

**FARG‘ONA DAVLAT UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.Fil.05.02 RAQAMLI ILMIY KENGASH**

FARG‘ONA DAVLAT UNIVERSITETI

ARIPOVA SHODIYA MAXMUDOVNA

**O‘ZBEK VA NEMIS TILLARIDA “NIKOH” BILAN BOG‘LIQ LEKSIK
BIRLIKLARNING QIYOSIY TADQIQI**

10.00.06 – Qiyosiy adabiyotshunoslik, chog‘ishtirma tilshunoslik va tarjimashunoslik

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

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KIRISH (Falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida turli xalqlarning milliy an'ana va qadriyatlari, moddiy hamda ma'naviy madaniyati, turmush tarziga doir lingvomadaniy axborotni o'zida tashuvchi etnografik leksikani qarindosh bo'lmagan tillar doirasida qiyosiy o'rganish, ularni kelajak avlodga yetkazib berish masalasi bugungi kunda ham o'z dolzarbligini saqlab qolmoqda. Zero, etnografizmlarda tegishli xalqning ijtimoiy, madaniy hayoti aks etib, asrlar osha avlodlarga yetkaziladi. Etnografizmlarning leksik-semantik xususiyatlarini ikki xalq leksik qatlami nuqtayi nazaridan qiyosiy tadqiq etish til lug'at tarkibi taraqqiyotini ta'minlashda amaliy ahamiyat kasb etadi.

Dunyo tilshunosligida tilning turli sath birliklari doirasida qiyosiy tadqiq etishga qaratilgan ilmiy tadqiqotlar ko'p bo'lishiga qaramay, marosim nomlarini qarindosh bo'lmagan tillar leksikasiga ko'ra o'rganish borasida amalga oshirilishi lozim bo'lgan ishlar talaygina. Ana shunday masalalardan biri "nikoh" bilan bog'liq leksik birliklarning turli tizimli tillararo o'zaro chog'ishtirma tadqiqidir. Aytish mumkinki, bu kabi tadqiqotlar tillararo munosabat o'rnatish va ularni o'rganishda muhim ilmiy-nazariy ahamiyatga ega.

Mustaqillik yillarida barcha sohalar kabi o'zbek tilshunosligida ham turli xalqlar milliy-madaniy va etnik qiyofasini namoyon etishga qaratilgan bir qator tadqiqotlar amalga oshirildi. Bugungi kunda turli xalqlar madaniyatini tubdan o'rganish barobarida o'zbek qadriyatining ham o'ziga xos sharqona madaniy xususiyatlarini e'tirof etishga bo'lgan ehtiyoj tobora ortib bormoqda. Mamlakatimizda til sohasida olib borilayotgan islohotlar, o'zbek tilini rivojlantirish bo'yicha qabul qilinayotgan qator qonun va qarorlar sohada ilmiy tadqiqot ishlarining yangi bosqichga ko'tarilishiga turtki bo'lmoqda. Shu bois o'zbek tilining boshqa tillar bilan qiyosiy tadqiq qilinishi tilshunoslikda hali o'rganilmagan jihatlarni ochib berishga imkon yaratadi. Zero, "Davlat tili taraqqiyotini boshqa millat vakillarining tili va madaniyatini rivojlantirish bilan bog'liq holda ko'ramiz"¹. Tilshunoslikda "nikoh" marosimi bilan bog'liq leksik birliklarni ikki xalq leksik boyligiga tayanib monografik aspektda qiyosiy tadqiq etish, ularning o'ziga xos farqli va o'xshash tomonlarini o'rganish muhim ahamiyat kasb etadi. Tilshunoslikda nikoh marosimi bilan bog'liq leksik birliklarning leksik-semantik xususiyatlarini aniqlash, ularni turli tillar, xususan, o'zbek va nemis tillari doirasida qiyosiy tahlil qilish hamda ushbu birliklarning real nutqiy jarayonda qanday shakllanib, amal qilayotganini o'rganish dolzarb va ilmiy ahamiyatga ega bo'lgan masalalar sirasiga kiradi. Bu esa tanlangan mavzuning dolzarbligini belgilaydi.

O'zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risida", 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida", 2020-yil 6-noyabrdagi PF-6108-son "O'zbekistonning yangi taraqqiyot davrida ta'lim-tarbiya va ilm-fan sohalarini

¹Mirziyoyev Sh.M. O'zbek tili – millat ma'naviyatining mustahkam poydevori. O'zbek tiliga davlat tili maqomi berilganining 30-yilligiga bag'ishlangan tantanali marosimdagi nutqidan. – <https://president.uz>, 2019. (murojaat sanasi: 13.08.2024).

rivojlantirish chora-tadbirlari to‘g‘risida”, 2022-yil 28-yanvardagi PF-60-son “2022–2026-yillarga mo‘ljallangan yangi O‘zbekistonning taraqqiyot strategiyasi to‘g‘risida”gi farmonlari; 2017-yil 17-fevraldagi PQ-2789-son “Fanlar akademiyasi faoliyati, ilmiy-tadqiqot ishlarini tashkil etish, boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to‘g‘risida”, 2019-yil 4-oktabrdagi PQ-4479-son “O‘zbekiston Respublikasining “Davlat tili haqida”gi Qonuni qabul qilinganining o‘ttiz yilligini keng nishonlash to‘g‘risida”gi qarorlari hamda mazkur faoliyatga tegishli boshqa me‘yoriy-huquqiy hujjatlarda belgilangan ustuvor vazifalarni amalga oshirishda ushbu tadqiqot ishi muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga bog‘liqligi. Mazkur tadqiqot respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma‘naviy-ma‘rifiy rivojlantirish, innovatsion g‘oyalar tizimini shakllantirish va ularni amalga oshirish yo‘llari” ustuvor yo‘nalishi doirasida amalga oshirilgan.

Muammoning o‘rganilganlik darajasi. Nemis nikoh to‘ylari va marosimlarini U.Kania², V.Ferreira va N.Santos³, N.Rosemarie⁴, D.Stöferle⁵, J.Harst⁶ kabi nemis tilshunos olimlari o‘z ishlarida atroflicha tadqiq etganlar. Shuningdek, P.A.Falyev va A.N.Samoylovich tomonidan qrim-tatar tilidagi maqol va matallarni jamlagan to‘plam, M.V.Nalivkina va V.P.Nalivkinning Farg‘ona vodiysi ayollarining hayot tarzini tasvirlovchi asari o‘zining alohida o‘rni bilan ajralib turadi⁷.

O‘zbek xalqining etnografik xususiyatlarini ilmiy jihatdan o‘rganish jarayoni V.V.Radlovning tadqiqotlari bilan chambarchas bog‘liqdir. U Zarafshon vodiysi aholisi to‘g‘risida muhim etnografik ma‘lumotlarni yig‘ib, ushbu materiallar asosida mahalliy xalqlarning hayoti va madaniyatini aks ettiruvchi etnografik risolalar yaratgan⁸. O‘zbek tilidagi to‘y marosimiga oid ifodalarni umumiy o‘rganishga qaratilgan ilk ilmiy izlanishlar A.Jo‘raboyev va Z.Husainova tomonidan amalga oshirilgan. F.Hayitova o‘z tadqiqotida nikoh to‘yi qo‘shiqclarini lingvistik jihatdan tahlil qilgan bo‘lsa, O.Ismanova kelin salom janrining poetik xususiyatlarini o‘rganishga bag‘ishlangan ish olib borgan. M.Kaxarova esa o‘z dissertatsiyasida o‘zbek tilidagi etnografizmlarning tizimli tahlilini amalga oshirgan⁹. Shuningdek, L.Xudoyqulova, S.Davlatov, S.Soatova, Sh.Nurullayeva,

²Kania U. (n.d.). Marriage for all (Ehe für alle)?! A corpus-assisted discourse analysis of the marriage equality debate in Germany // UK Limited, trading as Taylor & Francis Group, 2019.

³Ferreira V., Santos N. (n.d.). The wedding in Heidelberg, Germany: From a historical reenactment to a cultural tourist attraction? – Portugal, University of Coimbra, 2022.

⁴Rosemarie N.H. Die Ehe in Deutschland: Eine soziologische Analyse über Wandel, Kontinuität und Zukunft. – Verlag Barbara Budrich, 2022.

⁵Stöferle D. Ehe als Nationalfiktion: Dargestelltes Recht im Roman der Moderne. – Metzler, 2020.

⁶Harst J. Universalgeschichte des Ehebruchs: Verbindlichkeit zwischen Literatur, Recht und Religion. – Wallstein, 2021.

⁷Библиографический словарь отечественных тюркологов. До октябрьский период. – М., 1974.

⁸Радлов В.В. из Сибири: Страницы дневника. – М., 1989.

⁹Джурабоев А. Названия свадебных церемоний в узбекском языке: Автореф. дисс. ...канд. филол. наук. – Ташкент, 1971; Хусаинова З. Ономазиологическое исследование названий свадебных обрядов в узбекском языке (на материалах Бухарской группы говоров): Автореф. дисс. ...канд. филол. наук. – Ташкент, 1984; Хайитова Ф. Никох тўйи кўшиқларининг лингвистик талқини: Филол. фан. номз. ...дисс. автореф. – Тошкент, 1998; Исманова О. Ўзбек тўй маросим фольклорида “Келин салом” жанри: Филол. фан. номз.

Y.Bobajanov, N.Amonturdiyev, M.Humayun Nadim kabi tadqiqotchilar ishlarida ham urf-odat, an'ana va etnografizmlar keng o'rganilgan¹⁰. So'nggi yillarda L.Masharipova¹¹, G.Mardonova¹², M.Dusnazarova¹³, R.R.Komilov¹⁴ va M.Saidova¹⁵ tomonidan olib borilgan tadqiqotlar o'zbek xalqining nikoh to'yi marosimlari, tabrik nutqlari, etik-estetik qadriyatlar hamda qarindoshlik munosabatlarining til va madaniyatdagi ifodasini chuqur yoritadi. Bu ishlarda nikoh marosimlarining genetik ildizlari, janrlar tizimi, antropotsentrik mohiyati va tarixiy-madaniy transformatsiyasi ilmiy asosda tahlil qilingan. Biroq o'zbek tilshunosligida turli xalqlarning an'ana va urf-odatlarini aks ettiruvchi leksik birliklarni turli tizimli tillar doirasida qiyosiy jihatdan tadqiq etishga yetarlicha e'tibor qaratilmadi. Bu masala faqat grammatik qonuniyatlar bilan shug'ullanuvchi soha sifatida qarab kelingan tor ma'nodagi tilshunoslik masalalari doirasidagina o'rganildi. O'zbek va nemis xalqlarining nikoh marosimi bilan bog'liq leksik birliklarini qiyosiy-lingvistik asosda tadqiq etish globallashuv sharoitida xalqlararo kommunikatsiya jarayonida yuzaga kelishi mumkin bo'lgan madaniy va semantik anglashilmovchiliklarning oldini olishda muhim nazariy va amaliy ahamiyat kasb etadi. Ushbu tadqiqot yo'nalishi nafaqat tilshunoslikning qiyosiy-tipologik tahlil sohasini boyitadi, balki xalqaro madaniy muloqotni mustahkamlash va madaniy kompetensiyani rivojlantirishda ham o'z o'rniga ega bo'ladi.

Tadqiqotning dissertatsiya bajarilgan oliy ta'lim yoki ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Farg'ona davlat universiteti ilmiy-tadqiqot rejasining "Chog'ishtirma tilshunoslikning dolzarb muammolari" mavzusi doirasida bajarilgan.

Tadqiqotning maqsadi o'zbek va nemis xalqlari madaniyatiga xos bo'lgan "nikoh" bilan bog'liq lisoniy vositalarning qiyosiy tahlili orqali har ikki xalqqa tegishli bo'lgan o'ziga xos xususiyatlar va ijtimoiy qarashlar mohiyatini ochib berishdan iborat.

Tadqiqotning vazifalari:

...diss. avtoref. – Toshkent, 1999; Qaxxorova M. Ўзбек этнографизмларининг систем тадқиқи: Филол. фан. номз. ...дiss. – Toshkent, 2011.

¹⁰Xudoykulova L. Suxondarë tўyi marosim kўshiklari: Филол. фан. номз. ...дiss. – Toshkent, 2011; Davlatov S. Qashqadare vohasi ўzbek tўyi marosimlari folklori: Филол. фан. номз. ...дiss. – Toshkent, 1996; Soatova S. Юқори Зарафшон воҳасининг никоҳ тўйи маросимлари: Филол. фан. номз. ...дiss. – Toshkent, 1999; Нуруллаева Ш. Туркистон қарлуқ тип шеваларида тўй маросим номлари: Филол. фан. номз. ...дiss. – Toshkent, 1998; Бобажонов Ў. Жанубий Хоразм этнографик лексикаси: Филол. фан. номз. ...дiss. – Toshkent, 1997; Амонтурдиев Н. Сурхондарё этнографизмларининг лексикографик хусусиятлари: Филол. фан. б. фалс. док. (PhD) ...дiss. – Гулистон, 2020; Humayun Nadim M. Shimoliy Afg'oniston o'zbeklari to'y marosimlari etnografizmlarining tizimiy va leksikografik xususiyatlari: Filol. fan. b. fals. dok. (PhD) ...diss. avtoref. – Termiz, 2022.

¹¹Masharipova L.A. Madaniyatlararo muloqotda til va uning antropotsentrik mohiyati (O'zbekiston va AQSh nikoh to'yi marosimlari va bayramlaridagi tabrik nutqiy akti misolida): Filol. fan. b. fals. dok. (PhD) ...diss. avtoref. – Toshkent, 2025.

¹²Mardonova G.A. O'zbek nikoh to'yi marosimi folklorining genezisi, janrlar tizimi va poetikasi: Filol. fan. d-ri. (DSc) diss. avtoref. – Toshkent, 2024.

¹³Dusnazarova M.I. O'zbek oilasida kuyov-kelin bilan bog'liq nikoh marosimlarining etnomadaniy jarayonga ta'siri (XIX asrning ikkinchi yarmi – XXI asr boshlari Surxon-Sherobod vohasi misolida): Tarix fan. b. fals. dok. (PhD) diss. avtoref. – Termiz, 2023.

¹⁴Komilov R.R. O'zbek xalqi nikoh munosabatlarining axloqiy-estetik mohiyati va transformatsiyasi: Fals. fan. d-ri. (DSc) diss. avtoref. – Samarqand, 2023.

¹⁵Saidova M. O'zbek shevalaridagi qarindoshlik terminlarining leksik-semantik xususiyatlari. Monografiya. – Toshkent, 2021.

turli tarixiy davrlarda “nikoh” leksemasi va unga bog‘liq bo‘lgan lug‘aviy ifodalarning shakllanish va rivojlanish jarayonini aniqlab, ularning semantik xususiyatlariga aniqlik kiritish;

o‘zbek va nemis xalqlarining nikoh marosimlariga oid leksik birliklarining milliy-madaniy va semantik jihatdan o‘ziga xos tomonlarini tahlil qilish;

“nikoh” konsepti bilan bog‘liq leksik birliklarni vaqt mezoniga (temporalligiga) ko‘ra tasniflab, ularning tarixiy va zamonaviy qirralarini ajratib ko‘rsatish;

“nikoh” atrofida shakllangan leksik birliklarni o‘zbek va nemis tillaridagi paremiy birliklar doirasida qiyosiy tahlil qilish;

“nikoh” konsepti bilan bog‘liq leksik birliklarning o‘zbek va nemis xalqlari og‘zaki ijodi, xususan, irim-sirimlar va xalq qo‘shiqlarida qanday ifoda topganini qiyosiy tahlil asosida o‘rganishdan iborat.

Tadqiqotning obyekti sifatida o‘zbek va nemis yozuvchilarining asarlari, xalq og‘zaki ijodi namunalari, shuningdek, nemis va o‘zbek xalqlarida amal qilinadigan urf-odat, marosim, irim-sirimlar va ular bilan bog‘liq nutqiy ifodalar tanlab olingan.

Tadqiqot predmetini o‘zbek va nemis tillaridagi “nikoh” bilan bog‘liq leksik birliklarning leksik-semantik xususiyatlari hamda ularning o‘ziga xos belgilari tashkil qiladi.

Tadqiqotning usullari. Dissertatsiyaning metodologik asosini jamiyatning doimiy taraqqiyotda ekanligini aks ettiruvchi falsafiy qarashlar, bilish nazariyasi haqidagi tushunchalar tashkil etadi. Tadqiqot mavzusini yoritishda tasniflash, tavsiflash, zidlash, qiyoslash, sotsiolingvistik hamda statistik tahlil usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilar bilan belgilanadi:

o‘zbek va nemis tillarida “nikoh” tushunchasi bilan bog‘liq lisoniy birliklarning mikrosistemasi, ularning tarkibiy tuzilishi, semantik xususiyatlari hamda har ikkala til tizimidagi paradigmatic va sintagmatic munosabatlari tizimli ravishda tadqiq etilishi hamda bu jarayonda nikohga oid leksik birliklarning lingvokulturologik va etnolingvistik jihatlari ham o‘rganilib, ularning milliy-madaniy xususiyatlari hamda ijtimoiy funksiyalari ilmiy asosda dalillangan;

“nikoh” bilan bog‘liq leksik birliklar temporalligiga ko‘ra, ya’ni nikohdan oldin, nikoh kuni va nikohdan keyingi munosabatlarni ifodalovchi leksik birliklar sifatida tasniflangan hamda o‘zbek va nemis tillaridagi badiiy matnlardan keltirilgan lisoniy dalillar orqali asoslangan;

o‘zbek tilidagi “nikoh” bilan bog‘liq paremik birliklarni nemis tilida mavjud paremlar bilan qiyoslab o‘rganish natijasida ularning pragmatik maqsadiga ko‘ra, umumiy, ifoda plani hamda lingvistik jihatidan esa o‘xshash va farqli xususiyatlari ochib berilgan;

nemis va o‘zbek tillaridagi “nikoh” bilan bog‘liq lug‘aviy birliklarning xalq qo‘shiqlari hamda irim-sirimlarda ifodalanishi misollar yordamida dalillangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

o‘zbek va nemis tillaridagi “nikoh” bilan bog‘liq lisoniy birliklarning tadqiqi natijasida olingan xulosalar chog‘ishtirma tilshunoslik, etnolingvistika, lingvokulturologiya, nutq madaniyati hamda pragmlingvistik tadqiqot yo‘nalishlarini yangi xulosalar bilan boyitishi ilmiy-nazariy jihatdan asoslangan;

o‘zbek va nemis tillaridagi “nikoh” bilan bog‘liq lisoniy birliklarning temporallik jihatdan tasnifi orqali ushbu tillardagi o‘xshash va farqli jihatlar ochib berilgan;

turli tizimli tillarda “nikoh” bilan bog‘liq leksemalarning semantik va uslubiy funksiyalari keng qamrovda yoritilgan;

dissertatsiyada o‘rganilgan materiallar esa ensiklopedik va qomusiy lug‘atlarni tuzishda, shuningdek, darsliklar va o‘quv qo‘llanmalarini takomillashtirish jarayonida hamda millatlar va davlatlar o‘rtasidagi madaniy aloqalarni rivojlantirishda nazariy manba sifatida foydalanish imkoniyatiga ega ekani asoslab berilgan.

Tadqiqot natijalarining ishonchliligi muammo aniq belgilanganligi, olib borilgan ilmiy izlanishlarning mantiqiy izchilligi va asoslangan xulosalar uning metodologiyasi va metodikasi bilan uyg‘unligi, yangi va muhim vazifalarning hal etilganligi, muammoni tadqiq etishda ilmiy-nazariy manbalarga tayanilganligi, shuningdek, tadqiqot jarayonida olib borilgan tahlillarning nazariy asosga ega ekanligi hamda tegishli lisoniy dalillarga tayanilganligi bilan asoslanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati dissertatsiya natijalari, xususan, o‘zbek va nemis tillaridagi “nikoh” bilan bog‘liq leksik birliklarning qiyosiy tadqiqi hozirgi kunda o‘zbek tilshunosligida dolzarb hisoblangan tarjimashunoslik, uslubshunoslik, nutq madaniyati, kommunikatsiya nazariyasi, ekstralingvistika singari sohalar bo‘yicha mavjud ilmiy ma’lumotlarni kengaytirishi va mukammallashtirishi bilan izohlanadi.

Tadqiqotning amaliy ahamiyati shundaki, undan tarjimashunoslik, nutq madaniyati, etnolingvistikaga doir muammolarni hal etishda, tarjima lug‘atlarini yaratishda, kommunikatsiya jarayoniga oid tushunchalarni takomillashtirishda hamda ikki mamlakat o‘rtasida turizm yoki boshqa munosabatlar bilan almashinuv vaziyatlari sodir bo‘lganda adaptatsiya hosil qilish va voqelik mohiyatini to‘g‘ri anglashda foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. O‘zbek va nemis tillarida “nikoh” bilan bog‘liq leksik birliklarning leksik-semantik tahlili natijalari asosida:

o‘zbek va nemis tillarida “nikoh” tushunchasi bilan bog‘liq lisoniy birliklarning mikrosistemi, ularning tarkibiy tuzilishi, semantik xususiyatlari hamda har ikkala til tizimidagi paradigmatic va sintagmatic munosabatlari tizimli ravishda tadqiq etilishi hamda bu jarayonda nikohga oid leksik birliklarning lingvokulturologik va etnolingvistik jihatlari ham o‘rganilib, ularning milliy-madaniy xususiyatlari hamda ijtimoiy funksiyalari ilmiy asosda dalillanganligi haqidagi xulosalardan 2022-2023-yillarda amalga oshirilgan “O‘zbek milliy qo‘shiq san‘atini targ‘ib etishga bag‘ishlangan veb (elektron lug‘atlar) to‘plami yaratish” mavzusidagi F3-2019081663 raqamli fundamental loyihani bajarishda, xususan, “O‘zbek folklor san‘ati terminlarining qisqacha inglizcha-o‘zbekcha-nemischa izohli lug‘ati”ni yaratishda foydalanilgan (O‘zbekiston davlat xoreografiya akademiyasining 2024-yil 30-sentabrdagi 1/04-127-sonli ma’lumotnomasi). Natijada o‘zbek xalq qo‘shiqlarida ifodalangan “nikoh” bilan bog‘liq leksik birliklar haqidagi nazariy qarashlardan qo‘shiq san‘atining etnografizmlar ta’sirida ham shakllanganligi asoslangan, o‘zbek folklor san‘atiga xos “nikoh” bilan bog‘liq terminlarning mohiyati ochib berilgan;

“nikoh” bilan bog‘liq leksik birliklar temporalligiga ko‘ra, ya’ni nikohdan oldin, nikoh kuni va nikohdan keyingi minosabatlarni ifodalovchi leksik birliklar sifatida tasniflanganligi hamda o‘zbek va nemis tillaridagi badiiy matnlardan keltirilgan lisoniy dalillar orqali asoslanganligiga doir nazariy xulosalardan 2021-2023-yillarda amalga oshirilgan “Musiq va san’at o‘quv muassasalari uchun “Bolalar raqslari” fanidan interaktiv o‘quv-metodik qo‘llanmalar yaratish” mavzusidagi F3-2019081773 raqamli fundamental loyihani bajarishda, xususan, “O‘zbek bolalar raqslari, raqs liboslari va taqinchoqlari nomlarining o‘zbekcha-ruscha-inglizcha-fransuzcha qisqacha izohli lug‘ati”ni yaratishda foydalanilgan (O‘zbekiston davlat xoreografiya akademiyasining 2024-yil 30-sentabrdagi 1/04-129-sonli ma’lumotnomasi). Natijada dissertatsiyada berilgan xulosalar asosida izohli lug‘atning ilmiy-nazariy qimmatini ortgan;

nemis va o‘zbek tillaridagi “nikoh” bilan bog‘liq lug‘aviy birliklarning xalq qo‘shiqlari hamda irim-sirimlarda ifodalanishi misollar yordamida dalillanganligiga oid xulosa va tavsiyalardan Farg‘ona viloyati teleradiokompaniyasi tomonidan 2021-2024-yillar mobaynida tayyorlab, o‘zbek tilida efirga uzatilgan maxsus ko‘rsatuvlarda amaliy foydalanilgan (Farg‘ona viloyati teleradiokompaniyasining 2024-yil 14-noyabrdagi 01-02/171-son ma’lumotnomasi). Natijada ushbu teleko‘rsatuvlar uchun tayyorlangan materiallarning ta’sirchanligi, rang-barangligi ortgan, mazmunan mukammallashgan, ilmiy dalillarga boy bo‘lishi ta’minlangan.

Tadqiqot natijalarining aprobatyasi. Dissertatsiya natijalari 6 ta, jumladan, 4 ta xalqaro va 2 ta respublika ilmiy-amaliy anjumanlarida ma’ruza shaklida bayon etilgan va jamoatchilik muhokamasidan o‘tkazilgan.

Tadqiqot natijalarining e’lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 15 ta ilmiy ish, jumladan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 9 ta maqola, ulardan, 5 ta respublika va 4 ta xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch asosiy bob, xulosa va foydalanilgan adabiyotlar ro‘yxatidan tashkil topgan. Ishning umumiy hajmi 136 sahifadan iborat.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida tadqiqotning dolzarbligi va zarurati asoslangan, maqsadi va vazifalari belgilangan, obykti va predmeti tavsiflangan, uning respublika fan va texnologiyalar rivojlanishining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarining amaliyotga joriy qilinishi, nashr etilgan ishlar va dissertatsiya tuzilishi bo‘yicha ma’lumotlar keltirilgan.

Dissertatsiyaning “O‘zbek va nemis tillarida nikoh bilan bog‘liq leksik birliklarning o‘rganilishi” deb nomlangan birinchi bobi uch faslni o‘z ichiga oladi. Bobning birinchi fasli “*Nikoh bilan bog‘liq leksemalarni tilshunoslikda o‘rganishning nazariy asoslari*” deb nomlangan. Nikoh bilan bog‘liq leksik birliklar insoniyat madaniyatida muhim o‘rin tutadi. Ular turli xalqlarning madaniy, diniy va ijtimoiy qadriyatlarini aks ettiradi. Tilshunoslikda bu turdagi birliklarni o‘rganish, asosan, sotsiolingvistik, etnolingvistik va lingvokulturologik

tahlillar orqali amalga oshiriladi. Faslda ushbu sohadagi ba'zi jahon tilshunoslarining tadqiqotlari va ularning nazariy yondashuvlari bayon etilgan.

“*Nikoh*” arabcha “ح الكن” (nikāḥ) soʻzidan olingan boʻlib, bu soʻzning asl maʼnosi “uylanish, erga tegish”ni anglatadi¹⁶. Arab tilida “*nikāḥ*” soʻzi, asosan, huquqiy maʼnoda qoʻllangan boʻlib, nikoh marosimi orqali oila qurish amallarini ifodalaydi. Bu soʻz islom dinining tarqalishi bilan oʻzbek tiliga kirib kelgan va turli davrlarda turlicha koʻrinishda amalga oshib kelgan.

Nemis tilida “*nikoh*” tushunchasi, asosan, “*Ehe*” soʻzi bilan ifodalanadi. “*Ehe*” soʻzining kelib chiqishi qadimgi yuqori nemis tilidagi “*ēha*” soʻziga borib taqaladi, u qadimgi german tilidagi “*aiwō*” soʻzidan olingan. Bu soʻzning maʼnosi “*abadiylik*” yoki “*davomiylik*”ni anglatadi, bu esa nikohning doimiy va uzviy bogʻlanish sifatidagi tasavvurni aks ettiradi¹⁷.

Qadimiy madaniyatlarda nikoh tushunchasi, koʻpincha, diniy marosimlar va huquqiy majburiyatlar bilan bogʻliq holda tasvirlangan. Misol uchun, qadimgi Rimda “*matrimonium*” soʻzi nikoh tushunchasini ifodalagan boʻlib, “*mater*” (ona) va “*monium*” (vazifa) soʻzlaridan yasalgan. Bu nikohning, asosan, avlodni davom ettirish vazifasiga urgʻu berilganini koʻrsatadi¹⁸.

Oʻrta asrlarda Yevropa madaniyatida nikohga katta ahamiyat berilgan, bu davrda cherkov nikohni muqaddas bir amaliyot sifatida qabul qilgan. Nikoh terminologiyasida diniy atamalar, shuningdek, huquqiy tushunchalar rivojlangan. Masalan, “*consortium*” (birgalikda yashash) yoki “*coniugium*” (qonuniy bogʻlanish) kabi soʻzlar nikohning diniy va huquqiy tomonlarini ifodalab kelgan¹⁹.

Yangi davrda nikoh tushunchasi ijtimoiy va huquqiy jihatdan kengayib, yangi leksik birliklar bilan boyigan. Industrializatsiya va modernizatsiya jarayonlari bilan bogʻliq holda turli madaniyatlarda nikoh tushunchasi oʻzgarishga yuz tutgan. Masalan, ingliz tilidagi “*marriage*” soʻzi nafaqat oilaviy ittifoqni, balki ijtimoiy va iqtisodiy kelishuvni ham ifodalay boshlagan.

Nikoh terminologiyasining rivojlanishi, koʻpincha, ijtimoiy va huquqiy oʻzgarishlar bilan chambarchas bogʻliq boʻlgan. Misol uchun, islom dunyosida “*nikoh*” tushunchasi diniy va huquqiy ahamiyatga ega boʻlsa, Yevropada “*marriage*” huquqiy majburiyatlar va davlat tomonidan tasdiqlangan amaliyot sifatida rivojlangan.

Nikoh bilan bogʻliq leksik birliklar, koʻpincha, ramziy maʼnolarni ifodalaydi. Masalan, “*halqa*” ramzi nikohda doimiylik va sadoqatni ifodalaydi. Bu ramz turli madaniyatlarda nikohning uzviyligini va bu bogʻlanishning ajralmasligini anglatadi. Xuddi shunday “*oq libos*” kelinning pokizaligini va boshlanayotgan yangi hayotni ramziy jihatdan ifodalaydi.

Tadqiq etilayotgan har ikkala til va qadriyatda nikohning muhim ijtimoiy va madaniy ahamiyati mavjud. Nikoh oila qurishning asosiy bosqichi sifatida koʻriladi va jamiyatda ijobiy baholanadi.

¹⁶Ozbek tilining izohli lugati 6 jildli, III jild. – Toshkent: Gʻafur Gʻulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.373.

¹⁷Kluge F. Etymologisches Wörterbuch der deutschen Sprache. Bearb. vom E. Seebold, 24. Auflage. – Berlin, New York: Walter de Gruyter, 2002. – S.390.

¹⁸Treggiari S. Roman marriage: Iusti coniuges from the time of Cicero to the time of Ulpian. – Oxford: Oxford University Press, 1991. – P.590.

¹⁹Brooke C.N.L. The medieval idea of marriage. – Oxford: Oxford University Press, 1989. – P.384.

Nikoh tushunchasi har ikki tillarda ham doimiylik, sadoqat hamda oila qurish kabi asosiy qadriyatlarni ifodalaydi. “Ehe” va “nikoh” soʻzlari har ikkala tilda ham abadiylik va sodiqlikni anglatadi.

Oʻzbek va nemis xalqlarida nikohning diniy hamda huquqiy jihatlari katta ahamiyatga ega boʻlib, bu mazkur tillar lugʻat boyligida oʻziga xos tarzda ifodalanadi.

Oʻzbek tilida nikoh tushunchasi, asosan, diniy kontekstda qoʻllanadi, bu esa “nikoh” soʻzining diniy manbalar orqali kelib chiqqanligidan dalolat beradi. Nemis tilida esa nikohning huquqiy va zamonaviy jihatlariga katta eʼtibor qaratiladi.

Nemis tilida nikoh tushunchasi koʻproq individual erkinlik va shaxsiy tanlov bilan bogʻliq boʻlsa, oʻzbek madaniyatida u anʼanaviy urf-odatlar va ijtimoiy majburiyatlar bilan chambarchas bogʻliqligini kuzatishimiz mumkin.

Bobning ikkinchi fasli “*Tarixiy davrlarda nikoh leksemasi va u bilan bogʻliq lugʻaviy ifodalarning etimologiyasi*” deb nomlanadi. Unda nikoh, *toʻy, kelin, kuyov* leksemalari marosimlar bilan bogʻliq tushunchalar boʻlib, turli xalqlarda turlicha shakllanganligi tahlil qilinadi. Ayniqsa, ushbu masalani gʻarb madaniyati va oʻzga din kesimida tahlilga tortib, oʻzaro katta farq mavjudligini kuzatish mumkin. Umumiy maʼnoda ikki kishining birgalikda umr kechirishga boʻlgan xohish ifodasi maʼnosidagi bu harakatga doir turli shartlar va urf-odatlar shakllangan.

Mazkur odatlarning shakllanishi xalqlar tarixi, olamni anglash usuli hamda madaniyati bilan aloqadordir.

Gʻarb xalqlarida sharq madaniyatidan farqli oʻlaroq kelin va kuyov munosabatlarida oshkoralik, ochiq kelishuv va shartlashuvni koʻrish mumkin. Bu mavzuda munosabatlarni oʻrganish matnlar idroki va tarjima ishlarida toʻgʻri yondashuvni shakllantirishga yordam beradi.

Tadqiqotlarga koʻra, *kelin* va *kuyov* lugʻaviy birliklarining paydo boʻlishi ilk oʻrta asrlarga borib taqalsa, *nikoh* va *toʻy* leksemalari birinchi marta yuqori oʻrta asrlarda qoʻllana boshlagan. Ushbu faslda *nikoh* lugʻaviy birligining maʼno va mazmunini turli mamlakatlar tarixiy davrlari boʻyicha tahlil qilingan.

Dastlab Gretsiya va Rimda nikoh tushunchasiga fuqarolik ishi sifatida qarab kelingan. Oʻsha davrda nikohlar roʻyxatga olinadigan qaydnoma ham mavjud boʻlmagan. Nikohlar oilalar va ularning oila boshliqlari (pater familias) oʻrtasida kelishilgan. Ular kelin va kuyovlarning uylariga tashrif buyurishgan, ozroq miqdorda sovgʻa taqdim etishgan va shundan soʻng birgalikda yashay boshlaganlar. Kuyovga kelinning tirikchiligini taʼminlash va unga yaxshi munosabatda boʻlish majburiyati yuklatilgan²⁰.

Rimning Attika hududida huquqiy jihatdan *nikoh* leksemasining quyidagi shakli mavjud boʻlgan, unga koʻra amaldagi oddiy nikoh agar qachondir er vafot etsa, oilaviy merosni saqlab qolish uchun ayol marhumning qarindoshiga turmushga chiqishi kerak boʻlgan. Shu tariqa beva boʻlib qolgan ayolning kelgusidagi odatiy nikohini kuzatish mumkin²¹.

Oʻrta asrlarda nemis tilida soʻzlashuvchi mamlakatlar odatiga koʻra, toʻy kechasida kelin kuyovdan mahr olishi, bu bilan u qonuniy xotin boʻlishi mumkin

²⁰Gunt E., Koner W. Das Leben der Griechen und Romer nach antiken Bildwerken dargestellt. – Berlin, 2007. – S.205.

²¹Gunt E., Koner W. Das Leben der Griechen und Romer nach antiken Bildwerken dargestellt. – Berlin, 2007. – S.217.

bo‘lgan²². Bilamizki, to‘y kechasida kelin kuyovdan mahr olish odati barcha musulmon davlatlarida bugungi kunga qadar ham kuzatiladi.

Nemis xalqida o‘rta asrlardan boshlab, nikohni cherkov tomonidan tartibga solish dastlab Kengash tomonidan qabul qilingan qonunlar orqali amalga oshirilib kelinganligini tadqiqotimiz davomida kuzatdik²³.

Nasroniylikda *nikoh* leksemasi shartnomaviy xususiyatga ega bo‘lib, Rim huquqidan kirib kelgan cherkov otalari tomonidan antik davrda nasroniylikka moslashtirilgan tushuncha sifatida qo‘llab kelingan.

Tarixiy manbalarga ko‘ra, 1044-yildan beri to‘y (Hochzeit) lug‘aviv birligi, rojdestvo, pasxa, hosil bayrami va barcha muqaddas insonlar tug‘ilgan kunlari singari bayram qilinadigan odatga aylanganligini, 1472-yilda nemis tilshunos olimi Albrext fon Eyb o‘zining “Ehebüchlein” (Nikoh kitobchasi) nomli (1911-yilda qayta nashr etilgan) asarida atroflicha dalillab bergan²⁴.

Fuqarolik nikohini faqatgina diniy tomondan emas, balki davlat tomonidan qonuniy joriy qilgan birinchi davlat yangi Zelandiya ekanligi bir necha tarixiy manbalarda e‘tirof etilgan. Shundan so‘ng, 1792-yilda Fransiya Respublikasi, 1874-yilda Prussiya va Shvetsiya, 1875-yilda butun nemis viloyatlari fuqarolik nikohlarini ro‘yxatdan o‘tkazishga majbur bo‘lganlar va bu mamlakatlarda nikoh lug‘aviy birligi muhim ma‘no kasb eta boshlagan. Ushbu davlatlarda fuqarolik holati dalolatnomalarini yozish bo‘limlari tashkil etilgan bo‘lib, ularda fuqarolik nikohini ro‘yxatga olish nafaqat majburiy bo‘lgan, balki nikohni ro‘yxatga olish marosimini ham o‘zlari amalga oshira boshlaganlar²⁵.

Islom dini amal qiluvchi mamlakatlarda nikoh lug‘aviy birligi muqaddas ma‘noga egaligi bilan xarakterlanadi. Turmush qurmaslik islom dinida qoralanganligini, har kimning o‘z jufti bo‘lishi lozimligi, yolg‘izlik faqat Allohga xosligi muqaddas kitoblarda targ‘ib qilib kelinganligini ko‘rishimiz mumkin. Bundan tashqari, *nikoh* leksemasi asosida er va xotinning do‘st bo‘lishi, o‘zaro sevgisi, farzandning ota va onasi bo‘lishi lozimligi va Allohning amrlariga birgalikda amal qilishi tushuniladi.

Bobning uchinchi fasli “*O‘zbek va nemis xalqlari nikoh marosimlarini ifodalovchi leksik birliklarning o‘ziga xos xususiyatlari*” deb nomlanib, unda ikki xalqda nikoh bilan bog‘liq munosabatlarning o‘xshash va farqli jihatlari hamda uning til lug‘at tarkibida ifodalanishiga doir qarashlar bayon etilgan. Ma‘lumki, butun dunyo mamlakatlarida nikoh bilan bog‘liq turli odatlar mavjudki, ular o‘zaro o‘xshash va farqlanishi bilan ko‘zga tashlanadi. Masalan, *to‘y tortini birgalikda kesish* (das gemeinsame Anschneiden der Hochzeitstorte) ifodasi turli davlatlarda mavjudligini, jumladan, o‘zbek xalq to‘y an‘analariga ham kirib kelayotganini kuzatishimiz mumkin. Bunda kelin va kuyov turli xil rangdagi tasmalar bilan bezatilgan pichoqni birgalikda ushlab tortni kesadilar, o‘zaro bir-birlariga yediradilar va so‘ngra boshqalarga kesilgan tortlarni tarqatadilar.

O‘zbek to‘y marosimlariga ham kelin va kuyov o‘tirgan stolni tort bilan bezatish odati g‘arb davlatlaridan kirib kelgan, deyish mumkin. Lekin tortni aynan

²²Wlislöck Z. Volksglaube und religiöser Brauch der Zigeuner. Vorwiegend nach eigenen Ermittlungen. – Munster I.W, 1891. – S.48.

²³Caspart W. Die geschichtliche Grundlage des gegenwärtigen Evangelischen Gemeindelebens. – Leipzig, 2009. – S.124.

²⁴Albrecht von Eyb. Ehebüchlein. – Leipzig, 1911.

²⁵www.Ehebildung in Deutschland.de. (murojaat sanasi: 12.06.2022)

kelin va kuyov tomonidan kesib, bir-birlariga yedirishlari yoki kesib boshqa mehmonlarga tortiq qilishlari odatga aylanmagan. Albatta bunday holatda o'zbek kelinlarining to'yga tashrif buyurgan mehmonlar oldida ibo va hayo bilan o'tirishlari odat tusini olgan. Ayrim hududlarda mazkur marosim umuman o'tkazilmasligi ham kuzatiladi.

Nikoh marosimi kuni kelinning *oq rangdagi kelinlik libosi* (das weiße Brautkleid)ni kiyishi ham ma'lum ma'noda ramziy xususiyatga ega.

Tadqiqotlardan ma'lumki, oq libos kiyish an'anasini dastlab xristian diniga mansub g'arb mamlakatlarida uyg'onish davri zodagonlari boshlab bergan, lekin bu odat XIX asr oxirlarigacha keng tarqalmagan²⁶. Aytish mumkinki, bu libos barcha xalqlarga g'arb mamlakatlaridan kirib kelgan. Rus madaniyati ta'siri natijasida o'zbek xalqida ham oq rangdagi kelinlik libosini to'y kuni kiyish urfga aylangan.

Bundan tashqari, oq rang bokiralikni ham anglatib kelgan. Nikoh to'yi kuni bilan bog'liq **oq kelin fatasi** (weiße Brautschleier) leksemasi ham ma'lum ma'noda ahamiyat kasb etgan.

Nemis xalqida nikohdan oldingi marosimlardan biri Verlobung (unashtiruv) marosimidir. "Nemis tilining izohli lug'ati"da "**die Verlobung**" (**unashtirish**) yoki "**verlobt**" (**unashtirilgan**) leksemasi shunday izohlanadi:

Verlobung die; -, -en; **e-e V. (mit j-m)** das offizielle Versprechen, dass man j-n heiraten wird <e-e V. bekannt geben, (auf)lösen; V. feiern> || K-: **Verlobungs-, -anzeige, -feier, -ring. (Unashtiruv – kim bilandir** turmush qurishi to'g'risida rasmiy va'da berish, unashtiruvni e'lon qilish, unashtiruvni bekor qilish, bayram qilish. Unashtiruv e'loni, unashtiruv bayrami, unashtiruv uzugi)²⁷.

verlobt 1. Partizip Perfekt; **verloben 2.** Adj; nicht adv; (**mit j-m**) v. so, dass man j-m versprochen hat, ihn zu heiraten: Nachdem sie ein Jahr miteinander verlobt waren, heirateten sie || hierzu **Verlobte** der/die; -n, -n. (Kim bilandir turmush qurish uchun va'da berish. Unashtirilgandan bir yil o'tib turmush qurish. || Unashtirilgan).

O'zbek tilining izohli lug'atida esa, *unashtirish* leksemasiga shunday izoh berilgan:

1. Nikoh to'yidan oldingi yigit va qiz tomonning roziligini rasmiylashtirish, xalqqa ma'lum qilish uchun o'tkaziladigan marosim.

Onasini qo'lga olib, qizning o'zini aldab-suldab, yuqori qishloqdagi bir badavlat odamning o'gliga unashtirdi (P.Tursun. O'qituvchi)²⁸.

Ko'rinadiki, nemis tilining izohli lug'atida *unashtirish* leksemasiga atroflicha izoh berilib, unda unashtiruvni bekor qilish kabi ma'nolar ham yotganini kuzatishimiz mumkin.

Ishning ikkinchi bobi "**O'zbek va nemis tillarida nikoh bilan bog'liq leksik birliklar semantikasi**" deb nomlanib, u uch faslni o'z ichiga oladi.

Bobning birinchi fasli "*Nikohgacha bo'lgan munosabat va marosimlar bilan bog'liq leksemalarning semantik tahlili*" deb nomlanib, unda o'zbek va nemis tillarida nikohgacha munosabatlarni ifodalaydigan leksik birliklar ikki til izohli lug'ati asosida tahlilga tortilgan.

²⁶Helga Maria Wolf. Die schönsten Bräuche, Rituale und Traditionen. – Berlin: Insel Verlag, 2018. – S.36.

²⁷Professor Dr.Dieter Gotz. Langenscheidt – München, 2010. – S.633.

²⁸. Ozbek tilining izohli lugati 6 jildli, 5-jild. – Toshkent: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.577.

Nikohgacha munosabatlarni ifodalaydigan leksik birliklardan biri *ahd-paymond*. Badiiy matnda qo‘llanilgan *ahd-paymonlar* so‘zi ironik xarakterda bo‘lib, aynan “*bitim, kelishuv*” semalariga ega. Lekin ushbu semalar kontekstda “shaydo dil”ga qarshi qo‘yilgan va bu o‘rindagi son kategoriyasi ma‘noni kuchaytirish vazifasini bajarib kelgan. **AHDNOMA** leksik birligi esa rasmiy shartnoma, bitim; pakt. [O‘TIL., I.60] kabi ma‘nolarni ifodalaydi. Ushbu so‘zni rasmiy nikoh jarayoni bilan bog‘liq birlik sifatida qo‘llash mumkin. Kelin-kuyov o‘rtasida nikoh sababdan tuziladigan shartnomani ham shunday atash mumkin. Yuqoridagi so‘zlar bilan o‘zakdosh bo‘lgan tadqiqot doirasidagi yana bir so‘z **AHDLASHMOQ** 1. O‘zaro qat’iy va’da bermoq. 2 rasm kabi ma‘nolarda qo‘llanadi. O‘zaro shartnoma tuzmoq, bitimga kelishmoq [O‘TIL., I.60] Ushbu leksemalar o‘z ma‘nosi va aynan rasmiy nikoh jarayoni bilan bog‘liq hisoblanadi.

Nemis tilining izohli lug‘atida esa *sich versprechen* (va‘dalashmoq, ahdlashmoq), *Versprechen* (va‘da, ahd), *Versprechung* (va‘da, ahd) ma‘nolarini bildirib kelgan bo‘lsa-da bo‘lajak kelin-kuyov, turmush qurmoqchi bo‘lgan yigit va qizlar o‘rtasidagi *ahd-paymon* ma‘nosida qo‘llanmaganligini ko‘rish mumkin.

Nikohdan oldin o‘tkaziladigan marosimlardan yana biri – **QIZLAR BAZMI** f. etn. Nikoh to‘yida qiz faqat o‘z dugonalari ishtirokida o‘tkaziladigan o‘yin-kulgi kechasi [O‘TIL., I.329] bo‘lib, hozirgi kunda ham faqat xotin-qizlar ishtirokida o‘tkaziladi. Masalan, “Kumushbibini ham bu qiziq bazmdan boshqalardek hissa oladir, so‘yinib quvonadir, deb o‘ylanmasin, chunki vujudi **qizlar bazmi** ichida bo‘lsa ham, xayoli allaqayoqlarda uchib yurgandek, ko‘zlari o‘ynag‘uchi qizlarda bo‘lsa ham, ammo haqiqatda boshqa bir narsani ko‘rgandek...” (A.Qodiriy, O‘tkan kunlar. 29-bet).

O‘zbek tilidagi **qizlar bazmi** leksemasining ma‘no-mazmuniga yaqinroq bo‘lgan odat nemis tilida **Polterabend** leksemasiga to‘g‘ri kelishini ko‘rish mumkin. **Polterabend** izohli lug‘atda quyidagicha beriladi: **Polterabend** *der*; *der Abend vor der Hochzeit, den man mst mit Freunden feiert: Am Polterabend wird nach altem Brauch Geschirr zerschlagen.* (Nikoh kunidan bir kecha avval do‘stlar bilan nishonlanadigan ziyofat kechasi: qadimgi urf-odatga ko‘ra kelin-kuyov ziyofatida idishlar sindiriladi.) “**Polter**” so‘zi aslida “shovqin”, “guvillash”, “shovqin qilish” degan ma‘nolarni anglatadi.

Kelin-kuyov ziyofati, odatda, to‘ydan bir kun avval an’anaviy ravishda birgalikdagi turmushning boshlanishi sifatida ko‘rilganligi sababli, qarindoshlar va do‘stlar, qo‘shnilar hamda hamkasblar bilan bayramona kayfiyatda nishonlanadi. Bu udum kelinning ota-onasinikida o‘tkaziladi. Agar juftlikning o‘z uylari bo‘lsa, mehmonlar ana shu yerga taklif qilinadi. Bog‘dagi chodir, podval (yerto‘la)dagi ziyofat xonasi yoki uy ichidagi hovli oilaviy muhitni yaratishning ajoyib usuli sanaladi. Tashrif buyurgan mehmonlar o‘zlari bilan keraksiz yoki yaroqsiz bo‘lgan chinnilar olib kelishadi va ular yovuz ruhlarni haydab chiqarish maqsadida yerga urib sindiriladi. Singan chinni bo‘laklarini bo‘lajak kelin va kuyov birgalikda supurib tashlashadi. Bu udum kelajakda ham duch kelinishi mumkin bo‘lgan barcha muammolarni birgalashib bartaraf qilinishini anglatadi. Shuningdek, “Einwegkamera” (kamera) va “Gästebuch” (mehmonlar kitobi) kechaga unutilmas o‘zgacha ruh baxsh etadi.

Umuman, o‘zbek va nemis tillarida nikohdan oldingi munosabat va marosimlarni nomlovchi leksik birliklar, deyarli, farqlanmaydi. Nemis tilida

mavjud bo‘lgan nikoh qonuni – **eherecht** so‘ziga teng keluvchi leksik birlik o‘zbek tili izohli lug‘atida mavjud emas. Nikoh bilan bog‘liq tushunchalar “Oila kodeksi”da o‘z qonuniy ifodasini topgan.

Bobning “*Nikoh kuni o‘tkaziladigan marosimlar bilan bog‘liq leksemalar semantikasi*” deb nomlangan ikkinchi faslida ikki tilda mavjud bo‘lgan nikoh kuni o‘tkaziladigan marosim semali leksemalar tahlilga tortilgan. O‘zbek tilida nikoh kuni o‘tkaziladigan marosimlarga oid asosiy leksik birliklar “to‘y”, “kelin”, “kuyov”, “oq libos”, “yor-yor”, “kelin salom” va “uzuk taqish” kabilarni o‘z ichiga oladi. Har bir leksik birlikning semantikasi, uning madaniy kontekstdagi ahamiyati, urf-odatlar bilan bog‘liqligi kuzatiladi. Misol uchun, “oq libos” kelinning poklik va tozalik ramzi sifatida ko‘riladi.

Nemis tilidagi nikoh kuni bilan bog‘liq asosiy leksik birliklar “Hochzeit” (to‘y), “Braut” (kelin), “Bräutigam” (kuyov), “Eheringe” (nikoh uzugi), “Brautstrauß” (kelinning gulchambari) kabilarni o‘z ichiga oladi. Ushbu leksik birliklarning kelib chiqishi, ularning diniy va huquqiy asoslari, madaniy kontekstdagi ahamiyati chuqur tahlil qilinadi. Misol uchun, “Brautstrauß” nikoh kuni kelin tomonidan otib yuboriladigan guldastasi va bu harakatning ramziy ma’nosini beradi.

O‘zbek madaniyatida nikoh kuni o‘tkaziladigan marosimlar keng ko‘lamli va ko‘p qirrali bo‘lib, ular o‘ziga xos leksik birliklar orqali ifodalanadi. Masalan, “kelin olib kelish”, “yor-yor” aytish, “kelin salom”, “to‘y bazmi” kabi marosimlarning leksik jihatdan o‘ziga xos ahamiyati bor.

Nemis madaniyatida nikoh marosimlari, masalan, “Hochzeit”, “Polterabend” (to‘ydan bir kun oldin o‘tkaziladigan marosim), “Brautkleid” (kelin libosi) va “Eheringe tauschen” (nikoh uzuklarini almashtirish) kabi marosimlar ham leksik birliklar orqali ifodalanadi. Ushbu marosimlarning har biri nemis madaniyatining qadriyatlarini va diniy e’tiqodlarini aks ettiradi.

Bobning uchinchi fasli “*Nikohdan keyingi munosabat va tushunchalarni ifodalovchi leksik birliklar tavsifi*” deb nomlangan. Nikohdan keyin turkiy xalqlarda, xususan, o‘zbeklarda yosh kelin-kuyov go‘shangaga kiritiladi. **GO‘SHANGA** f.etn. ayn. Chimildiq [O‘TIL., II.279]

Hofiz qilib bulbulni, chilvir qilib sunbulni,

*Nilufargul bag‘riga **chimildiq** o‘rnataylik* (I.Mirzo, Nima bo‘lsa bo‘ldi)

Jarangdor soching ham bo‘lar po‘pakli,

Tillaqosh topilar ko‘k sandig‘ida.

*Uch gaz bulut kessa bo‘lar **chimildiq**,*

Visol tog‘ida (A.Qutbiddin, Subhlar...)

Har ikkala o‘rinda ham *chimildiq* so‘zi metaforik xarakterga ega bo‘lib, ko‘chma ma’noda qo‘llangan.

Chimildiq, go‘shanga kabi leksik birliklar faqatgina o‘zbek yoki islom diniga mansub xalqlarga tegishli bo‘lib, nemis xalqida esa bunday tushunchani ifodalovchi leksik birlik uchramaydi.

Navbatdagi tushuncha nomi asal oyidir. **ASAL OYI** Yosh kelin-kuyovning to‘ydan keyingi ilk oyi [O‘TIL., I.151].

Nemis tilida esa bunday leksik birlik **Flitterwochen** (asal oyi) deb nomlanadi.

FLITTERWOCHEN (asal oyi) *die; Plural. die ersten Wochen nach der Heirat, in denen viele Ehepaare verreisen.* (nikohdan keyingi dastlabki bir necha

hafta, turmush qurgan ko'pgina juftliklar sayohat qiladilar) Lekin hozirgi kunda ushbu udum o'zbeklar hayot tarziga ham kirib kelmoqda. „O'zbek tilining izohli lug'ati“ ga ko'ra, yosh kelin-kuyovning to'ydan keyingi birinchi oy davriga nisbatan qo'llanadi.

Xo'p to'yni qachon qilamiz? – Avval bir-ikki oy foizimizni yig'ib, sal jamg'arishib olaylik. Hozirgi to'ylarga hazilakam pul ketmaydi. Keyin “Asal oyi”, “Nikoh sayohati” bor (I.Mirzo, Bonu. B.282).

Bundan tashqari nikohlanuvchilar o'zbek tilida ham, nemis tilida ham alohida nomga ega. Masalan, **ER** 2. Xotin kishi bilan nikoh ahdidida bo'lgan erkak kishi; qalliq. Masalan:

Muyassar Qodirovna shahar chetidagi ko'pqavatli imoratning pastki qavatida – bir xonali xonadonda yakka-yu yolg'iz yashaydi. Farzandi yo'q. Er ham qilmagan (U.Azim, Xodimlar bo'limi boshlig'i).

Lug'atda keltirilgan *erkak kishi* so'zining tarixiy kelib chiqishiga e'tibor beraylik. Qadimgi turkiy tilda erkak “kishi” deyilgan. Bu so'zning yana bir ma'nosi – “odam”. Juda ko'p qadimgi tillarda “odam” va “erkak” tushunchalari bitta so'z bilan ifodalanadi. “Ayol” ma'nosini beruvchi so'z “kishi”ga qofiyadosh “tishi” so'zidir. Bu so'zning “tish”ga hech qanday aloqasi yo'q. Demak, erkak – “kishi”, ayol – “tishi”²⁹.

Er so'zi nemis tilida **Ehemann** (er) *der der Mann*, mit dem eine Frau verheiratet ist “*Mann*” Abb. unter **Familie**. (Er (u)3-shaxs birlik shakli:- ayol turmushga chiqqan erkak “Er” rasm. Oila ma'nosida)

XOTIN 2 biron erkak nikohidagi ayol. Ushbu so'zning kontekst ichida qo'llanishiga misol keltiramiz:

Chavandoz xo'rsindi, “uh” tortdi og'ir –

Bir chetga jimgina burdi yuzini.

Balki u – erkak-da! Istamagandir,

Xotinini ko'rishin yoshli ko'zini (U.Azim, Chavandoz)

Tilshunoslikda “tabu” degan tushuncha bor. “Tabu”ning ma'nosi “taqiq” degani. Biror so'z muqaddas yoki, aksincha, qo'rqinchli, uyatli deb hisoblanib, ishlatilmaydi, o'rniga uning ma'nosini anglatuvchi evfemizmlar ishlatiladi. Masalan, o'zbeklarda “xotini”, “ayoli” deyish o'rniga “bolalari” deyish odati bor. Masalan,

“Xullas, shunday gapiradigan bo'lsangiz, qaytib gapirmang. Negaki “ayol” arab tilida “bolalar” degani. Bir zamonlar siz kabi uyatchan odam normal so'zlarni ishlatishga xijolat bo'lib (yoki rashki kuchliligi tufayli) mana shu evfemizmni ishlatgan. Uning kasriga butun millat ayollarni “bolalar” deb atab yuribdi”³⁰.

Tabu o'rniga ishlatiladigan evfemizmlar o'sha ma'noga kelib qolib, o'zi ham tabulashib ketaveradi. “Ayol” shunga misol. Ushbu so'z nemis tilida **EHEFRAU** (xotin) *die die Frau*, mit der ein Mann verheiratet ist-*Frau* -> Abb. unter Familie. deyiladi. **ER-XOTIN–EHEPAAR** (er-xotin) *das zwei Personen* (meist ein Mann und eine Frau), die miteinander verheiratet sind. *Juft* so'zi esa umumiylik ma'nosini ifodalab, butun boshli oila nazarda tutilganda qo'llanadi.

²⁹t.me/AsanovEldar (murojaat sanasi: 22.06.2024).

³⁰t.me/AsanovEldar (murojaat sanasi: 22.06.2024)

Ishning “**Nikoh bilan bog‘liq lug‘aviy birliklarning nutqiy voqelanishi**” deb nomlangan uchinchi bobi uch fasldan iborat. Birinchi fasl “Paremik birliklarda nikoh bilan bog‘liq lug‘aviy birliklar ifodasi” deb ataladi. Qadimdan dunyo xalqlarining urf-odatlarini, an‘ana va rasm-rusmlarida o‘sha xalqning tarixi, madaniyati, dunyoqarashi va kundalik turmush tarzini aks ettiruvchi turg‘un birikmalar o‘z ifodasini topadi. Buni nemis tilidagi nikoh bilan bo‘g‘liq tushunchalar ifodalangan maqollar tahlilida kuzatishimiz mumkin:

Alte Liebe rostet nicht (Sevgi qarimaydi). Bu maqol er-xotinning keksaygan chog‘ida ham bir-biridan mehr kutib yashashini ifodalasa, **Die Augen sind der Liebe Pforten** (Mehr ko‘zda) maqoli er-xotinning hamisha birgalikda bo‘lishi, o‘zaro mehrliligi nigohlarning oila bardavomligidagi o‘rnini ko‘rsatishga xizmat qilgan. **Futsch ist futsch und hin ist hin** (Ko‘zdan yiroq, fikrdan yiroq) maqolida esa aynan yuqoridagi fikrning muhimligi isbotlangan.

Beharrlichkeit überwindet alles (Shoshgan qiz erga yolchimas), **Der Liebe und dem Feuer soll man beizeiten steuern** (Sevgining ko‘zi ko‘r), **Liebe macht blind (Liebe ist blind)** (Muhabbatning ko‘zi ko‘r), **Liebe will gezankt sein** (Davosiz dard – muhabbat), **Wer die Wahl hat, hat die Qual** (Tanlab-tanlab tozishga uchramoq) maqollari yaxshi tanishib ulgurmasdan oila qurgan va keyinchalik omadsiz nikohga uchragan juftliklar uchun qo‘llanadi.

Tahlillardan ma‘lum bo‘ldiki, nemis tilida ham uy-ro‘zg‘orning sarishtaligi, butligi ayol bilan bog‘liqligi haqida ko‘plab ibratli maqollar mavjud. Masalan, **Die Frau ist zu Hause am schönsten** (Ayol uyning ko‘rkidir), **Die Frau tut es dem Manne gleich** (Xotinli ro‘zg‘or guldir, xotinsiz ro‘zg‘or cho‘ldir), **Wie der Vater, so der Sohn** (Onasini ko‘rib qizini ol) kabi maqollar shular jumlasidandir.

Nemis tilida ham o‘zbek tilidagi kabi bir mazmuni ifodalovchi variantdosh maqollar borligini ta‘kidlab, **Ein jeder hat seine Art** (Har kimning o‘z didi bor), **Gewohnheit ist andere Natur** (Har kimning o‘z didi bor), **Über den Geschmack lässt sich nicht streiten** (Har kimning didi boshqa, har gulning hidi); **Junge Frau und alter Mann ist ein trauriges Gespann** (Teng tengi bilan, tezak qopi bilan), **Wenn ein Alter ein junges Weib nimmt, so lacht der Tot** (Teng tengi bilan, tezak qopi bilan) kabi maqollarni dalil sifatida keltirish mumkin.

O‘zbek tilining izohli frazeologik lug‘ati³¹da nikoh bilan bog‘liq quyidagi frazeologizmlar mavjud: **Bosh(lar)ini bir yerga birlashtirmoq**. Bosh(lar)ini bir joyga qovushtirmoq, Bosh(lar)ini biriktirmoq, Bosh(lar)ini qovushtirmoq. Varianti: bosh(lar)ini qo‘shmoq. O‘xshashi: turmush qurmoq, oila qurmoq [55] Masalan:

Ko‘zimiz tirikligida shularning boshini qovushtirib, orzu-havasini ko‘raylik. (Mirmuhsin, Jamila).

Bo‘yga yetmoq. Varianti: bo‘y yetmoq. O‘xshashi: er yetmoq, balog‘atga yetmoq [59] Masalan:

Bola edim bo‘shangina, ko‘ngilchan,

To‘shak bo‘ldi go‘shangaga ko‘ngilchang.

Mana, bugun bo‘yga yetib o‘g‘ilchang

Senga yozgan she‘rlarimni yod olar (I.Mirzo, Entikardi).

³¹Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент: Ўқитувчи, 1978.

Erga chiqmoq – oila qurmoq (xotin-qizga nisbatan). Sinonimi: erga tegmoq; er qilmoq; turmushga chiqmoq. Antonimi: erdan chiqmoq. O‘xshashi: turmush qurmoq; erga bermog [254]

Quyida *erdan chiqmoq* iborasining sinonimi bo‘lgan *er qilmoq* iborasi bo‘lishsizlik shaklida qo‘llanib, bajarilmagan ish-harakat, biror narsaga ega emaslik ma’nolarini ifodalashga xizmat qilgan.

Erdan chiqmoq – ajralmoq (xotin-qizga nisbatan). Varianti: er(i)dan chiqmoq. Antonimi: erga tegmoq, erga chiqmoq, turmushga chiqmoq. [254]

Erdan chiqqan, lekin yerdan chiqmagan

O‘ksigan nigohlar uchun ichaman!

Ichaman, tushdagi visollar uchun,

Xayoliy nikohlar uchun ichaman! (I.Mirzo, Ichaman).

Keltirilgan misolda *erdan chiqqan* iborasining *ajrashgan* semasi namoyon bo‘lgan hamda muallifning ajrashgan ayollar qalbidagi iztiroblarni ko‘rsatib berish maqsadiga xizmat qilgan.

Nemis tilida ham nikoh bilan bog‘liq ko‘plab iboralar va leksik birliklar mavjud bo‘lib, ular nemis xalqining nikohga bo‘lgan yondashuvini ifodalaydi.

“Ja-Wort geben”. Bu ibora nemis nikoh marosimida kuyov va kelinning “ha” deyishi bilan bog‘liq. “Ja-Wort geben” so‘zma-so‘z tarjimada ““ha” so‘zini berish” ma’nosini anglatadi va u nikohga kirishish qarorini ifodalaydi.

“Die Ehe schließen”: Bu ibora nikohga kirishishni ifodalaydi va so‘zma-so‘z tarjimada “nikohni yopish” degan ma’noni anglatadi. Bu ibora nemis jamiyatida nikohning rasmiy va huquqiy tomoni muhim ekanligini ko‘rsatadi.

“Auf Wolke sieben sein”: Bu ibora “yetti bulutda bo‘lish” ma’nosini anglatadi va nikohdan keyingi quvonch va baxtni ifodalaydi. U yangi turmush qurganlarning baxtli ekanligini tasvirlash uchun ishlatiladi.

Uchinchi bobning ikkinchi fasli *“Nikoh irim-sirimlari bilan bog‘liq tushunchalarni ifodalovchi leksemalar tahlili”* deb nomlangan. Irim-sirimlar xalq og‘zaki ijodi janrlaridan biri bo‘lib, dunyodagi barcha xalqlarda u yoki bu holatda mavjud. Xalq orasida bu atamaning “irim-sirim”, “irim-chirim” kabi shakllardan foydalaniladi.

IRIM-SIRIM Har-xil irimlar [2; 540] *Bechora onamning qistovi bilan eskicha irim-sirim qilib, nomi chiqqanki mulla-baxshi-parixonlarga ixlos qilib, eshiklarida haftalab yotib yurdik* (I.Mirzo, „Bonu”, o‘ttiz sakkizinchi maktub).

Nemis tilining “Das Bedeutungswörterbuch” (ma’nolar lug‘ati)da **irim (Aberglaube)** so‘ziga quyidagicha ta’rif beriladi:

Aberglaube, der: -ns: als irrig angesehener Glaube, daß überirdische Kräfte in bestimmten Menschen und Dingen wirksam sind: es ist ein A., dreizehn eine Unglückszahl ist. sinnv.: Glaube³². (Xurofot, bu: -ns: g‘ayritabiiy kuchlar ma’lum odamlar va narsalarda faol ekanligiga noto‘g‘ri e’tiqod: bu A., o‘n uch – omadsiz raqam).

Irim-sirimlar odamlarning sunnat amallariga qorishib ketganligi sababli mohiyatiga ko‘ra, tadqiqotchi F.Isomiddinov tomonidan uch guruhga bo‘lib tasnif³³ qilingan:

1. Xalqning xohish-istaklarini ifoda etuvchi irimlar.

³²Wolfgang Müller. Duden Bedeutungswörterbuch. – Mannheim, 1985. – S.21.

³³Isomiddinov F., Yusufov I. Irim-sirimlar. Uslubiy qo‘llanma. – Farg‘ona: Classic, 2020. – B.10.

2. Aslida irim bo‘lmagan, irimga o‘xshash iboralar.

3. Juda xurofotli irimlar.

Birinchi guruhga xalqning orzu-umidlari va ezgu niyatlarini aks ettiruvchi, lekin ilmiy asosga ega bo‘lmagan irimlar kiritilib, bolalarga ota-onalar tomonidan Dovud, Iso, Muso, Ibrohim, Muhammad, Sino, Sa‘diy, Hofiz, Sheroz va boshqa o‘zlari havas qilgan tarixiy shaxslar, payg‘ambarlar, olimlarning ismining qo‘yilishi misol sifatida ko‘rsatilgan.

Ikkinchi guruhga mohiyatan irimga o‘xshagan, lekin irim bo‘lmagan iboralar kiritilgan. Masalan, barcha amallarni o‘ng tomondan boshlamoq, toza joyga kirishda o‘ng oyoq bilan, iflos joy (hojatxona)ga kirishda chap oyoq bilan qadam qo‘yish va b.

Uchinchi guruhga ilmiy asosga ega bo‘lmagan, xayoliy to‘qimalardan iborat irim-sirimlar kiritilgan hamda ular qon bilan avloddan avlodga o‘tadigan genetik irimlar, deya baholangan. Masalan, qora mushuk yo‘lni kesib o‘tishi yomonlik alomati kabi. Bu kabi xurofot irimlar dunyoning juda ko‘p mamlakatlarida mavjud, lekin buning isboti uchun biror dalil yoki hujjat mavjud emas.

Ushbu faslda o‘zbek va nemis xalqlarida mavjud bo‘lgan nikoh bilan bog‘liq irim-sirimlar va ularning lug‘at tarkibida ifodalanishi bilan bog‘liq tahlillar amalga oshirilgan. Xususan, o‘zbek xalqida tadqiqot doirasidagi quyidagi irim-sirimlar mavjud³⁴:

1. *Kelinni kuyovning uyiga olib kirishganda kuyovning oila a‘zolaridan biri kelinga sut ichiradi.* Mazmuni: Osiyo mamlakatlarida sut poklik, beg‘uborlik ramzi hisoblanib, bokira qiz sut kabi pok va tozadir, yangi turmush qurgan yoshlarning hayoti ham mana shunday sof, iflosliklardan xoli bo‘lsin, degan maqsadga xizmat qiladi.

2. *Uyda janjal chiqmasligi uchun qaychini ochiq qoldirib bo‘lmaydi.* Mazmuni: ochiq qolgan qaychidan ehtiyotsizlik oqibatida kimdir zararlanishi mumkin. Bu irim tarbiyaviy ahamiyatga ega bo‘lib, uy-ro‘zg‘or buyumlaridan to‘g‘ri foydalanish odobini o‘rgatadi. Xuddi shunday irim “O‘zbek udumlari”da ham sanab o‘tilgan. O‘zbek xalqi orasida bu irimning *qaychi ochiq qolsa, ota-onaning ajrimiga zoki janjallashuvuga sabab bo‘ladi* kabi variant ham qo‘llanadi.

Nemis xalqida ham barcha xalqlar kabi bir qancha irim-sirimlar mavjud bo‘lib, quyida ular orasidan nikoh bilan bog‘liq bo‘lgan irimlarga misollar keltirib o‘tamiz:

Yugur va turmushga chiq. Mazmuni: Germaniyaning Myunxen shahridagi Antdorf qishlog‘ida asrlar davomida amal qilib kelinayotgan qizlarning turmushga chiqish an‘anasi mavjud. Unga ko‘ra, qizlar odatdagi kabi uchrashuvga chiqib emas, balki yugurib turmushga chiqishgan. Qishloqdagi bo‘ydoq yigitlar maydonga tizilib o‘tirishgan va turmushga chiqmoqchi bo‘lgan qizlar esa kimni xohlashsa yugurib kelib shu yigitni tanlashgan. Hozirgi kunda bu an‘ana faqatgina uni saqlab qolish uchun qishloq yarmarkasida o‘tkaziladi.

Ma‘lumki, qadimdan nikoh uzugidagi marvaridlar ko‘z yoshlari shaklida bo‘lganligi sababli, ko‘pincha ko‘z yoshlarni keltirib chiqaradi, deb irim qilib kelishgan. Lekin shunga qaramasdan marvaridlar uzoq, baxtli va uyg‘un nikohni ham anglatadi, deb ishonilgan. Bugungi kunda an‘anaviy bo‘lgan uzuk almashish

³⁴Isomiddinov F., Yusufov I. Irimsirimlar. Uslubiy qo‘llanma. – Farg‘ona: Classic, 2020. – B.18.

marosimi o‘rniga nemis xalqida va dunyoning ko‘plab mamlakatlarida kelin-kuyovning qo‘llarini bog‘lab qo‘yish odat tusini olgan. Bu holat kelin va kuyovning o‘zaro sadoqatini va birgalikdagi baxtli hayotini anglatadi.

Irimlar ham bir xalqdan ikkinchisiga o‘tishi mumkin. Masalan, kelinning nikoh marosimida gul otishi va uni qaysi qiz tutib olsa, turmushga chiqish navbati uniki ekanligi dastlab Yevropa xalqlarida mavjud bo‘lsa, hozirgi kunda Osiyo xalqlari, xususan, o‘zbeklar orasida ham uchrab turishini tadqiqotlarimiz davomida kuzatdik.

Bobning uchinchi fasli “*Xalq qo‘shiqlarida ifodalangan nikoh bilan aloqador leksik birliklar tavsifi*” deb nomlanib, unda tahlilga tortilgan leksik birliklarning xalq qo‘shiqlarida ifodalanishi lisoniy dalillar orqali ko‘rsatib berilgan. Nikoh munosabatlari leksik-semantik guruhiga kiruvchi so‘zlar xalq qo‘shiqlarida ham uchraydi. Bunday qo‘shiqlar sirasiga nikoh marosimi qo‘shiqlari, aytim va olqishlarni kiritish mumkin. Qo‘shiq 1 Keng ma‘noda she‘riy-musiqiy janr; ashula. 2 Lapar, terma [O‘TIL., IV.359].

Professor T.Mirzayevning fikricha, o‘zbek marosim folklori uchta katta turkumga bo‘linadi. Ular:

1. Mavsumiy marosimlar folklori.
2. Oilaviy-maishiy marosimlar folklori.
3. Diniy-ibodat marosimlari folklori.

Oilaviy-maishiy marosimlar folklorining asosiy qismini nikoh to‘yi bilan bog‘liq folklor namunalari tashkil qiladi. Nikoh marosimlari bilan bog‘liq ravishda jar (chorlovlar), o‘lan, lapar, yor-yor, kelin salom, kuyov salom, kelin o‘tirsin, kuyov o‘tirsin, to‘y olqishlari kabi mustaqil folklor janrlari mavjud. Bularning har biri alohida maxsus tadqiqotlarni talab qiladi³⁵. Biz ushbu faslda nikoh bilan bog‘liq bo‘lgan leksik birliklar ifodalangan ayrim qo‘shiqlar, ya‘ni *lapar, yor-yor va o‘lan*larni semantik tahlil qilishga harakat qildik.

Lapar aytish an‘anasi hozirgi kunda Toshkent viloyatining Bo‘stonliq, Parkent, Piskent, Yangiyo‘l, shuningdek, Janubiy Qozog‘istonning Turkiston va Chimkent hududlarida saqlanib qolgan. Folklorshunos olim T.Mirzayevning ta‘kidlashicha, “Ilgari ob-u osh tortilgach, hovlida gulxan yoqilib, hovli bazmi o‘tkazilgan. Qizlar uy ichida, yigitlar tashqarida – eshik oldida yoki qizlar uyning to‘rida, yigitlar poygakda tik turishib lapar aytishgan. Lapar aytishni e‘tiborli kayvoni ayol, hamma tan olgan laparchi childirma jo‘rligida yoki childirmasiz boshqarib turgan. Bunda boshqaruvchi ruxsati bilan ikki boshqaruvchi o‘z belbog‘ini yechib, lapar aytib, o‘ziga ma‘qul bo‘lgan ikki qiz oldiga tashlaydi. O‘z navbatida, qizlar ham lapar bilan javob aytib, yigitlar belbog‘iga biron narsa (olma, nok, anor, tuxum, shirinliklar, qo‘l ro‘molcha yoki xat) tugib qaytaradi. Buni “lapar solishish” deb aytiladi. Shu tariqa lapar aytishish davom etadi”³⁶. Masalan:

*Soching yuvib yuv dag‘i bugun tara,
Menga sovchi keldi deb yo‘lga qara.
Qoshing qalam sen yorning ko‘zing qora,
Oshing qora bo‘lsa ham, o‘zing sara*³⁷ (Lapar, 136).

³⁵Мирзаев Т. Ўзбек фольклорида лапар // Ўзбек фольклоршунослиги масалалари. 2-китоб. – Тошкент: Фан, 2010. – Б.51.

³⁶ Safarov O. O‘zbek xalq og‘zaki ijodi. – Toshkent: Musiqa, 2010. – B.140.

³⁷ Ўзбек халқ кўшиқлари. www.ziyouz.com kutubxonasi. – Б.136.(murojaat sanasi 14.08.2024).

Yor-yor aytish odatini xalq Islom dini bilan, aniqrog‘i, Muhammad (s.a.v)ning qizi Fotima va Hazrat Ali to‘ylari bilan bog‘laydi³⁸:

*Payg‘ambarning qizini Ali olgan, yor-yor,
Yor-yor aytmak bizlarga shundan qolgan, yor-yor.*

Yor-yorlar kelinni kuyovnikiga kuzatib borish qo‘shiqlari bo‘lgan, Alisher Navoiy ularning “turk ulusi zufof va qiz ko‘chirur to‘ylari”da kuylanganligini maxsus qayd etgan³⁹. Hozirgi zamonda esa yor-yorlar kelin-kuyovni to‘y davrasiga taklif qilish yoki bazm tugagandan so‘ng kuzatib qo‘yishda, qudalarning to‘yxonaga tashrif buyurgan vaqtida kuylanadi.

To‘ydan keyingi birinchi kunda kuylanadigan yana bir nikoh qo‘shig‘i **kelin salom** bo‘lib, kelinning “yuz ochdi” marosimida aytiladi. Kelin salomda, asosan, yangi qarindosh bo‘lgan taraf ta‘riflanadi va har biriga kelin tomonidan salom berilib, hadya ulashiladi. O‘z navbatida salomni qabul qilib olgan shaxs ham kelinga o‘z sovg‘asini beradi. Misollarga e‘tibor beraylik:

*To‘lib oqqan soydek,
O‘n to‘rt kunlik oydek,
Kuyov bolaga salom!
Bog‘ orqasidan yo‘l bergan,
Hamyonidan pul bergan,
Quda buvamga salom! (Kelin salom, 163).*

Yor-yorlar metafora orqali ma‘no ko‘chishiga boy bo‘lib, nikoh qo‘shiqlari orasida alohida ajralib turadi. Bunday ma‘no ko‘chishi insonlar ta‘rif-tavsifida yaqqol ko‘zga tashlanadi.

Nemis xalqidagi to‘y qo‘shiqlari nikoh marosimiga o‘zgacha kayfiyat bag‘ishlagani bois juda qadimgi davrlardan beri ijro etib kelinadi. Nemis tilidagi nikoh qo‘shiqlarining matnidagi mazmun ham musiqa kabi muhim rol o‘ynaydi.

Nemis tilidagi nikoh qo‘shiqlari juda o‘ziga xos ta‘sirga ega ekanligi, chunki ularni tushunish osonligi va to‘y uchun juda mos keladigan nemis qo‘shiqlarining katta tanlovi mavjud ekanligini kuzatish mumkin⁴⁰.

Musiqa yoki qo‘shiqni tanlash kelin va kuyov zimmasiga yuklatilishi odat tusini olgan va shu bois ular to‘yda qaysi qo‘shiqlar ijro etilishi kerakligi, musiqa yoki qo‘shiq bir umr to‘yning ajoyib lahzalarini eslatib turishiga e‘tibor qaratadilar.

To‘ydan oldin kelin va kuyov to‘yning ma‘lum bir lahzalari uchun, masalan, uzuk taqish, birgalikda raqs tushish yoki muhabbat tarixini namoyon etuvchi video roliklarni barchaga taqdim etish marosimlariga mos keluvchi o‘zlariga yoqqan, his-tuyg‘ulari va ichki kechinmalariga to‘g‘ri keladigan va tashrif buyurgan mehmonlarga ham zavq va shavq bag‘ishlaydigan nikoh qo‘shiqlarini tanlab olishga harakat qiladilar. Bunday qo‘shiqlar faqat kelin va kuyovning sevgilariga, birgalikdagi kelajak hayotlariga bag‘ishlanadi. Masalan,

*Mein Herz schlägt laut und schnell
denn du bist mein Leben
ich bleibe nachts wach*

³⁸ Хайитова Ф. Никоҳ тўйи кўшиқларининг лисоний талқини: Филол. фан. номз. ...дисс. – Тошкент, 1999. – Б.18.

³⁹ Safarov O. O‘zbek xalq og‘zaki ijodi. – Toshkent: Musiqa, 2010. – B.142.

⁴⁰ Brandstätter, Veronika / OTTO, Jürgen H. Motivation und Emotion: Eine Einführung, in: Brandstätter, Veronika, OTTO, Jürgen H. (Hrsg.) Handbuch der Allgemeinen Psychologie. Motivation und Emotion, Band 11, Göttingen, 2009. – S.13-19.

*und du bist der Grund
Meine Gedanken drehen sich um dich
denn du bist mein Leben
der Sinn, das ich atme
der Mensch, für mich
Mit dir will ich leben
für immer und ewig⁴¹.*

Ma'nosi: "Mening yuragim baland va tez urayapti, chunki sen mening hayotimsan. Kechalari uyg'oqligimning sababi sensan. Mening o'y fikrlarim, hayolim faqat sendadir, chunki sen mening hayotimsan. Inson sifatida nafas olayotganimdan maqsad sen bilan mangu hayot kechirishdir".

Ko'rinadiki, nikoh qo'shiqlarida kelin va kuyovning sevgilari barcha to'yga tashrif buyurganlar oldida oshkora namoyon etiladi. O'zbek xalqiga esa bunday holat yot hisoblanadi. Chunki o'zbek xalqida hayo, iffat, nomus kabi tushunchalar borki, bu sevgi-muhabbatning barchaning oldida namoyishkorona aytilishi odat yoki me'yor emasligidan darak beradi. Bu qo'shiqlarda ifodalangan leksik birliklar semantikasida ham namoyon bo'ladi.

XULOSA

1. Nikoh va to'y tushunchalari bilan bog'liq qarashlarda diniy, etnik hamda ijtimoiy qarashlar katta rol o'ynaydi. Xususan, g'arb xalqlari madaniyatida kelin, kuyov, to'y tushunchalari hamda marosimlar o'tkazilishida ot leksemalarning alohida ta'kidlanganini ko'rish mumkin. Bu jihatlar xalqlar madaniyati tarixi bilan bog'liq.

2. Nikoh va to'y tushunchalari o'zaro uzviy aloqador tushunchalar bo'lib, ularning tillararo qiyosiy-chog'ishtiruv tahlillari tilshunoslikning lingvokulturologiya sohasiga katta yutuqlar olib keladi.

3. O'zbek xalq urf-odatlarida ichida nikoh to'yi bilan bog'liq ichki marosimlar to'ydan avvalgi, to'y kuni va to'ydan keyin o'tkaziladigan urf-odatlar nomlariga bo'lingan.

4. Nemis xalqi to'y kuni o'tkaziladigan kichik marosimlar nomi sifatida "mehmonlar tomonidan sovg'alar va to'yonalarning topshirilishi", "oq matohga istak va tilaklarning yozilishi", "kelin-kuyov tashakkuri", "kelin-kuyov raqsi", "kelin-kuyov tomonidan tortni kesish", "gul irg'itish" kabi urf-odat ifodalovchi leksik birliklarni sanash mumkin.

5. "O'zbek tilining izohli lug'ati"da "nikoh" bilan bog'liq 48 ta so'z bo'lib, ular denotativ hamda konnotativ ma'noda qo'llaniladi. Ko'chma ma'no kontekst orqali yuzaga chiqar ekan, bosh ma'nosidan uzoqlashishi ham mumkin. Tahlilga tortilgan o'zbek tilidagi "nikoh" bilan bog'liq tushunchalarni ifodalovchi leksik birliklar o'z va o'zlashgan qatlamga mansub bo'lib, ular asl turkiy (qayin, ko'ch, sovchi...), fors (beva, guvoh), arab (mahr, nikoh, xatib, halola, haloli...) hamda lotin (aliment) tilidagi so'zlarni tashkil qiladi. 48 ta so'zdan 23 tasi (47 %) asl turkiy, 16 tasi (34 %) arabcha, 8 tasi (17 %) forsha, 1 tasi (2 %) lotincha so'z ekanligi ma'lum bo'ldi. Nemis tilining izohli lug'atida esa aniqlangan va tahlil

⁴¹ Brockhaus: Die Enzyklopädie in vierundzwanzig Bänden. Stichwort: Musik. Band 15: Moc-Nord, 20., überarbeitete und aktualisierte Auflage, Leipzig, 2001. – S.266.

qilingan “nikoh” bilan bog‘liq 27 ta so‘zning aksariyati jins kategoriyasi va udumlar bilan bog‘liq holda yuzaga kelgan.

6. O‘zbek va nemis tillari polisemantik iboralarga boy tillardan hisoblanadi. Bu hodisa nikoh bilan bog‘liq iboralar uchun ham tegishlidir. Lekin barcha iboralar lug‘atlarga kiritilishi va izohlanish tamoyillarida hanuz yaxlitlik, umumiylikka erishilmagan.

7. O‘zbek tilidagi ko‘p ma‘noli iboralar tizimini antropotsentrik paradigma doirasida o‘rganishda ularning lingvokulturologik, kognitiv, sotsiolingvistik, etnolingvistik, lingvopoetik jihatlariga ham e‘tibor qaratishni, shuningdek, iboralar mustaqil so‘zlarning obrazli turg‘un birikuvini bo‘lishidan tashqari, milliy mentallik, etnomadaniy, etnosotsiologik, kognitiv, akkumulyativ, aksiologik, estetik, emotiv vazifalarni bajarishini inkor qilib bo‘lmaydi.

8. Maqol va matallar xalq donishmandligining noyob durdonalari sifatida og‘zaki badiiy ijodning keng ommalashgan mustaqil janri sifatida nikoh bilan bog‘liq tushunchalarni ham ifodalaydi. Maqollar xalqning asrlar osha hayotiy tajriba asosida shakllangan ijtimoiy-siyosiy, ma‘naviy-madaniy, axloqiy-falsafiy qarashlari, urf-odatlar va qadriyatlarini nihoyatda ixcham, lo‘nda va obrazli shaklda ifoda etadi. Bu holat nikoh bilan bog‘liq leksik birliklar qatnashgan o‘zbek va nemis xalq maqollarida ham yaqqol ko‘zga tashlanadi.

9. Irim-sirimlar xalqning o‘ziga xos xususiyatlarini ko‘rsatar ekan, asosan, diniy qarashlarga bog‘liq holda ham namoyon bo‘ladi. Nikoh bilan bog‘liq tushunchalar aks etgan irim-sirimlar o‘zbek va nemis xalqlarida ham kuzatiladi va ular, o‘z navbatida, til orqali ifodalanadi.

10. O‘zbek va nemis tillarida nikoh lug‘aviy-semantik guruhiga mansub leksik birliklar to‘y marosimlari folklori, xususan, lapar, yor-yor, kelin salom va o‘lan janridagi qo‘shiqlarda ham uchrab, qo‘shiqlar orqali kuylangan mavzuga‘oyani ochib berish uchun xizmat qiladi.

**SCIENTIFIC COUNCIL FOR AWARDING OF
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FERGANA STATE UNIVERSITY

ARIPOVA SHODIYA MAKHMUDOVNA

**COMPARATIVE STUDY OF LEXICAL UNITS RELATED TO
“MARRIAGE” IN UZBEK AND GERMAN LANGUAGES**

10.00.06 – Comparative Literature, Contrastive Linguistics, and Translation Studies

ABSTRACT
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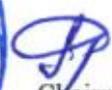
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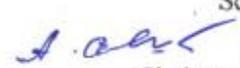
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INTRODUCTION

(Abstract of the Dissertation of Doctor of Philosophy (PhD))

The actuality and significance of the dissertation work. In global linguistics, the comparative study of ethnographic vocabulary, which conveys linguocultural information about various nations' national traditions, values, material and spiritual culture, and lifestyle within unrelated languages, as well as the issue of passing this knowledge on to future generations, remains relevant today. Indeed, ethnographic terms reflect the social and cultural life of a particular nation and are transmitted to future generations through centuries. The comparative study of the lexical-semantic features of ethnonyms from the perspective of the lexical layer of two languages is one of the key factors that ensures the development of the vocabulary structure.

Despite the many scientific studies focused on comparative analysis within the various levels of language, there is still a considerable amount of work to be done in studying ritual terms from the perspective of the lexicon of unrelated languages. One such issue is the comparative study of lexical units related to "marriage" across different systematic languages. It can be said that such studies play an important role in establishing interlingual relationships and in the process of learning them.

During the years of independence, as in all other fields, a number of studies have been carried out in Uzbek linguistics aimed at reflecting the national, cultural, and ethnic identity of different peoples. Today, alongside the in-depth study of various cultures, there is a growing need to recognize the unique Eastern cultural characteristics of Uzbek values as well. The reforms being carried out in the field of language in our country, along with a series of laws and decisions aimed at developing the Uzbek language, are giving impetus to a new stage of scientific research in the field. Therefore, the comparative study of the Uzbek language with other languages creates opportunities to reveal aspects of linguistics that have not yet been explored¹. As stated: "We view the development of the state language in connection with the development of the language and culture of other nations."

In linguistics, the comparative study of lexical units related to the "wedding" ceremony based on the lexical wealth of two nations in a monographic aspect, and the examination of their distinctive and similar features, has significant importance. Identifying the lexical-semantic characteristics of lexical units related to the wedding ceremony, analyzing them comparatively in various languages – particularly in Uzbek and German – and studying how these units are formed and used in actual speech processes are considered pressing and scientifically relevant issues in linguistics. This defines the relevance of the chosen topic.

Decree No. PF-5850 dated October 21, 2019, "Measures to Significantly Enhance the Status and Role of the Uzbek Language as the State Language", Decree No. PF-6084 dated October 20, 2020, "Measures for Further Development of the Uzbek Language and Improvement of Language Policy in Our Country", Decree No. PF-6108 dated November 6, 2020, "Measures for the Development of

¹ Mirziyoyev Sh.M. O'zbek tili – millat ma'naviyatining mustahkam poydevori. O'zbek tiliga davlat tili maqomi berilganining 30-yilligiga bag'ishlangan tantanali marosimdagi nutqidan. – <https://president.uz>, 2019.(murojaat sanasi 13.08.2024).

Education, Training, and Science in Uzbekistan in the New Era of Development”, Decree No. PF-60 dated January 28, 2022, “On the Development Strategy of New Uzbekistan for 2022–2026”;

Resolution No. PQ-2789 dated February 17, 2017, “Measures for Further Improvement of the Activities of the Academy of Sciences, Organization, Management, and Financing of Scientific Research”; Resolution No. PQ-5117 dated May 19, 2021; “Measures to Bring the Popularization of Foreign Language Learning in the Republic of Uzbekistan to a New Quality Level”, Resolution No. PQ-4479 dated October 4, 2019, “On the 30th Anniversary of the Adoption of the Law of the Republic of Uzbekistan On the State Language” The Decrees of the President of the Republic of Uzbekistan, and other regulatory-legal documents related to this activity define the priority tasks, and this research work serves to implement these tasks to a certain extent.

Dependence of the research on the priority directions of the development of science and technology of the republic.

This research was carried out in line with Priority Direction I of the Republic's science and technology development: “Forming a system of innovative ideas and ways to implement them in the social, legal, economic, cultural, spiritual, and educational development of an information society and democratic state”.

Level of study of the problem. In the field of global linguistics, a number of studies have thoroughly examined this area, particularly focusing on German wedding ceremonies and rituals. German linguists such as U.Kania², V.Ferreira and N.Santos³, N.Rosemarie⁴, D.Stöferle⁵ and J.Harst⁶ have conducted comprehensive research on German wedding ceremonies and rituals in their scholarly works. The scientific study of the ethnography of the Uzbek people is related to the research of V.V.Radlov, who collected valuable ethnographic data about the population of the Zarafshan Valley, based on which he wrote ethnographic treatises about the local people⁷. Among the works carried out in this field, the collection of Crimean Tatar proverbs and sayings by A.N.Samoylovich and P.A.Falyev, as well as the work by V.P.Nalivkin and M.V.Nalivkina reflecting the lifestyle of women in the Fergana Valley, stand out in particular⁸.

The research conducted by A.Jo'raboyev and Z.Husainova represents the first scientific studies dedicated to a general exploration of expressions related to wedding ceremonies in the Uzbek language. F.Hayitova's study focuses on the linguistic analysis of wedding songs, while O.Ismanova's work is dedicated to the poetic research of the kelin salom genre. M.Kaxarova's dissertation, on the other

²Kania U. (n.d.). Marriage for all (Ehe für alle)?! A corpus-assisted discourse analysis of the marriage equality debate in Germany // UK Limited, trading as Taylor & Francis Group, 2019.

³Ferreira V., Santos N. (n.d.). The wedding in Heidelberg, Germany: From a historical reenactment to a cultural tourist attraction? – Portugal, University of Coimbra, 2022.

⁴Rosemarie N.-H. Die Ehe in Deutschland: Eine soziologische Analyse über Wandel, Kontinuität und Zukunft. – Verlag Barbara Budrich, 2022.

⁵Stöferle D. Ehe als Nationalfiktion: Dargestelltes Recht im Roman der Moderne. – Metzler, 2020.

⁶Harst J. Universalgeschichte des Ehebruchs: Verbindlichkeit zwischen Literatur, Recht und Religion. – Wallstein, 2021.

⁷Радлов В.В. из Сибири: Страницы дневника. – М., 1989

⁸Библиографический словарь отечественных тюркологов. До октябрьский период. – М., 1974.

hand, is devoted to the systematic study of Uzbek ethnographisms⁹. In Uzbek linguistics, customs, traditions, and ethnographisms have also been extensively studied in the works of researchers such as L.Khudoyqulova, S.Davlatov, S.Soatova, Sh.Nurullayeva, Y.Bobajanov, N.Amonturdiyev and M.Humayun Nadim¹⁰.

In recent years, studies conducted by L.Masharipova¹¹, G.Mardonova¹², M.Dusnazarova¹³, R.R.Komilov¹⁴ and M. Saidova¹⁵ have profoundly explored Uzbek wedding rituals, congratulatory speeches, ethical-aesthetic values, and the linguistic and cultural expressions of kinship relations.

These works provide a scientifically grounded analysis of the genetic roots, genre system, anthropocentric nature, and historical-cultural transformation of marriage rituals.

However, in the past century, Uzbek linguistics did not pay sufficient attention to the comparative study of lexical units reflecting the traditions and customs of different nations within the framework of various systemic languages. This issue was only examined within the narrow scope of linguistics as a field dealing with grammatical rules. The comparative study of lexical units related to "marriage" in Uzbek and German cultures is crucial in preventing misunderstandings in intercultural relations during the process of globalization, and it holds both scientific and practical significance.

Alignment of the research topic with the scientific research activities of the higher education institution where the dissertation was completed. The dissertation was carried out within the framework of the Fergana State University's scientific research plan, under the topic "Lexical-Semantic System of Language, National-Cultural Features, and Problems of Translation Studies".

⁹Джурабоев А. Названия свадебных церемоний в узбекском языке: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1971; Хусаинова З. Ономазиологическое исследование названий свадебных обрядов в узбекском языке (на материалах Бухарской группы говоров): Автореф. дисс. ...канд. филол. наук. – Ташкент, 1984; Хайитова Ф. Никоҳ тўйи кўшиқларининг лингвистик талқини: Филол. фан. номз. ...дисс. автореф. – Тошкент, 1998; Исманова О. Ўзбек тўй маросим фольклорида "Келин салом" жанри: Филол. фан. номз. ...дисс. автореф. – Тошкент, 1999; Қахҳорова М. Ўзбек этнографизмларининг систем тадқиқи: Филол. фан. номз. ...дисс. – Тошкент, 2011.

¹⁰Худойқулова Л. Сурхондарё тўй маросим кўшиқлари: Филол. фан. номз. ...дисс. – Тошкент, 2011. Давлатов С. Қашқадарё воҳаси ўзбек тўй маросимлари фольклори: Филол. фан. номз. ...дисс. – Тошкент, 1996; Соатова С. Юқори Зарафшон воҳасининг никоҳ тўйи маросимлари: Филол. фан. номз. ...дисс. – Тошкент, 1999; Нуруллаева Ш. Туркистон қарлуқ тип шеваларида тўй маросим номлари: Филол. фан. номз. ...дисс. – Тошкент, 1998; Бобажонов Й. Жанубий Хоразм этнографик лексикаси: Филол. фан. номз. ...дисс. – Тошкент, 1997; Амонтурдиев Н. Сурхондарё этнографизмларининг лексикографик хусусиятлари: Филол. фан. б. фалс. док. (PhD) ...дисс. – Гулистон, 2020; Humayun Nadim M. Shimoliy Afg'oniston o'zbeklari to'y marosimlari etnografizmlarining tizimiy va leksikografik xususiyatlari: Filol. fan. b. fals. dok. (PhD) ...diss. avtoref. – Termiz, 2022.

¹¹Masharipova L.A. Madaniyatlararo mulqotda til va uning antropotsentrik mohiyati (O'zbekiston va aqsh nikoh to'yi marosimlari va bayramlaridagi tabrik nutqiy akti misolida): Filol. fan. b. fals. dok. (PhD) ...diss. avtoref. – Toshkent, 2025.

¹²Mardonova G.A. O'zbek nikoh to'yi marosimi folklorining genezisi, janrlar tizimi va poetikasi: Filol. fan. d-ri. (DSc) diss. avtoref. – Toshkent, 2024.

¹³Dusnazarova M.I. O'zbek oilasida kuyov-kelin bilan bog'liq nikoh marosimlarini etnomadaniy jarayonga ta'siri (XIX asrning ikkinchi yarmi – XXI asr boshlari Surxon-Sherobod vohasi misolida): Tarix fan. b. fals. dok. (PhD) diss. avtoref. – Termiz, 2023.

¹⁴Komilov R.R. O'zbek xalqi nikoh munosabatlarining axloqiy-estetik mohiyati va transformatsiyasi: Fals. fan. d-ri. (DSc) diss. avtoref. – Samarqand, 2023.

¹⁵Saidova M. O'zbek shevalaridagi qarindoshlik terminlarining leksik-semantik xususiyatlari. Monografiya. – Toshkent, 2021.

The purpose of the research. The purpose is to reveal the essence of the unique characteristics and social views of both nations through a comparative analysis of linguistic tools related to "marriage," which are specific to the cultures of the Uzbek and German people.

The tasks of the research:

The tasks of the research are as follows:

Clarifying the lexical aspects of marriage ceremonies in historical periods and related lexical expressions.

Identifying the distinctive features of lexical units expressing marriage ceremonies in Uzbek and German cultures.

Classifying lexical units related to "marriage" based on their temporality.

Analyzing lexical units related to "marriage" within the framework of Uzbek and German proverbs.

Conducting a comparative study of how lexical units related to "marriage" are reflected in Uzbek and German superstitions and folk songs.

The subject of the research consists of the lexical-semantic features of lexical units related to "marriage" in Uzbek and German languages, as well as their specific characteristics.

Research Methods. The methodological foundation of the dissertation is based on philosophical views reflecting the continuous development of society and concepts related to the theory of knowledge. In exploring the research topic, methods such as classification, description, contrast, comparison, sociolinguistic analysis, and statistical analysis were used.

Scientific novelty of the work:

The microsystem of linguistic concepts related to "marriage" in Uzbek and German languages has been identified;

Lexical units related to "marriage" have been classified according to their temporality, i.e., as lexical units expressing relationships before marriage, on the day of marriage, and after marriage, and this classification is based on linguistic evidence from artistic texts in both Uzbek and German;

As a result of comparing proverbs related to "marriage" in Uzbek with those existing in German, common and different features in terms of their expressed pragmatic purposes, expression plans, and linguistic aspects have been revealed;

The expression of lexical units related to "marriage" in German and Uzbek languages in folk songs and superstitions has been illustrated with examples.

The practical results of the research are as follows: The conclusions obtained from the study of linguistic units related to "marriage" in Uzbek and German languages enrich the fields of contrastive linguistics, ethnolinguistics, linguoculturology, speech culture, and pragmalinguistics with new findings, which are scientifically and theoretically substantiated.

The classification of linguistic units related to "marriage" in Uzbek and German languages in terms of temporality revealed the similarities and differences between these languages;

The semantic and stylistic functions of linguistic units related to "marriage" expressed in proverbs, superstitions, and folk songs of different systematic languages were highlighted;

The materials studied in the dissertation were identified as a theoretical source for the preparation of encyclopedic dictionaries, the improvement of textbooks and teaching aids, and the development of cultural relations between nations and states.

The reliability of the research results is based on the clear formulation of the problem, the consistency of the conclusions drawn with its methodology and methods, the resolution of new and important tasks, the reliance on scientific-theoretical sources in studying the problem, as well as the fact that the analyses conducted during the research process are based on theoretical foundations and supported by relevant linguistic evidence.

The scientific and practical significance of the research findings. The scientific significance of the research findings is explained by the fact that the results of the dissertation, specifically the comparative study of lexical units related to "marriage" in the Uzbek and German languages, will expand and enhance existing scientific knowledge in areas such as translation studies, stylistics, speech culture, communication theory, and extralinguistics, which are currently relevant in Uzbek linguistics.

The practical significance of the research lies in the fact that it can be used to address issues related to translation studies, speech culture, and ethnolinguistics, in the creation of translation dictionaries, in improving concepts related to the communication process, and in situations involving exchanges between two countries, such as tourism or other relations, to facilitate adaptation and ensure a correct understanding of the essence of reality.

The implementation of research results.

Based on the results of the lexical-semantic analysis of lexical units related to the concept of "marriage" in Uzbek and German languages, the microsystem of linguistic units associated with the concept of "marriage" in both languages, their structural composition, semantic features, as well as their paradigmatic and syntagmatic relationships within both language systems have been systematically studied. In the course of this research, the linguocultural and ethnolinguistic aspects of marriage-related lexical units were also examined, and their national-cultural characteristics and social functions were scientifically substantiated.

These conclusions were used in the implementation of the fundamental research project "Creation of a web-based (electronic dictionary) collection dedicated to the promotion of Uzbek national song art", project number F3-2019081663, conducted in 2022–2023. Specifically, they were applied in the compilation of the "Concise English–Uzbek–German Explanatory Dictionary of Terms of Uzbek Folklore Art" (according to reference No. 1/04-127 dated September 30, 2024, issued by the Uzbekistan State Academy of Choreography).

As a result, it was substantiated that the theoretical views on lexical units related to "marriage" as expressed in Uzbek folk songs were shaped under the influence of ethnographisms of song art. The essence of marriage-related terms specific to Uzbek folklore art was revealed.

The lexical units related to “marriage” have been classified according to temporality – that is, lexical units expressing relationships before marriage, on the wedding day, and after marriage. This classification is theoretically supported by linguistic evidence drawn from literary texts in Uzbek and German.

These theoretical conclusions were used in the implementation of the fundamental research project “Development of interactive educational-methodical manuals for the subject ‘Children’s Dances’ for music and art educational institutions”, project number F3-2019081773, conducted in 2021-2023. In particular, they were applied in the creation of the “Concise Explanatory Dictionary of Uzbek Children’s Dances, Dance Costumes, and Ornaments in Uzbek-Russian-English-French” (according to reference No. 1/04-129 dated September 30, 2024, issued by the Uzbekistan State Academy of Choreography).

As a result, the scientific and theoretical value of the explanatory dictionary was enhanced on the basis of the conclusions presented in the dissertation.

The conclusions and recommendations regarding the representation of marriage-related lexical units in German and Uzbek languages in folk songs and superstitions have been substantiated through examples and were practically used in special television programs prepared and broadcast in Uzbek by the Fergana Regional Television and Radio Company between 2021 and 2024 (according to reference No. 01-02/171 dated November 14, 2024, from the Fergana Regional Television and Radio Company).

As a result, the materials prepared for these television programs became more impactful, diverse, and content-rich, and their scientific grounding was significantly enhanced.

Approval of research results. The dissertation results have been presented at 6 events, including 4 international and 2 national scientific-practical conferences. The presentations were subjected to public discussion.

Publication of research results. A total of 15 scientific works have been published on the topic of the dissertation, including 9 articles in scientific journals recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main scientific results of doctoral dissertations. Among these, 5 articles were published in national journals and 4 in foreign journals.

Structure and volume of the dissertation. The dissertation consists of an introduction, three main chapters, a general conclusion, and a list of references. The total volume of the work comprises 136 pages.

THE MAIN CONTENT OF THE DISSERTATION

The introduction substantiates the relevance and necessity of the research, defines its goals and objectives, describes its object and subject, indicates its alignment with the priority directions of the development of science and technology in the republic, outlines its scientific novelty and practical outcomes, elaborates on the scientific and practical significance of the obtained results, highlights the implementation of the research results in practice, and provides information on published works and the structure of the dissertation.

The first chapter of the dissertation, titled "**Lexical Units Related to Marriage in Uzbek and German**" consists of three sections. The first section, titled "Theoretical Foundations of Studying Lexemes Related to Marriage in Linguistics," highlights the importance of lexical units related to marriage in human culture. These units reflect the cultural, religious, and social values of different nations. In linguistics, the study of such units is primarily conducted through sociolinguistic, ethnolinguistic, and linguistic-cultural analyses. The following outlines some studies in this field by global linguists and their theoretical approaches.

The word "Nikoh" is derived from the Arabic term "ح الكن" (nikāḥ), which originally means "marriage, getting married"¹⁶. In Arabic, the word "nikāḥ" is primarily used in a legal sense and refers to the actions of establishing a family through a marriage ceremony. This word entered the Uzbek language with the spread of Islam and has been practiced in various forms throughout different periods.

In German, the concept of "marriage" is primarily expressed by the word "Ehe." The origin of the word "Ehe" traces back to the Old High German word "ēha," which, in turn, is derived from the Old Germanic word "aiwō." This word means "eternity" or "continuity," reflecting the idea of marriage as a permanent and inseparable connection¹⁷.

In ancient cultures, the concept of marriage was often depicted in connection with religious rituals and legal obligations. For example, in ancient Rome, the word "matrimonium" expressed the concept of marriage, which was derived from the words "mater" (mother) and "monium" (duty). This indicates that marriage was primarily focused on the duty of continuing the lineage¹⁸.

In medieval European culture, marriage was given great importance, and during this period, the church accepted marriage as a sacred practice. In the terminology of marriage, religious terms as well as legal concepts developed. For example, words such as "consortium" (living together) or "coniugium" (legal union) expressed both the religious and legal aspects of marriage¹⁹.

In the modern era, the concept of marriage expanded socially and legally, enriched with new lexical units. Linked to the processes of industrialization and modernization, the concept of marriage has undergone changes in different cultures. For example, the English word "marriage" began to represent not only a familial alliance but also a social and economic agreement.

The development of marriage terminology is often closely connected with social and legal changes. For example, in the Islamic world, the concept of "nikah" holds both religious and legal significance, while in Europe, "marriage" developed as a legal obligation and a practice recognized by the state.

Lexical units related to marriage often express symbolic meanings. For example, the symbol of the "ring" represents permanence and loyalty in marriage.

¹⁶O‘zbek tilining izohli lug‘ati. 6 tomlik. III tom. – Toshkent: G‘afur G‘ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.373.

¹⁷Kluge F. Etymologisches Wörterbuch der deutschen Sprache. Bearb. vom E. Seebold, 24. Auflage. – Berlin, New York: Walter de Gruyter, 2002. – S.390.

¹⁸Treggiari, S. Roman marriage: Iusti coniuges from the time of Cicero to the time of Ulpian. Oxford University Press, 1991. – P.590.

¹⁹Brooke C.N.L. The medieval idea of marriage. – Oxford: Oxford University Press, 1989. – P.384.

This symbol signifies the unity of marriage and the inseparability of this bond in different cultures. Similarly, the "white dress" symbolizes the bride's purity and the new life beginning. The concept of marriage has been studied in linguistics since ancient times. The development of this concept in linguistics has been deeply analyzed by various scholars and scientific fields throughout different periods. The development of studying lexical units related to marriage is primarily based on the sociolinguistic, ethnolinguistic, and semantic aspects of language.

Both languages and cultures being studied have a significant social and cultural importance of marriage. Marriage is considered the main stage of forming a family and is positively valued in society.

The concept of marriage in both languages expresses core values such as permanence, loyalty, and family formation. The words "Ehe" (German) and "nikoh" (Uzbek) both represent eternity and fidelity.

In both Uzbek and German cultures, the religious and legal aspects of marriage are of great importance, and this is expressed in the vocabulary of each language in a distinctive way. In Uzbek, the concept of marriage is primarily used in a religious context, reflecting the influence of religious sources on the term "nikoh." In German, greater attention is given to the legal and contemporary aspects of marriage.

In German, the concept of marriage is more associated with individual freedom and personal choice, whereas in Uzbek culture, it is closely linked with traditional customs and social obligations.

The second chapter of the study is titled "The emergence of the marriage lexeme and related vocabulary expressions in historical periods." The lexemes of marriage, wedding, bride, and groom are concepts associated with ceremonies that have developed differently in various cultures. When analyzed from the perspective of Western culture and other religions, significant differences can be observed. In general, various customs and traditions related to the desire of two people to live together have formed.

The formation of these customs is connected with the history, worldview, and culture of the people. In Western cultures, in contrast to Eastern cultures, there is often openness, clear agreements, and negotiations in the relationships between the bride and groom. Studying this topic helps in developing the correct approach to text comprehension and translation work.

According to research, the appearance of the lexemes "bride" and "groom" dates back to the early Middle Ages, and the terms "marriage" and "wedding" began to be used for the first time in the high Middle Ages. Below, we will try to analyze the meaning and content of the marriage lexeme across different historical periods of various countries.

In ancient Greece and Rome, marriage was primarily regarded as a civil matter. At that time, there was no registry for marriages. Marriages were arranged between families and their heads (pater familias). They would visit the homes of the bride

and groom, present a small gift, and then the couple would begin living together. The groom was obligated to provide for the bride's livelihood and treat her well²⁰.

It appears that in ancient Greece and Rome, initially, the lexeme of marriage held significant meaning only among citizens and was not officially recognized by the state.

In the Attica region of Rome, there was a legal form of the marriage lexeme, according to which, if the husband passed away, the widow was required to marry a relative of the deceased in order to preserve the family inheritance. Thus, the customary marriage of a widow in the future can be observed²¹.

According to the customs of the German-speaking countries in the Middle Ages, on the wedding night, the bride would receive a dowry from the groom, which would allow her to become his legal wife²². We know that the custom of the bride receiving a dowry from the groom on the wedding night is still observed in all Muslim countries to this day. In our research, we observed that in the German people, starting from the Middle Ages, the regulation of marriage by the church was initially carried out through laws adopted by the Council²³.

In Christianity, the concept of marriage has a contractual nature and has been used by the Church Fathers, who adapted it to Christianity from Roman law during the ancient period. According to historical sources, since 1044, the term "Hochzeit" (wedding) has become a celebration, similar to Christmas, Easter, harvest festivals, and the birthdays of all saints. In 1472, the German linguist Albrecht von Eyb extensively documented this in his work "Ehebüchlein" (Marriage Book), published in 1911²⁴.

It has been acknowledged in several historical sources that the first country to legally introduce civil marriage, not just from a religious perspective but also by the state, was New Zealand. After that, in 1792, the French Republic, in 1874, Prussia and Sweden, and in 1875, all German provinces, made it mandatory to register civil marriages. In these countries, the term "marriage" began to acquire significant meaning. Civil status registration departments were established, where registering civil marriages became not only mandatory but also the responsibility of these departments to carry out the marriage registration ceremony²⁵.

In countries adhering to Islam, the concept of marriage is characterized by its sacred meaning. It can be seen that not marrying is condemned in Islam, and everyone is encouraged to have a spouse, with loneliness being attributed only to Allah, as promoted in the holy books. Furthermore, based on the concept of marriage, it is understood that a husband and wife should be friends, love each other, be parents to their children, and jointly follow the commands of Allah.

²⁰Gunt E., Koner W. Das Leben der Griechen und Römer nach antiken Bildwerken dargestellt. – Berlin, 2007. – S.205.

²¹Gunt E., Koner W. Das Leben der Griechen und Römer nach antiken Bildwerken dargestellt. – Berlin, 2007. – S.217.

²²Wislocki Z. Volksglaube und religiöser Brauch der Zigeuner. Vorwiegend nach eigenen Ermittlungen. Münster I.W, 1891. – S.48.

²³Caspart W. Die geschichtliche Grundlage des gegenwärtigen Evangelischen Gemeindelebens. – Leipzig, 2009. – S.124.

²⁴Albrecht von Eyb. Ehebüchlein. – Leipzig, 1911.

²⁵www.Ehebildung.in.Deutschland.de. (murojaat sanasi: 12.06.2022).

The third chapter of the section is titled "The Unique Characteristics of the Marriage Ceremonies of the Uzbek and German People," in which the similarities and differences in the marital relationships of the two people are discussed, along with how these are expressed in their respective linguistic vocabularies. It is known that there are various customs related to marriage in countries around the world, which are noticeable for their similarities and differences. For example, the expression "**the joint cutting of the wedding cake**" (das gemeinsame Anschneiden der Hochzeitstorte) can be observed in various countries, including our own. In this tradition, the bride and groom hold a knife decorated with ribbons of different colors together, cut the cake, feed it to each other, and then distribute the cut pieces to others. The tradition of decorating the table with a cake at Uzbek wedding ceremonies, where the bride and groom sit, can be said to have been introduced from Western countries. However, the custom of the bride and groom cutting the cake together, feeding it to each other, or offering the cake to other guests has not become a common practice. In this case, it is customary for Uzbek brides to sit with modesty and shyness in front of the guests who attend the wedding. It is also observed that the cake-cutting ceremony may not take place at all.

On the day of the wedding ceremony, **the bride wearing a white wedding dress** (das weiße Brautkleid) also carries a symbolic meaning.

Research shows that the tradition of wearing a white dress was initially introduced by the noble class during the Renaissance period in Western Christian countries, but this custom did not become widespread until the late 19th century²⁶. It can be said that this dress was introduced to all nations from Western countries. As a result of seventy years of living together with the Russian people, it became a custom for Uzbek women to wear a white wedding dress on their wedding day.

In addition, the color white has traditionally symbolized virginity. On the wedding day, the lexical unit **the white bridal veil** (weiße Brautschleier) has also held symbolic significance.

In German culture, one of the pre-wedding ceremonies is the Verlobung (engagement) ceremony. The "Langenscheidt" dictionary of the German language provides the following explanation for the term Verlobung.

In the "German Dictionary," the term "**die Verlobung**" (engagement) or "**verlobt**" (engaged) is explained as follows:

Verlobung die; -, -en; **e-e V. (mit j-m)** das offizielle Versprechen, dass man j-n heiraten wird <e-e V. bekannt geben, (auf)lösen; V. feiern> || K-: **Verlobungs-, -anzeige, -feier, -ring**. (Engagement – the official promise to marry someone, announcing the engagement, dissolving the engagement, celebrating the engagement. Engagement announcement, engagement party, engagement ring).

verlobt 1. Partizip Perfekt; **verloben 2.** Adj; nicht adv; (**mit j-m**) v. so, dass man j-m versprochen hat, ihn zu heiraten: Nachdem sie ein Jahr miteinander verlobt waren, heirateten sie || hierzu **Verlobte** der/die; -n, -n. (To promise to marry someone. To get married a year after being engaged. || Engaged)²⁷.

²⁶Helga M.W. Die schönsten Bräuche, Rituale und Traditionen. – Berlin: Insel Verlag, 2018. – S.36.

²⁷ Professor Dr.Dieter Gotz. Langenscheidt – München, 2010. – S.633.

In the Explanatory Dictionary of the Uzbek Language, the term "engagement" is explained as follows:

The ceremony held to formalize the consent of the groom and bride before the wedding and to announce it to the public.

1. In the explanatory dictionary, the verb "unashtirmoq" (to engage) is explained as follows.

Onasini qo'lga olib, qizning o'zini aldab-suldab, yuqori qishloqdagi bir badavlat odamning o'gliga unashtirdi (P.Tursun. O'qituvchi)²⁸.

It is clear that in the explanatory dictionary of the German language, the term "engagement" is given a detailed explanation, and we can observe that it also includes meanings such as dissolving the engagement.

The second chapter of the work is titled "The Semantics of Lexical Units Related to Marriage in Uzbek and German Languages" and consists of three sections.

The first section of the second chapter is titled "Semantic Analysis of Lexical Units Related to Pre-Marital Relationships and Ceremonies in Uzbek and German Languages," in which lexical units expressing pre-marital relationships in both Uzbek and German languages are analyzed based on the explanatory dictionaries of both languages.

AHD-PAYMON [a. ahd-u paymon] O'zaro qat'iy kelishuv, bitim, va'da. [O'TIL., I.60]

*Muhr bilan bir parcha qog'oz,
Ishq bo'ldi, **ahd-paymonlar** bo'ldi.*

Oshiq yigit bilan sarvinoz

Kelishuvchi tomonlar bo'ldi (E.Vohidov, Kelishuvchi tomonlar).

The word "ahd-paymon" used in the literary text has an ironic character, specifically carrying the meanings of "agreement, contract." However, in this context, these meanings are contrasted with "infatuated heart," and the category of number here serves to intensify the meaning.

AHDNOMA leksik birligi esa rasmiy shartnoma, bitim; pakt [O'TIL., I.60].

It expresses meanings such as these. This word can be used as a term related to the official marriage process. The contract formed between the bride and groom due to marriage can also be referred to in this way. Another word within the scope of the research that is related to the above-mentioned words. **AHDLASHMOQ** 1. O'zaro qat'iy va'da bermoq. 2 rasm kabi ma'nolarda qo'llanadi. O'zaro shartnoma tuzmoq, bitimga kelishmoq [O'TIL., I.60] These lexemes are directly related to the formal marriage process.

In the explanatory dictionary of the German language, although *sich versprechen* (to promise, to agree), *Versprechen* (promise, agreement), and *Versprechung* (promise, agreement) convey these meanings, it can be observed that they have not been used in the sense of a pledge between future bride and groom or a couple intending to get married.

²⁸ Ozbek tilining izohli lugati 6 jildli, 5-jild. – Toshkent: G'afur G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2023. – B.577.

One of the ceremonies held before the wedding **QIZLAR BAZMI** f. etn. Nikoh to'yida qiz faqat o'z dugonalari ishtirokida o'tkaziladigan o'yin-kulgi kechasi [O'TIL., I.329] is still held today with the participation of women only. Let us consider an example:

Kumushbibini ham bu qiziq bazmdan boshqalardek hissa oladir, so'yinib quvonadir, deb o'ylanmasin, chunki vujudi **qizlar bazmi** ichida bo'lsa ham, xayoli allaqayoqlarda uchib yurgandek, ko'zlari o'ynag'uchi qizlarda bo'lsa ham, ammo haqiqatda boshqa bir narsani ko'rgandek... (A.Qodiriy, O'tkan kunlar. 29-bet).

It can be observed that the custom in Uzbek, which is closer in meaning and content to the lexeme qizlar bazmi (girls' party), corresponds to the German lexeme **Polterabend**. Polterabend is described as follows in the explanatory dictionary.

Polterabend *der*; der Abend vor der Hochzeit, den man *mst* mit Freunden feiert: *Am Polterabend wird nach altem Brauch Geschirr zerschlagen*. (The evening party celebrated with friends the night before the wedding day: according to an old tradition, dishes are broken at the bride and groom's celebration.)

The word "**Polter**" actually means "noise," "rumbling," or "making noise."

Since the bride and groom's celebration is traditionally seen as the beginning of their joint life together, it is celebrated in a festive atmosphere with relatives, friends, neighbors, and colleagues, usually the day before the wedding. This custom is held at the bride's parents' home. If the couple has their own home, the guests are invited there. A tent in the garden, a party room in the basement, or a courtyard inside the house is considered an excellent way to create a family-friendly atmosphere. The guests bring with them unwanted or unusable porcelain items, which are smashed on the ground to drive away evil spirits. The broken pieces are then swept up together by the future bride and groom.

This custom symbolizes that the couple will work together to overcome any challenges they may face in the future. A "Einwegkamera" (disposable camera) and a "Gästebuch" (guest book) add a unique and unforgettable spirit to the evening.

The lexical units naming pre-marriage relationships and ceremonies in Uzbek and German are almost identical. However, the lexical unit equivalent to the German term **Eherecht** (marriage law) does not exist in the explanatory dictionary of the Uzbek language. Concepts related to marriage are legally expressed in the Family Code.

In the second chapter, the semantic analysis of lexemes associated with wedding day ceremonies in both languages is conducted under the title "Semantics of Lexemes Related to Wedding Day Ceremonies in Uzbek and German." The primary lexical units related to wedding day ceremonies in Uzbek include terms such as to'y (wedding), kelin (bride), kuyov (groom), oq libos (white dress), yor-yor (traditional song), kelin salom (bride's greeting), and uzuk taqish (ring exchange).

The semantics of each lexical unit, its significance in the cultural context, and its connection to traditions are examined. For example, the "oq libos" (white dress) is seen as a symbol of the bride's purity and cleanliness.

The main lexical units related to wedding day in the German language include terms such as "Hochzeit" (wedding), "Braut" (bride), "Bräutigam" (groom), "Eheringe" (wedding rings), and "Brautstrauß" (bride's bouquet). The origin of these

lexical units, their religious and legal foundations, and their cultural significance are analyzed in depth. For example, the "Brautstrauß," which is a bouquet thrown by the bride on the wedding day, is discussed in terms of its symbolic meaning.

In Uzbek culture, the ceremonies held on the wedding day are diverse and multifaceted, expressed through specific lexical units. For instance, the rituals of "bringing the bride," "yor-yor" (a traditional song), "bride's greeting," and "wedding feast" each have their own unique lexical significance. In German culture, wedding ceremonies, such as "Hochzeit," "Polterabend" (a ceremony held the day before the wedding), "Brautkleid" (bride's dress), and "Eheringe tauschen" (exchanging wedding rings), are also expressed through lexical units. Each of these rituals reflects the values and religious beliefs of German culture.

The third chapter of the book is titled "Description of Lexical Units Expressing Post-Wedding Relationships and Concepts in Uzbek and German Languages." After the wedding, in Turkic people, particularly among Uzbeks, the young bride and groom are introduced to the in-laws. **GO‘SHANGA** f. etn. ayn. Chimildiq [O‘TIL., II.279]

Hofiz qilib bulbulni, chilvir qilib sunbulni,

*Nilufargul bag‘riga **chimildiq** o‘rnataylik* (I. Mirzo, Nima bo‘lsa bo‘ldi)

Jarangdor soching ham bo‘lar po‘pakli,

Tillaqosh topilar ko‘k sandig‘ida.

*Uch gaz bulut kessa bo‘lar **chimildiq**,*

Visol tog‘ida (A. Qutbiddin, Subhlar...).

The word "chimildiq" has a metaphorical character in both cases and is used in a figurative sense.

The lexical units like "**chimildiq**" and "**go‘shanga**" belong exclusively to the Uzbek or Islamic communities, and there is no lexical unit in the German language that expresses such a concept. The next concept is the term "asal oyidir" (honey month). **ASAL OYI** Yosh kelin-kuyovning to‘ydan keyingi ilk oyi [O‘TIL., I.151].

The German lexical unit "Flitterwochen" is called "honeymoon".

FLITTERWOCHEN (asal oyi) *die; Plural. die ersten Wochen nach der Heirat, in denen viele Ehepaare verreisen.*

"After the wedding, during the first few weeks, many married couples travel."

"However, nowadays this tradition is also becoming a part of the lifestyle of Uzbeks. According to the explanatory dictionary of the Uzbek language, it refers to the first month after the wedding of the young bride and groom."

Xo‘p to‘yni qachon qilamiz? – Avval bir-ikki oy foizimizni yig‘ib, sal jamg‘arishib olaylik. Hozirgi to‘ylarga hazilakam pul ketmaydi. Keyin "**Asal oyi**", "Nikoh sayohati" bor (Iqbol Mirzo, "Bonu", 282-bet).

In addition, individuals getting married have distinct terms in Uzbek and German. For example, ER: 2. A man who is married to a woman; fiancé. For example: *Muyassar Qodirovna shahar chetidagi ko‘pqavatli imoratning pastki qavatida – bir xonali xonadonda yakka-yu yolg‘iz yashaydi. Farzandi yo‘q. **Er** ham qilmagan* (U. Azim, „Xodimlar bo‘limi boshlig‘i“).

Let us pay attention to the historical origin of the word *erkak kishi* (man) mentioned in the dictionary. In ancient Turkic, *erkak* meant "person." Another

meaning of this word is "human." In many ancient languages, the concepts of "human" and "man" are expressed with the same word. The word that conveys the meaning of "woman" rhymes with kishi – tishi. This word has no connection to "tooth" (tish). Thus, erkak means "person," and ayol means tishi (woman)²⁹.

The word Er in German means **Ehemann** (er) *der der Mann, mit dem eine Frau verheiratet ist* „Mann“ Abb. unter **Familie**. (Er – "he," a man married to a woman, used in the context of "husband" within the family sense).

Xotin (wife) refers to a woman married to a particular man. Let us provide an example of how this word is used in context:

*Chavandoz xo 'rsindi, „uh“ tortdi og 'ir –
Bir chetga jimgina burdi yuzini.*

Balki u – erkak-da! Istamagandir,

Xotin ko 'rishin yoshli ko 'zini (U.Azim, Chavandoz).

In linguistics, there is a concept called "tabu." "Tabu" essentially means "prohibition." A certain word is considered sacred or, conversely, frightening or shameful, and as a result, it is avoided. Instead, euphemisms are used to convey its meaning. For example, in Uzbek culture, instead of saying "wife" or "woman," people have the habit of saying "children" to make it sound more polite or cultured.

In short, if you speak like this, stop doing so. This is because "woman" in Arabic actually means "children." Long ago, someone shy about using normal words (or perhaps excessively jealous) started using this euphemism. Now, because of them, the entire nation refers to women as "children"³⁰.

Euphemisms used in place of taboo words eventually take on the same connotation and themselves become tabu. "Woman" is an example of this phenomenon.

The word in German **EHEFRAU** (wife) is defined as "die die Frau, mit der ein Mann verheiratet ist-Frau -> Abb. unter Familie. " **MARRIED COUPLE – EHEPAAR** (married couple) das zwei Personen (meist ein Mann und eine Frau), die miteinander verheiratet sind. The word "pair" conveys a general meaning and is used when referring to an entire family as a whole.

The third chapter of the work, titled "**Speech Realization of Lexical Units Related to Marriage**," consists of three sections. The first section is titled "The Expression of Lexical Units Related to Marriage in Paremiological Units." Since ancient times, the customs, traditions, and rituals of the people of the world have reflected the history, culture, worldview, and daily lifestyle of those people through fixed expressions.

Below, we will focus on the analysis of proverbs in the German language expressing concepts related to marriage.

"Alte Liebe rostet nicht" (Love does not age): This proverb expresses the idea that even in old age, a married couple continues to live expecting affection from one another. The proverb **"Die Augen sind der Liebe Pforten"** (Love is in the eyes) highlights the significance of mutual loving gazes and the importance of always

²⁹t.me/AsanovEldar (murojaat sanasi: 22.06.2024).

³⁰t.me/AsanovEldar (murojaat sanasi: 22.06.2024).

being together for the longevity of a family. On the other hand, the proverb "**Futsch ist futsch und hin ist hin**" (Out of sight, out of mind) emphasizes the importance of the aforementioned thought, reinforcing its validity. "**Beharrlichkeit überwindet alles**" (Haste makes waste), "**Der Liebe und dem Feuer soll man beizeiten steuern**" (Love is blind), "**Liebe macht blind**" (Love makes blind), "**Liebe will gezankt sein**" (Quarrels strengthen love), and "**Wer die Wahl hat, hat die Qual**" (The more choices, the harder the decision) are proverbs often applied to couples who marry without getting to know each other well and later face an unsuccessful marriage. From the analysis, it becomes evident that in German, as in Uzbek, there are many instructive proverbs associating the neatness and well-being of a household with the woman. For example: "**Die Frau ist zu Hause am schönsten**" (A woman is the beauty of the home), "**Die Frau tut es dem Manne gleich**" (A home with a wife is a paradise, a home without one is a wilderness), and "**Wie der Vater, so der Sohn**" (Like mother, like daughter). It is also worth noting that, similar to Uzbek, the German language has variant proverbs expressing the same meaning. For instance: "**Ein jeder hat seine Art**" (Everyone has their own taste), "**Gewohnheit ist andere Natur**" (Habit is second nature), and "**Über den Geschmack lässt sich nicht streiten**" (Tastes differ). Additionally, proverbs such as "**Junge Frau und alter Mann ist ein trauriges Gespann**" (Equals go with equals) and "**Wenn ein Alter ein junges Weib nimmt, so lacht der Tod**" (Equals go with equals) further illustrate this idea.

In the Uzbek Explanatory Phraseological Dictionary ³¹, the following phraseological expressions related to marriage are listed: "To unite (the heads) in one place," "To bring (the heads) together in one place," "To unite (the heads)," "To join (the heads)." Variant: "To merge (the heads)." Similar expressions: "to get married," "to establish a family." [55] Example:

Ko'zimiz tirikligida shularning boshini qovushtirib, orzu-havasini ko'raylik
(Mirmuhsin, "Jamila").

Bo'yga yetmoq. Varianti: bo'y yetmoq. O'xshashi: er yetmoq, balog'atga yetmoq. [59] Masalan:

Bola edim bo'shinggina, ko'ngilchan,

To'shak bo'ldi go'shinggaga ko'ngilchang.

Mana, bugun bo'yga yetib o'g'ilchang

Senga yozgan she'rlarimni yod olar (I.Mirzo, Entikardi).

The phrase "erga chiqmoq" means "to marry" (in reference to a woman). Synonyms include "erga tegmoq" (to become a wife), "er qilmoq" (to make someone a husband), and "turmushga chiqmoq" (to get married). The antonym is "erdan chiqmoq" (to leave the husband). Similar expressions include "turmush qurmoq" (to establish a household) and "erga bermoq" (to give to a husband). [254]

In the following literary context, the phrase "er qilmoq" is used in the negative form to express the idea of something being undone or the absence of something.

³¹Раҳматуллаев Ш. Ўзбек тилининг изоҳли фразеологик луғати. – Тошкент: Ўқитувчи, 1978.

Muyassar Qodirovna shahar chetidagi ko 'pqavatli imoratning pastki qavatida – bir xonali xonadonda yakka-yu yolg 'iz yashaydi. Farzandi yo 'q, er ham qilmagan (U.Azim, Xodimlar bo'limi boshlig'i).

"Erдан chiqmoq – ajralmoq (xotin-qizga nisbatan)" translates to "To divorce (in relation to a wife)." Variant: er(i)dan chiqmoq. Antonyms: erga tegmoq, erga chiqmoq, turmushga chiqmoq, which translate to "to marry a man, to marry, to get married." [254]

*Erдан chiqqan, lekin yerdan chiqmagan
O'ksigan nigohlar uchun ichaman!
Ichaman, tushdagi visollar uchun,
Xayoliy nikohlar uchun ichaman!* (I.Mirzo, Ichaman)

The given example demonstrates the separation of the phrase's meaning that originates from the earth and serves to show the author's intent to depict the torment in the hearts of divorced women. In the German language, there are also many phrases and lexical units related to marriage, which express the German people's approach to marriage.

"Ja-Wort geben" (to give the yes word): This phrase is related to the bride and groom saying "yes" during the German wedding ceremony. "Ja-Wort geben" literally translates to "to give the word 'yes'", but it expresses the decision to enter into marriage.

"Die Ehe schließen" (to close the marriage): This phrase refers to entering into marriage and literally translates to "to close the marriage." It indicates that the official and legal aspect of marriage is important in German society.

"Auf Wolke sieben sein" (to be on cloud nine): This phrase literally means "to be on seven clouds" and expresses the joy and happiness after marriage. It is used to describe newlyweds as being happy.

The second section of the third chapter is titled "Analysis of Lexical Units Expressing Concepts Related to Marriage Superstitions." Superstitions are one of the genres of folk oral literature and exist in some form in all cultures around the world. Among the people, this term is used in forms like "irim-sirim" or "irim-chirim."

Superstition various superstitions [2; 540] *Bechora onamning qistovi bilan eskicha irim-sirim qilib, nomi chiqqanki mulla-baxshi-parixonlarga ixlos qilib, eshiklarida haftalab yotib yurdik* (I.Mirzo, "Bonu", o'ttiz sakkizinchi maktub).

In the German dictionary *Das Bedeutungswörterbuch* (Dictionary of Meanings), the word "Aberglaube" (superstition) is defined as follows:

Aberglaube, der: -ns: als irrig angesehener Glaube, daß überirdische Kräfte in bestimmten Menschen und Dingen wirksam sind: es ist ein A., dreizehn eine Unglückszahl ist. sinnv.: Glaube³². (Superstition is: -ns: the incorrect belief that supernatural forces are active in certain people and things: this superstition includes the unlucky number thirteen).

³²Wolfgang M. Duden *Bedeutungswörterbuch* – Mannheim, 1985. – S.21.

Since superstitions have merged with people's traditional practices, they have been classified into three groups by the researcher F.Isomiddinov based on their essence³³.

1. Superstitions that express the desires and wishes of the people.
2. Phrases that seem like superstitions but are not actually superstitions.
3. Extremely superstitious beliefs.

The first group includes superstitions that reflect the people's hopes, dreams, and good intentions but lack scientific basis. For example, the practice of naming children after revered historical figures, prophets, and scholars such as David, Jesus, Moses, Ibrahim, Muhammad, Sino, Sa'di, Hafiz, Shiraz, and others who were admired by the parents.

The second group consists of expressions that resemble superstitions but are not actually superstitions. For instance, starting all actions with the right side, entering a clean space with the right foot, and entering a dirty place (like a toilet) with the left foot, and so on.

The third group includes superstitions that lack scientific basis and are based on imaginary constructs, often passed down from generation to generation as genetic superstitions. For example, the belief that a black cat crossing your path is an omen of bad luck. Such superstitions exist in many countries around the world, but there is no evidence or documentation to prove them.

In this section, we aimed to analyze wedding-related superstitions in both Uzbek and German cultures and how they are reflected in their respective vocabulary. Specifically, in Uzbek culture, the following superstitions are present³⁴:

1. When the bride is brought into the groom's house, one of the groom's family members gives the bride milk to drink. Meaning: In Asian cultures, milk symbolizes purity and innocence, and a virgin girl is considered pure like milk. This superstition wishes that the newlywed couple's life will also be pure and free of impurities.

2. It is forbidden to leave scissors open in the house to prevent conflicts. Meaning: An open pair of scissors might cause harm due to carelessness. This superstition carries a moral lesson, teaching the correct use of household items. Similarly, in Uzbek customs, there is a variation of this superstition that suggests open scissors might lead to parental separation or arguments. Based on this variation, we also analyzed this superstition.

In German culture, like in many other cultures, there are various superstitions. Below are examples of superstitions related to marriage: Run and Marry

Meaning: In the village of Antdorf, located in Munich, Germany, there is a long-standing tradition for girls to get married. According to this tradition, instead of going on regular dates, girls would run to get married. The unmarried men of the village would sit in a line in a field, and the girls who wanted to marry would run to choose one of them. Nowadays, this tradition is only preserved and celebrated during the village fair.

³³Isomiddinov F., Yusufov I. Irim-sirimlar. Uslubiy qo'llanma. – Farg'ona: Classic, 2020. – B.10.

³⁴Isomiddinov F., Yusufov I. Irim-sirimlar. Uslubiy qo'llanma. – Farg'ona: Classic, 2020. – B.18.

It is known that, since ancient times, the pearls on wedding rings have been associated with tears, as they resemble the shape of tears. As a result, it has been believed that pearls often bring tears. However, despite this, pearls have also been believed to symbolize a long, happy, and harmonious marriage. Today, instead of the traditional ring exchange ceremony, it has become customary in Germany and many other countries around the world for the bride and groom's hands to be tied together. This symbolizes the couple's mutual devotion and a happy life together.

Superstitions can also transfer from one culture to another. For example, the tradition of the bride throwing flowers during the wedding ceremony and the girl who catches them being the next to marry, which originally existed in European cultures, is now also observed in Asian cultures, particularly among Uzbeks, as we observed in our research.

The third chapter of the book is titled "The Description of Lexical Units Related to Marriage in Folk Songs." It analyzes how lexical units related to marriage are expressed in folk songs, supported by linguistic evidence. Words belonging to the lexical-semantic group of marriage relationships are also found in folk songs, which are the most common form of oral tradition. Such songs include wedding songs, chants, and blessings. Qo'shiq 1 Keng ma'noda she'riy-musiqiy janr; ashula. 2 Lapar, terma [O'TIL., IV.359].

According to Professor T. Mirzayev, Uzbek ceremonial folklore is divided into three main categories. They are:

1. Seasonal ceremonial folklore.
2. Family-daily ceremonial folklore.
3. Religious-worship ceremonial folklore.

The main part of family-daily ceremonial folklore consists of samples related to wedding ceremonies. In connection with wedding rituals, independent folklore genres such as jar (calls), ulan, lapar, yor-yor, kelin salom (bride greeting), kuyov salom (groom greeting), kelin o'tsin (let the bride sit), kuyov o'tsin (let the groom sit), and wedding congratulations exist. Each of these requires separate, specialized research³⁵.

In this chapter, we attempted a semantic analysis of certain songs related to marriage, namely lapar, yor-yor, and o'lan.

The tradition of singing lapar has been preserved in the Tashkent region, including Bo'stonliq, Parkent, Pskent, Yangiyo'l, as well as in the Turkistan and Chimkent areas of Southern Kazakhstan. Folklorist T. Mirzayev emphasizes that, "In the past, after the food and drink were served, a bonfire was lit in the yard, and a feast was held. Then, the girls entered the special room where the bride's dowry was spread, with scarves unfolded. The girls were inside the house, while the boys were outside – either in front of the door or on the porch, standing on a platform, and sang lapar. The lapar singing was led by a respected woman, known as a laparchi, who could either use a headscarf or not. With the leader's permission, two leaders would untie their belts and, while singing lapar, throw them at two girls of

³⁵Мирзаев Т. Ўзбек фольклорида лапар // Ўзбек фольклоршунослиги масалалари. 2-китоб. – Тошкент: Фан, 2010. – Б.51.

their choice. In turn, the girls would respond with lapar and return something (such as an apple, pear, pomegranate, egg, sweets, handkerchief, or letter) tied to the boys' belts. This was called 'lapar solishish.' Thus, the lapar singing continued³⁶."

*Soching yuvib yuv dag 'i bugun tara,
Menga sovchi keldi deb yo 'lga qara.
Qoshing qalam sen yorning ko 'zing qora,
Oshing qora bo 'lsa ham, o 'zing sara* ³⁷ (Lapar, 136).

The tradition of saying "Yor-yor" is associated with the people of Islam, specifically with the wedding of Prophet Muhammad's (PBUH) daughter Fatima and Hazrat Ali³⁸:

*Payg 'ambarning qizini Ali olgan, yor-yor,
Yor-yor aytmak bizlarga shundan qolgan, yor-yor.*

The "Yor-yor" songs were those sung while escorting the bride to the groom's house. Alisher Navoi specifically noted that they were sung during the "wedding celebrations of the Turkic people and the transfer of the bride"³⁹."

In modern times, "yor-yor" songs are sung when inviting the bride and groom to the wedding table or when escorting them after the celebration has ended, as well as when the in-laws visit the wedding hall. Another wedding song sung on the first day after the wedding is called "Kelin Salom," which is performed during the bride's "face unveiling" ceremony. In "Kelin Salom," the new relatives are primarily described, and the bride greets each one, offering gifts. In return, the person receiving the greeting also gives a gift to the bride. Let's pay attention to the examples:

*To 'lib oqqan soydek,
O 'n to 'rt kunlik oydek,
Kuyov bolaga salom!
Bog ' orqasidan yo 'l bergan,
Hamyonidan pul bergan,
Quda buvamga salom!* (Kelin salom, 163)

"Yor-yor" songs are rich in metaphor, creating a distinctive shift in meaning, and they stand out among wedding songs. This shift in meaning is particularly evident in the descriptions of people. Wedding songs in German culture have been performed for many centuries, as they bring a unique atmosphere to the marriage ceremony. The content of the texts in German wedding songs plays an important role, much like the music itself.

It can be observed that German wedding songs have a very distinctive effect, as they are easy to understand and there is a large selection of German songs that are very fitting for weddings⁴⁰.

³⁶Safarov O. O'zbek xalq og'zaki ijodi. – Toshkent: Musiqa, 2010. – B.140.

³⁷Ўзбек халқ кўшиқлари. www.ziyouz.com kutubxonasi. – Б.136.(murojaat sanasi 14.08.2024)

³⁸Хайитова Ф. Никоҳ тўйи кўшиқларининг лисоний талқини: Филол. фан. номз. ...дисс. – Тошкент, 1999. – Б.18.

³⁹Safarov O. O'zbek xalq og'zaki ijodi. – Toshkent: Musiqa, 2010. – B.142.

⁴⁰Brandstätter V., Otto J.H. Motivation und Emotion: Eine Einführung, in: Brandstätter V., Otto J.H. (Hrsg.) Handbuch der Allgemeinen Psychologie. Motivation und Emotion, Band 11. – Göttingen, 2009. – S.13-19.

Choosing the music or song has become a tradition entrusted to the bride and groom, and they focus on selecting songs that will remind them of the wonderful moments of their wedding for a lifetime. Before the wedding, the bride and groom try to choose wedding songs that match their feelings and inner emotions, which also bring joy and excitement to the guests. These songs are dedicated only to the love of the bride and groom and their future life together. For example, before the wedding, the bride and groom choose songs that are suitable for certain moments of the ceremony, such as exchanging rings, dancing together, or presenting video clips that showcase their love story. These songs are carefully selected to reflect the special moments of the ceremony and to match the emotional atmosphere.

Mein Herz schlägt laut und schnell
denn du bist mein Leben
ich bleibe nachts wach
und du bist der Grund
Meine Gedanken drehen sich um dich
denn du bist mein Leben
der Sinn, das ich atme
der Mensch, für mich
Mit dir will ich leben
für immer und ewig⁴¹.

The meaning is: "My heart is beating fast and hard because you are my life. The reason I stay awake at night is you. My thoughts and dreams are only about you because you are my life. The purpose of my breath as a human is to live forever with you." It is evident that in wedding songs, the love between the bride and groom is openly expressed in front of all the wedding guests. However, this situation is considered foreign to the Uzbek people. In Uzbek culture, concepts like modesty, chastity, and honor exist, which indicate that openly expressing love in front of everyone is not a custom or norm. This is also reflected in the semantics of the lexical units used in these songs.

CONCLUSION

1. The concepts of marriage and wedding are significantly influenced by religious, ethnic, and social views. Specifically, in Western cultures, the concepts of bride, groom, and wedding, as well as the ceremonies, emphasize terms such as "bathing" and "horse" as part of the lexicon. These aspects are linked to the cultural history of the people.

2. Marriage and wedding are closely related concepts, and cross-linguistic comparative analysis brings significant achievements to the field of linguistic cultural studies.

3. In Uzbek national traditions, the rituals related to the wedding are divided into pre-wedding, wedding day, and post-wedding categories. Many of these customs have been preserved to this day.

⁴¹ Brockhaus. Die Enzyklopädie in vierundzwanzig Bänden. Stichwort: Musik. Band 15: Moc-Nord, 20., überarbeitete und aktualisierte Auflage, Leipzig, 2001. – S.266.

4. In German culture, small ceremonies held on the wedding day include the "presentation of gifts and wedding presents by guests," "writing wishes and blessings on white cloth," "bride and groom thanking guests," "bride and groom dance," "cutting the cake by the bride and groom," and "throwing flowers," among others.

5. In the Uzbek explanatory dictionary, there are 48 words related to "marriage," used both denotatively and connotatively. Metaphorical meanings may arise through context, and the original meaning may diverge. The lexical units expressing concepts related to marriage in the Uzbek language belong to both native and borrowed layers, including Turkic (qayin, ko'ch, sovchi...), Persian (beva, guvoh), Arabic (mahr, nikoh, xatib, halola, haloli...), and Latin (aliment) words. Of the 48 words, 23 (47%) are from Turkic, 16 (34%) are from Arabic, 8 (17%) are from Persian, and 1 (2%) is from Latin. In the German explanatory dictionary, 27 words related to "marriage" were identified and analyzed, most of which are linked to gender categories and customs.

6. Uzbek and German languages are rich in polysemantic expressions, and this phenomenon is also relevant for marriage-related expressions. However, not all expressions are included in dictionaries and explained in a unified and comprehensive manner.

7. When studying the polysemantic expressions in the Uzbek language within the framework of the anthropocentric paradigm, attention should also be paid to their linguistic-cultural, cognitive, sociolinguistic, ethnolinguistic, and linguistic-poetic aspects. Furthermore, it is essential to acknowledge that these expressions, besides being fixed combinations of independent words, also serve national mentality, ethnocultural, ethnosociological, cognitive, accumulative, axiological, aesthetic, and emotive functions.

8. Proverbs and sayings, as rare examples of folk wisdom, also express concepts related to marriage. In proverbs, the social-political, moral-cultural, ethical-philosophical views, customs, and values tested through centuries of a people's life experience are reflected in a compact, concise, and figurative manner. This is clearly observed in Uzbek and German proverbs related to marriage.

9. Superstitions reflect the unique traits of a nation and often manifest through religious views. Marriage-related superstitions are observed in both Uzbek and German cultures, and they are expressed through language.

10. In both Uzbek and German languages, lexical units belonging to the semantic group of marriage are found in wedding folklore, particularly in songs like "lapar," "yor-yor," "bride's greeting," and "ulan," which serve to express the theme and idea conveyed through the songs.

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ПО ПРИСУЖДЕНИЮ УЧЁНЫХ СТЕПЕНЕЙ ПРИ
ФЕРГАНСКОМ ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

ФЕРГАНСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

АРИПОВА ШОДИЯХОН МАХМУДОВНА

**СРАВНИТЕЛЬНОЕ ИССЛЕДОВАНИЕ ЛЕКСИЧЕСКИХ ЕДИНИЦ,
СВЯЗАННЫХ С ПОНЯТИЕМ «БРАК» НА УЗБЕКСКОМ И
НЕМЕЦКОМ ЯЗЫКАХ**

10.00.06 – Сравнительное литературоведение, сопоставительное языкознание и переводоведение

АВТОРЕФЕРАТ
диссертации на соискание учёной степени доктора философии (PHD) по
ФИЛОЛОГИЧЕСКИМ наукам

Фергана – 2025

Тема диссертации доктора философии (PhD) по филологическим наукам в Высшей аттестационной комиссии Республики Узбекистан зарегистрирована за № В2021.4.PhD/Fil2096.

Диссертация выполнена в Ферганском государственном университете.

Автореферат диссертации на трех языках (узбекском, английском, русском (резюме)) размещен на веб-сайте Научного совета (www.fdu.uz) и на информационно-образовательном портале "Ziyonet" (www.ziyonet.uz).

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Защита диссертации состоится « 6 » 09 2025 года в 8:00 часов на заседании Научного совета DSc.03/30.12.2019.Fil.05.02 при Ферганском государственном университете (Адрес: 150100, г. Фергана, ул. Б.Маргинаний, дом 105. Тел.: (99873) 244-57-82; Web-site: (www.fdu.uz); e-mail: fardu_info@umail.uz).

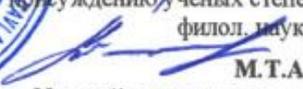
С диссертацией можно ознакомиться в Информационно-ресурсном центре Ферганского государственного университета (зарегистрирован за номером 560). (Адрес: 150100, г. Фергана, ул. Мураббийлар, дом 19. Тел.: (99873) 244-44-02.

Автореферат диссертации разослан « 22 » 08 2025 года

(Протокола регистрации № 41 от « 22 » 08 2025 года).




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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования состоит в сравнительном анализе языковых средств, связанных с понятием “брак”, характерных для узбекской и немецкой культур, с целью раскрытия особенностей и социальных взглядов, присущих обоим народам.

Объектом исследования выбраны произведения узбекских и немецких писателей, образцы народного устного творчества, а также обычаи, обряды, суеверия и связанные с ними речевые выражения, практикуемые среди узбекского и немецкого народов.

Предметом исследования являются лексико-семантические особенности лексем, связанных с понятием “брак” в узбекском и немецком языках, а также их характерные признаки.

Научная новизна исследования заключается в следующем:

выявлена микросистема языковых понятий, связанных с понятием “брак” в узбекском и немецком языках;

лексические единицы, связанные с понятием “брак” классифицированы по временной категории, то есть как отношения до брака, в день бракосочетания и после брака, и обоснованы с помощью языковых примеров, взятых из художественных текстов на узбекском и немецком языках;

в результате сравнения паремических единиц, связанных с понятием “брак”, в узбекском языке с паремиями немецкого языка, раскрыты их общие, сходные и отличительные особенности с точки зрения прагматической цели, плана выражения и лингвистических характеристик;

доказано с помощью примеров выражение лексических единиц, связанных с понятием “брак”, в народных песнях и суевериях узбекского и немецкого народов.

Внедрение результатов исследования.

На основе результатов лексико-семантического анализа лексических единиц, связанных с понятием бракосочетание в узбекском и немецком языках:

были систематически исследованы микросистемы языковых единиц, связанных с концептом “брак” в узбекском и немецком языках, их структурная организация, семантические свойства, а также парадигматические и синтагматические отношения в системах обоих языков. В ходе данного процесса также были изучены лингвокультурологические и этнолингвистические аспекты лексических единиц, связанных с “брак”, и научно обоснованы их национально-культурные особенности и социальные функции. Эти выводы были использованы при выполнении в 2022-2023 гг. фундаментального проекта № F3-2019081663 на тему “Создание комплекса веб-ресурсов (электронных словарей), посвященных популяризации узбекского национального песенного искусства”, в частности, при создании “Краткого толкового словаря терминов узбекского фольклорного искусства на английском-узбекском-немецком языках” (Согласно информационному письму № 1/04-127 от 30 сентября 2024 года Государственной академии

хореографии Узбекистана). В результате, основываясь на теоретических взглядах относительно лексических единиц, связанных с браком, выраженных в узбекских народных песнях, было обосновано, что песенное искусство формировалось и под влиянием этнографизмов; раскрыта сущность характерных для узбекского фольклорного искусства терминов, связанных с “брак”.

Теоретические выводы о том, что лексические единицы, связанные с “брак”, были классифицированы по их темпоральности (временной отнесенности), а именно как лексические единицы, выражающие отношения до брака, в день брака и после брака, и что это было обосновано через языковые свидетельства, извлеченные из художественных текстов на узбекском и немецком языках были использованы при выполнении в 2021-2023 гг. фундаментального проекта № F3-2019081773 на тему “Создание интерактивных учебно-методических пособий по предмету “Детские танцы” для музыкальных и художественных учебных заведений”, в частности, при создании “Краткого толкового словаря названий узбекских детских танцев, танцевальных костюмов и аксессуаров на узбекском-русском-английском-французском языках” (Согласно информационному письму № 1/04-129 от 30 сентября 2024 года Государственной академии хореографии Узбекистана). В результате, на основе выводов, представленных в диссертации, научно-теоретическая ценность толкового словаря возросла.

Выводы и рекомендации, касающиеся особенностей выражения лексических единиц, связанных с “бракосочетанием”, в немецком и узбекском языках были практически использованы в специальных телепередачах, подготовленных Ферганской областной телерадиокомпанией в период 2021-2024 годов и выходивших в эфир на узбекском языке (Согласно информационному письму № 01-02/171 от 14 ноября 2024 года Ферганской областной телерадиокомпании). В результате возросла эффективность материалов, подготовленных для данной телепередачи, они стали более разнообразными, содержательно усовершенствовались и обогатились научно обоснованными доказательствами.

Структура и объем диссертации. Диссертация состоит из введения, трех основных глав, заключения и списка использованной литературы. Общий объем работы составляет 136 страниц.

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

I bo'lim (I часть; I part)

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2. Aripova Sh.M. Linguocultural analysis of superstitions // FarDU. Ilmiy xabarlar. Maxsus son. – Farg'ona, 2024. – B.515-518. [10.00.00; № 20].

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4. Aripova Sh.M. Lexical-Semantic Classification of Concepts Related to Wedding and Marriage // American Journal of Social and Humanitarian Research, 2022/3 – P.146-149. SJIF (2024) 7.754 (№ 23).

5. Aripova Sh.M. Qadimgi davrlarda nikoh marosimlarining o'ziga xos xususiyatlari / "Zamonaviy dunyoda innovatsion tadqiqotlar: nazariya va amaliyot" mavzusidagi respublika ilmiy-amaliy konferensiyasi materiallari. – Toshkent, 2023. – B.125-128.

6. Aripova Sh.M. Nikoh bilan bog'liq tushunchalar asosidagi paremlar / "Xorijiy tillar o'qituvchilari uchun rivojlanish: yangi imkoniyatlar va qiyinchiliklar" mavzusidagi respublika ilmiy-amaliy anjuman materiallari. – Denov, 2024. – B.532-536.

7. Aripova Sh.M. Nemis xalqidagi nikohdan oldin o'tkaziladigan marosim nomlarining lingvokulturologik xususiyatlari / "Antropotsentrik tilshunoslikning dolzarb masalalari" mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Farg'ona, 2023. – B.58-60.

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II bo'lim (II часть; II part)

9. Aripova Sh.M. O'zbek va nemis tillarida irim-sirimlari bilan bog'liq tushunchalarni ifodalovchi leksemalar tahlili // FarDU. Ilmiy xabarlar. Maxsus son. – Farg'ona, 2024. – B.519-521. [10.00.00; № 20].

10. Aripova Sh.M. Nikoh kuni amalga oshiriladigan an'anaviy va rasmiy amallarni bildiruvchi til birliklarining semantik xususiyatlari tahlili // Xorazm Ma'mun akademiyasi axborotnomasi – Xiva, 2025. – № 5/4. – B.31-33. [10.00.00; № 21].

11. Aripova Sh.M. To'y marosimi va nikoh bilan bog'liq tushunchalarning leksik-semantik tasnifi // FarDU. Ilmiy xabarlar. Maxsus son. – Farg'ona, 2022. – B.999-1000. [10.00.00; № 20].

12. Aripova Sh.M. Superstitions in Uzbek and German Language: Linguocultural Analysis // American Journal of Education and Evaluation Studies, 2024. – B.248-251.

13. Aripova Sh.M. Tarixiy davrlarda nikoh leksemasi va u bilan bog‘liq lug‘aviy ifodalarninig vujudga kelishi / “O‘zbekistonda zamonaviy lug‘atshunoslik va tarjimashunoslikning dolzarb masalalari (birtilli, ko‘p tilli, terminologik, frazeologik hamda elektron lug‘atlar tuzish masalalari)” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari, 2023. – B.183-185.

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15. Aripova Sh.M., Shoymanova M. B. Semantic analysis of linguistic units denoting traditional and formal practices performed on the wedding day // New renaissance international scientific journal, 2025. – B.90-92.

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Shartli bosma tabog‘i – 1,7. Bichimi 84x108 1/16. Adadi 100.
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