance of considering the following measurement criteria when forming the lexical description of idioms in the Uzbek language: “1) the idiom itself; 2) the meaning description – definition – of the idiom; 3) etymological information related to the idiom (if necessary); 4) the gender characteristics of the idiom; 5) the idiom’s relation to the speaker’s social or other status; 6) stylistic characteristics; 7) emotional-expressive aspects of the idiom; 8) variants of the idiom (if any); 9) synonym of the idiom; 10) antonym of the idiom; 11) polysemy in the semantics of the idiom; 12) examples illustrating the semantic-pragmatic, emotional-expressive, and other features of the idiom”³⁷.

It is considered appropriate to rely on the above-mentioned criteria in compiling an explanatory dictionary of the idioms of the Kashkadaryo kipchak dialects, shaping its content, developing the structure of dictionary entries, and

³³ Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик лугати. – Тошкент: Ўқитувчи, 1978. – Б. 408.

³⁴ Нафасов Т. Қашқадарё ўзбек халқ сўзлари лугати. – Тошкент, 2011. – Б. 11.

³⁵ Rahmatullayev Sh., Mahmudov N., Xolmanova Z., O‘razova I., Rixsiyeva K. O‘zbek tili frazeologik lug‘ati. – Toshkent, 2022. – 636 b.

³⁶ Ишаев А. Ўзбек диалектал лексикографияси. – Тошкент: Фан, 1990. – 21 б; Аюпова Р.А. Фразеология и фразеогрфия русского и английского языков. – Казан: КФУ, 2013. – С. 47–48; Mahmudov N. Iboralar va ularning ma’no tarkibi tavsifi // “Til va adabiyot ta’limi” jurnali. – Toshkent, 2022. 8-son. – B. 17.

³⁷ Mahmudov N. Iboralar va ularning ma’no tarkibi tavsifi // “Til va adabiyot ta’limi” jurnali. – Toshkent, 2022. 8-son. – B. 17.

carrying out the lexicographic interpretation of dialectal idioms. The following points should be noted regarding the structure and content of the dictionary of Kashkadaryo kipchak dialect idioms.

For this dictionary, over eight hundred idioms specific to the speech of dialect speakers have been collected. In the dictionary, idioms are presented in uppercase letters as the headword of each entry. Following the explanation of each idiom, illustrative examples recorded from the live speech of dialect speakers are included to substantiate the phraseological meaning. For example: **Jetim qoziga postak žapqandaj** – inappropriate, unfitting. *Yegachim, ustingdagi bu jobuvni qay jerdan topding, jetim qo'ziga po'stak jopqanday bo'p jotir.*

In the case of single-variant idioms, the variant itself is presented as the dictionary headword: **tabani başiga žetti** – *he/she saw the success of their children, having educated them and provided them with homes.* For multi-variant idioms, one variant is given as the main (base) form of the headword, while other variants are included in the dictionary entry after the definition, separated by a semicolon. For example: **gošini kotaralmaj qalmaq** – extremely fat. Variants: *gavdasini ko'tarolmay qolmoq; o'zini ko'tarolmay qolmoq.*

After the idiom variants, if available, the idiom's synonyms and antonyms are provided: **betidän almaq** – to act rashly, to start a quarrel. *Synonym: ot qo'ymoq.* If an idiom has multiple synonyms, they are listed consecutively and separated by commas: **Ijnä žegän itdaj** – very skinny, emaciated. *Synonyms: adishak urgan, qoq suyak, suyagi yetiga yopishgan, faqat ko'z qolgan, bir ichak.*

Antonymous idioms are also provided following the idiom entry in the same manner. **Beti teskari bolib qalmaq** – to become upset, to feel offended. *Antonym: og'zi yopilmay qolmoq, and others.*

Idioms with identical or similar forms are marked with Roman numerals and listed as separate entries with examples: **Indijini urib ketgän I** to have become weak or exhausted. *Ota-onasi bolasining rayiga qarayman deb vo'zlariniyam unutgan, shekilli, indiyini urib ketgan.* **Indijini urib ketgän II** to be of questionable origin or lineage. *Bularning bironing haqini jeyishini endi bilyapsizma, ularding indiyini urib ketgan-qo'.*

For polysemous idioms, each meaning is numbered using Arabic numerals and explained separately: **rañiga qan žugurmaq** – 1. To become invigorated; 2. To recover oneself. **Avžiga mınmaq** – 1. To intensify; 2. To develop.

Among the various lexicographic works dedicated to dialects, idiom dictionaries stand out as vital sources that reflect the vivid expressions and rich capabilities of the people's language and living vernacular. Their linguistic, social, and cultural significance is undeniable.

CONCLUSION

1. In the field of Uzbek dialectology, significant scientific research has been conducted on Uzbek dialects, including their phonetic, lexical, grammatical, and stylistic features, as well as on dialect-specific linguistic phenomena. Several dictionaries based on dialectal words have been compiled and are widely used in

practice. However, the absence of a comprehensive, standalone explanatory dictionary of idiomatic expressions specific to Uzbek dialects, along with the lack of electronic formats and a unified dialect corpus, indicates the necessity for continued and systematic dialectal-lexicographic research. Collecting and studying idiomatic expressions from all Uzbek dialects, compiling their explanatory dictionaries, and integrating them into information technology-based dictionary systems (corpora) are among the pressing tasks of contemporary Uzbek dialectology.

2. Collecting, classifying, and analyzing dialectal phraseological units is important from multiple perspectives. This is because dialects contain thousands of expressions that are not part of the literary language and preserve ancient and pure Turkic lexemes. These phraseological units appear exclusively in the vocabulary and speech of dialect speakers. It is crucial to document them in time – by recording them from the speech of the older generation, collecting, studying, reflecting them in sources, and promoting them widely. These expressions serve as essential sources for understanding and objectively evaluating our rich and ancient history, the capabilities and way of life of our ancestors, and their cultural heritage.

3. In many cases, whether phraseological units belong to the literary language or a dialect, more attention is given to their lexical-semantic and structural features. However, studying the foundations of how dialectal expressions are formed also plays a crucial role in identifying and evaluating the semantic development of language units. Over time, the etymology and formation principles of dialectal lexical units undoubtedly require scholarly interpretation and in-depth research.

4. Research has been conducted on synonymous phraseological units, and in several monographs, the distinguishing features between synonymous and variant expressions have been discussed. It was previously established that a single synonymous group may include up to six synonymous expressions. However, dialectal synonymous expressions have not been systematically analyzed. As a result of our study of dialectal synonymy, it was found that a single synonymous group can contain up to twelve synonymous expressions. This demonstrates the richness and expressive potential of our dialects. Dialectal expressions can be classified into fully synonymous and semantically phraseological synonyms.

5. Antonymous phraseologisms have been relatively under-researched in our language. This is largely due to their limited quantity. It is necessary to compile all antonymous phraseologisms found in both dialects and the literary language into a “Dictionary of Phraseological Antonyms.” Antonymous phraseologisms collected from the public and presented with lexicographic interpretations can serve as a valuable source for such dictionaries. Moreover, our research into phraseological antonyms has revealed the occurrence of synonymous phraseologisms that reflect antonymic meaning based on structure and definition (e.g., *tomog‘i tushmoq – tomog‘i ko‘tarilmoq* [his throat drops – his throat rises]). Such phenomena, although rare, highlight the importance of investigating this area.

6. In dialectal phraseologisms, variant forms can also arise through various methods of semantic shift (such as metaphor, metonymy, and synecdoche). It has

been observed that variants are formed through the replacement of synonymous or closely related words within an expression, or by switching the order of components within a phrase. This, in turn, helps distinguish between dialectal synonymous and variant phraseologisms, which are often confused.

7. Dialectal phraseologisms structurally resemble word combinations, simple, and compound sentences. It has been found that phraseologisms with predicative structure and verb-based constructions are more common, and some expressions equivalent to full sentences consist of up to ten components. Additionally, dialectal phraseologisms can serve the function of any sentence element and may include imitative, interjectional, or modal words within their structure.

8. While dialectal phraseologisms are grammatically and semantically like those in the literary language, they are distinguished by their unique features. They stand out as figurative expressions, are not directly translatable into other languages, are lexically and semantically cohesive, and have stable component structures.

9. The emergence of phraseological units is primarily influenced by people's living environment, occupation, and cultural context. In speakers' language, expressions related to animal husbandry, domestic and wild animals, related events and objects, their features and states of being, are frequently used. The formation of these expressions is closely tied to the long-standing traditions and lifestyles associated with agriculture and animal husbandry.

10. Within the system of dialectal phraseologisms, not all expressions exhibit grammatical variation. This includes those that function as adverbial phrases, are composed of nominal components, or belong to the same grammatical category and do not take any affixes. Furthermore, when a supporting component of a sentence-equivalent phrase takes a case ending, it may transform into a full-fledged phrase equivalent to a sentence.

11. Dictionaries of various forms, sizes, and models compiled on dialectal words and expressions possess significant linguistic, socio-cultural, and historical importance. Compiling explanatory dictionaries of Uzbek dialectal expressions and applying them in practice will help further enrich the vocabulary of the Uzbek language, properly evaluate its national spirit and mental characteristics, and make use of the rich and colorful expressions of the living language of the people. For such dictionaries, it is crucial to include illustrative examples primarily from dialectal speech, as well as from literary works, the speech of dialect-speaking characters in films, and from folk epics, traditional songs, and popular music.

**НАУЧНЫЙ СОВЕТ DSc.03/30.12.2021.Fil.70.01 ПО
ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ ПРИ
КАРШИНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ**

ИСЛАМОВА ШАИРА ХУШБАКОВНА

**СЕМАНТИЧЕСКАЯ И ЛЕКСИКОГРАФИЧЕСКАЯ
ИНТЕРПРЕТАЦИЯ ФРАЗЕОЛОГИЗМОВ КАШКАДАРЬИНСКИХ
КИПЧАКСКИХ ДИАЛЕКТОВ**

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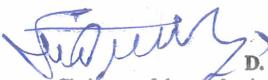
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The dissertation can be found at the Informational Resource Centre of Karshi State University (the dissertation has been registered with the number 225). (Address: 180119, Karshi city, Uzbekistan, Kuchabag street, 17, Ph: (+998 75) 221-21-04).

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Целью исследования является изучение лексико-семантических, структурных особенностей, лексикографической интерпретации выражений, относящихся к Кашкадарьинско-кипчакскому диалекту, а также связь диалектных выражений с литературным языком.

Задачи исследования. Исходя из содержания, сущности и основной цели темы диссертации, данная работа поставила перед собой следующие задачи:

изучение исследования узбекских кипчакских диалектов, диалектологические толкования фразеологических единиц, характерных для кипчакского диалекта, и обобщить результаты исследования;

сбор выражений на кашкадарьинско-кипчакском диалекте; анализ и описание их лексических, грамматических и семантических особенностей, а также связь диалектных выражений с литературным языком;

анализ структурного, морфемного состава и грамматических особенностей фраз кашкадарьинского кипчакского диалекта;

изучение лексико-семантические связи выражений, характерных для кипчакского диалекта, описать состояние функционирования семантических связей, таких как синонимия, антонимия и вариантное родство среди диалектных выражений;

анализ статуса диалектных выражений в лингвистических словарях, разработка лексикографических толкований и описаний для толкового словаря диалектных выражений.

Объектами исследования стали избранные фразы, входящие в лексику кипчакского диалекта Кашкадарьинской области.

Предметом исследования являются лексико-семантические, структурные особенности и лексикографическая интерпретация выражений в кашкадарьинских кипчакских диалектах.

Методы исследования. В исследовании использовались статистические, классификационные, описательные, сравнительные, компонентный анализ и лексикографический анализ.

Научная новизна исследования выражается в следующем:

В Кашкадарьинских кипчакских диалектах выявлены случаи объединения более десяти фразеологических синонимов (*žöli bolmaq, ayzı kalniñ ayzıdaj bolmaq, part bo'lib qalmaq, dımayı çay bolmaq, ayzı kälišdek açilib qalmaq, jārılğudak bolib qalmaq, žürägi taşmaq*) в одну синонимическую ячейку, не входящую в состав литературного языка и не употребляющуюся в рамках литературной речи;

выявлено, что диалектные фразеологизмы, часть из которых остается неизменной, а другие претерпевают лексические изменения (выпадение, увеличение или замену лексем), напрямую связаны с образом жизни, профессией, бытом и родом занятий носителей языка;

доказано, что в диалектах встречаются тысячи фразеологизмов, не входящих в литературный язык, сохраняющих в своем составе древние и

чисто тюркские лексемы, которые, проявляются только в диалектной лексике, в речи представителей диалекта, важно своевременно записывать их из речи старшего поколения, собирать, отражать в источниках, популяризировать;

доказано, что в системе диалектной фразеологии, наряду со словосочетаниями, изменяющимися по грамматическим формам, не обладают свойством грамматической оформленности словосочетания, входящие в риторическую структуру, словосочетания, компоненты которых выражены именами существительными, и словосочетания, не имеющие дополнений, структурно идентичные и относящиеся к одному разряду..

Практические результаты исследования следующие:

Определены лексико-семантические свойства и связи, формально-структурный, морфемный и семантический состав выражений в кашкадарьинско-кипчакском диалекте;

Собраны выражения кашкадарьинского кипчакского диалекта, проведен их лексико-семантический анализ и описание;

Раскрыты отношения фразеологизмов кашкадарьинского кипчакского диалекта с узбекским литературным языком.

Достоверность результатов исследования определяется тем, что применяемый подход, метод и теоретическая информация получены из научных и лексикографических источников, проведенный анализ основан на статистических, классификационных, описательных, компонентного анализа и сравнительных методов, реализация теоретических идей и выводов на практике, подтверждение полученных результатов уполномоченными организациями.

Научно-практическая значимость результатов исследования.

Научная значимость результатов исследования определяется обогащением теоретических источников по узбекской диалектологии и диалектной лексикографии, совершенствованием учебников и учебных пособий по языкознанию, диалектологии, лексикографии и практической лексикографии, а также их применением при разработке принципов создания современных академических, электронных и учебных словарей узбекских диалектов.

Практическая значимость исследования заключается в обогащении базы данных и лексикографических материалов национального, учебного и диалектного корпусов узбекского языка. Он служит важным ресурсом для преподавания и совершенствования предметов и спецкурсов, связанных с узбекской диалектологией, лексикологией, лексикографией и диалектным корпусом на различных уровнях системы образования.

Структура и объем диссертации. Диссертация состоит из введения, трех глав, заключения, списка использованной литературы и приложения. Общий объем диссертации составляет 135 страниц.

E'LON QILINGAN ISHLAR RO'YXATI
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Hisob-nashriyot t. 3.2. shartli b.t. 3,7.

Adadi 60 nusxa. Buyurtma № 67.

Qarshi davlat universiteti

Kichik bosmaxonasida chop etildi.